By Mike Krokos

Hundreds turn out at funeral to support murder victims’ families

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Ordained to serve

Deacon Nobbe looks forward to a life of service in the priesthood

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The standing ovation came spontaneously, in the middle of the Mass. Children, parents, teachers and other parishioners rose from their seats to shower Father William Munshower with applause. The touching moment happened during the end-of-the-school-year Mass at St. Thomas Aquinas Church in Indianapolis, the last school Mass that Father Munshower would celebrate before his retirement as a longtime parish priest on July 1.

Before the standing ovation on June 2, the priest of 48 years gave a homily in which he told the school children how much he enjoyed watching them grow and mature through the years. As they listened, the students, parents and teachers thought of their own memories of Father Munshower:

How he always taught each eighth-grade class the 23rd Psalm, how he gave a quarter through the years.

So when Father Munshower ended his journey to become a priest essentially started. He was a student as he returns to the school where his when the new school year begins in August.

Father Munshower wipes his glasses, strokes his

“I do not do books, I save souls.” Peggy Obergfell Lowe laughs when she remembers that she seriously considered quitting her job as parish secretary shortly after Father Munshower became pastor of Holy Spirit Parish in Indianapolis in 1973. “When I first saw him, I didn’t know what I was getting,” she now recalls. He had a beret and a black overcoat. I told him I was supposed to show him how to keep the books for bingo. ‘I do not do books,’ he said. ‘I save souls.’ I had 10 children, and I was going to quit.”

Senior Reporter Sean Gallagher

“Father had to call me in,” she says. “He said, ‘Peggy, he’s just gone to the other side.’ He took care of everything for me. He’s so religious, and he’s so much in prayer. He’s a very good man and a man of God.”

48 years and 20 questions

In the Catholic Church, no one works more closely in the lives and faith of its believers than a parish priest. As a priest for 48 years as a priest, Father Munshower has spent nearly all of his time in parishes, including St. Patric Parish in Terre City, St. Agnes Parish in Nashville, Holy Spirit and St. Thomas Aquinas—which he has served as pastor since 1994.

Forty-eight years of baptisms, first Communions and weddings. Forty-eight years of hospital visits, last rites and funerals. Forty-eight years of preparing homilies, attending meetings and fielding emergency phone calls in the middle of the night. Forty-eight years of offering guidance to people at all stages of life—and still having time to visit the school, cheer at the games and open his residence to families on Halloween.

“If I could say one thing to young priests, it would be: Be present. Let people know their families and he’ll ask about their grandparents, their aunts and uncles. And if he doesn’t know someone, he’ll seek them out. I always swear he has 20 questions that he asks people—to get to know them. I was on the other side of those questions once.”

Father Munshower promised, “I will be here to the last day of December and the first week of January.”

Father Munshower attorney for the school’s sports teams

He was there for her at one of the hardest times of her life—when her husband, Norm Obergfell, died.

“He’s always interested about diversity in the Church,” Bonner says. “He talks about it. He looks for it.”

Bonner laughs and adds, “He’s a people person. You can’t go anywhere with him without knowing a bunch of people. He knows their families and he’ll ask about their grandparents, their aunts and uncles. And if he doesn’t know someone, he’ll seek them out. I always swear he has 20 questions that he asks people—to get to know them. I was on the other side of those questions once.”

Fading diets, lasting influences

Like Lowe and Bonner, Father Clement Davis laughs several times when he talks about Father Munshower. He recalls when he was assigned for the first time as a parish priest, as an associate pastor at Holy Spirit in 1979 when Father Munshower was the pastor.

“My first day, I had to weigh in because he was beginning one of his many diets,” Father Davis recalls. “I had to post my weight in the refrigerator with the others. The diet would dissolve as soon as the bread would be passed. He’s too much of a lover of good times and good meals.”

As a priest, Father William Munshower has always had a special bond with children and youths. In this photo from 2000 he was the pastor of St. Thomas Aquinas School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis who were graduating from Bishop Chatard High School. He had a way of reaching out to the students, making them feel included. He was known for his sense of humor and his love for life.
OLDENBURG—The historic street marker tells the story of Holy Family Parish’s tradition of celebrating the feast of Corpus Christi with a eucharistic procession through the Village of Spires for 160 consecutive years.

The reverent ceremony honors the feast of the Body and Blood of Christ, which is June 18 this year, and draws several hundred participants who pray the rosary during the one-mile procession every year.

On June 11, about 25 Knights and Ladies of St. John from Oldenburg and Louisville served as the honor guard for the Blessed Sacrament.

First Communicants walked in front of the priest as he carried the monstrance, and the children dropped flower petals on the streets all along the route.

Several men in the parish even fired a salvo of gunshots into the air as a salute to the Eucharistic King when the Blessed Sacrament was elevated by the priest at the outdoor shrines or chapels.

“The annual devotion honors the Blessed Sacrament on the ninth Sunday after Easter,” the street marker explains. “It was first celebrated here in 1846, but originated in 13th-century Germany. The solemn and colorful march follows a one-mile route through woods, meadow and village streets.”

The origin of the feast of the Body and Blood of Christ dates back to France in 1246 and was extended throughout the Church by Pope Urban IV in 1264.

The tradition of carrying the Eucharist in an outdoor procession enabled the people, who rarely received Communion at Mass during the 13th century, to see the Blessed Sacrament and pay homage to Christ.

Franciscan Father Frank Jasper, the temporary administrator of the Batesville Deanery parish since last September, concluded his ministry there on June 11 by celebrating Mass and presiding during Benediction and the eucharistic procession.

The new pastor, Franciscan Father Rock Travnikar, started his ministry at Holy Family Parish in June.

Father Frank began the eucharistic liturgy for the feast of the Holy Trinity with a prayer “that we can come to appreciate more fully the love that Christ shows us in the Eucharist.”

He said “Jesus reassures us of his presence in our midst as we gather together to pray in his name.”

During his homily, Father Frank reminded the parishioners that Christians are called to work to end violence in society.

“Jesus offered his life for us to set us free,” he said, “to give us a new chance.”

The Passover supper on Holy Thursday marked the beginning of the institution of the Eucharist, he said. “Jesus gives himself up for us, and that’s what we celebrate each day with the Eucharist.

Each time that we come together, we celebrate Jesus’ salvation for us, what he did for us, offering his body and blood so that you and I can be free. Today … we remember in a very special way that gift to us.”

The living, dynamic presence of Jesus in our midst is made real, Father Frank said, when “we demonstrate for one another in our belief so that we can continue to love one another.

“Every time we gather at the table of the Lord to celebrate the Eucharist,” he said, “Jesus becomes a part of us as he carried the monstrance, and the children dropped flower petals on the streets all along the route.

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“Every time we gather at the table of the Lord to celebrate the Eucharist,” he said, “Jesus becomes a part of us as we receive his body and blood … and we become a part of him. We have the responsibility and the challenge to make him present to one another. We also have the challenge to allow him to take over our lives more fully so that we are part of him.”

Longtime altar server Heather Staple, who has participated in the annual Corpus Christi procession for 10 years, graduated from Batesville High School on May 27 then enlisted in the U.S. Army. She leaves Oldenburg on June 20 to train as a Private First Class and motor transportation specialist at Fort Leonard Wood in Missouri.

“It was great [to participate in the procession],” she said, “but it was sad too because I won’t be able to serve at Mass here anymore. But serving in the military is something that I’ve always wanted to do, and I felt that as an American I should fulfill my duty to work for freedom for our country.”

Holy Family parishioners Mary Gehring and Bob Heidleage coordinated the Corpus Christi procession this year.

Heidleage said “That’s a blessing in itself.”

Heidleage was pleased that almost 250 people participated in the 160th annual procession.

Parishioner Eddie Obergmeyer, commander of the Knights of St. John of Oldenburg, said he has participated in the procession for 50 years, and was honored to march with the knights and ladies again this year to pay homage to the Lord.

Not everyone walked and prayed as part of the eucharistic procession.

Parishioner Ryan Tekulve watched the procession with his 3-year-old daughter, Faith, on the campus of Oldenburg Academy of the Immaculate Conception.

“It’s an honor to do it every year,” Tekulve said. “It’s pretty well-attended every year regardless of the weather. It’s always great to be a part of it.”

160 years and counting

Eucharistic procession marks Corpus Christi celebration
The Criterion  Friday, June 16, 2006

Faith and Society/Douglas W. Kmiec
Catholic witness and the federal marriage amendment

Sen. John McCain is speculated to be the GOP front-runner for the presidency in 2008, but he seems to have made a mistake about the one issue—same-sex marriage—which likely won re-election for President Bush in 2004. Bush needed McCain to win, and there is good reason to believe that without a sizeable turnout among religious voters backing Ohio’s state constitutional prohibition of same-sex marriage, Bush would have come up short.

Recently on “FOX News Sunday” with Chris Wallace, McCain said he would not back a constitutional ban on same-sex marriage. McCain is apparently not alone. Admittedly, a federal marriage amendment hardly would have been thought needed by the drafters of the Constitution. An amendment reading simply: “Marriage in the United States shall consist only of the union of a man and a woman” would have been thought a “self-evident truth.”

McCain explains his opposition as a deference to the states and, secondarily, on the ground that it is legally unnecessary. The first basis is puzzling; the second regrettably untrue.

McCain rightly wants his home state of “Arizona [to] make [its own] decisions about the status of marriage ... just as the people in Massachusetts and other states should make their decisions.”

Fair enough, except that decision-making is a core principle of federalism (and Catholic subsidiarity), but, judges, not the people, seem to be getting the last word.

By contrast, the process of considering a constitutional amendment returns the issue to the people. Before a single word can be added to our federal charter, three-fourths of the states must agree. The amendment’s proponents merely are asking for Congress—by a two-thirds vote of both houses—to let the people in their individual states decide in civil discourse and decide for themselves.

As for legal necessity, McCain is under the misapprehension that the Massachusetts

Letters to the Editor

Where is outrage for slaughter of life’s most precious innocents?

As I reflect on the understandate outcome of grief and rage over the recent horrific murder of a family of seven on the east side, I am struck by the relative absence of rage over the continuing slaughter of God’s precious innocents each week in our community’s abortion mills.

Without diminishing the tragedy of the recent killings—including three innocent children—it should be noted that the Indiana “abortion providers” murder some 10 to 20 times more innocent children every week of the year!

Where is the outrage?

Dr. David A. Nealy, Greenwood

We are called to live lives of holiness

It is hard, sometimes, to live a life of holiness. We are all called to live a life of holiness, though. This doesn’t mean you need to walk around with your hands together all the time, blessing everyone that you see.

No, a life of holiness simply means being spiritually connected with God, mistake can be confined to the Bay state. That is unlikely. Similar litigation by gay activists from New Jersey (and others) is underway. If the activists prevail even in one or two venues, same-sex couples will migrate and put pressure on other states to recognize these judicially invented licenses.

The Constitution’s “Full, Faith and Credit” clause arguably requires just that, as an Oklahoma federal court striking down a state constitutional amendment restricting gay adoption all but decided last month.

Congress in the 1990s passed the Defense of Marriage Act to allow individual states to maintain traditional marriage as a matter of public policy, but the federal judge in Oklahoma held there was no “roving public policy exception” to another state’s legal judgments.

There is nothing, none, that is, in the absence of a federal marriage amendment.

McCain is a thoughtful man; no doubt he bears his refusal to support the federal marriage amendment is the course of “live and let live” toleration. The witness of the Catholic faith, however, finds this to be the greatest error of all.

There is nothing extreme, controversial or hateful in Catholic teaching or the proposed amendment. To the contrary, urging the adoption of language reaffirming marriage and family in our foundational documents might be expected of someone seeking to be president of the United States.

It is certainly our Catholic calling.

(Douglas W. Kmiec is a columnist for Catholic News Service. )

24 hours a day, seven days a week, 365 days a year.

Also, you need to keep in touch with people. You need to spread the Word of God around—not just to Catholics or other Christians, but to the world. Shout it out loud and clear.

Then, and only then, you will be living a holy Christian lifestyle. And that is the most important lifestyle you can live.

Being that all are guests in God’s wonderful and most beautiful universe, we should try our best to live up to the challenge of holiness.

Justin Wedgewood, Mitchell

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastorial sensitivity and content.

Letters must be signed but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
La Iglesia no debe permanecer al margen en la lucha por la justicia

La segunda mitad del encíclica del Papa Benedicto XVI, "Deus caritas est," nos ofrece una visión detallada y profundamente reflexiva del papel de la Iglesia en la promoción de la justicia. En esta entrevista, el Papa Benedicto XVI afirma que "la Iglesia no debe permanecer al margen en la lucha por la justicia." Esta afirmación es un llamado a la Iglesia, como expresión social de la fe, a tomar parte activa en la promoción de la justicia, ya que ésta es una forma de aportar al progreso de la humanidad.

La Iglesia, según Benedicto, tiene la obligación de servir como una fuerza purificadora para la razón humana. Al intervenir en la lucha por la justicia, la Iglesia se convierte en un agente de cambio, un mediador entre lo específioco y lo racional, lo concreto y lo abstracto. Este rol es esencial para la promoción de la justicia, ya que ésta requiere no solo de una acción racional, sino también de un intercambio entre lo concreto y lo abstracto.

La Iglesia también debe ser un reflejo de la humanidad misma, reconociendo que la justicia es un deber para todos los seres humanos. El Papa Benedicto XVI afirma que "la justicia siempre habrá necesidad de amor."

En los últimos años, la Iglesia ha realizado esfuerzos significativos para promover la justicia, a través de actividades como la encíclica Rerum Novarum y la promoción de la justicia social en la iglesia. Sin embargo, todavía queda mucho por hacer para que la Iglesia se convierta en un verdadero agente de cambio, y para que se reconozca su papel como un hacedor de justicia en la sociedad.

La Iglesia debe reconocer que su tarea no es solo moral, sino también política y social. Para lograr esto, la Iglesia debe estar dispuesta a realizar sacrificios, a enfrentar desafíos y a tomar decisiones difíciles. En definitiva, la Iglesia debe estar dispuesta a convertirse en un verdadero agente de cambio, en un interlocutor valioso en la lucha por la justicia.
Events Calendar

June 15-23
Sacred Heart of Jesus Church, 1401 S. Kessler Blvd, Indianapolis. Novena to the Sacred Heart of Jesus, 6:30 p.m. Information: 317-855-5511.

June 16-23
St. Mary Parish, 415 E. Eighth St., New Albany. Parish festi-
val, family night, moonlight band, 5:30-11 p.m.; dance, auc-
tion, chicken dinner, Sat. 6 p.m. -1 a.m., 1-4 p.m., music by The Martins and Rumors. Information: 812-944-0417.

June 17

St. Michael Parish, 519 Jefferson Blvd., Greenfield. 5K Walk/Run, 7 a.m. Information: www.greenfieldurw.org.

Holy Cross Parish, Kelley Center, 5715 E. 56th St., Indianapolis, Sock Hop, 7-10 p.m. $5 per person. Information: 317-579-0112.

July 18
Sacreed Heart of Jesus Parish, 2322 N. 131/2 St., Terre Haute. Parish auction, 7-8 p.m. Information: 812-235-9845.

July 19-23
St. Gabriel the Archangel Church, 600 W. 34th St., Indianapolis. Catholic Parish Retreat, “Good as Gold Celebration,” 50th anniversary of the laying of church cornerstone, Sat., 5 p.m.; Sun., 10 a.m. Information: 812-623-2964.

June 17-23
Kordes Retreat Center, 841 E. 14th St., Ferdinand. “Post-Investive Center Prayer Retreat.” Information: 812-367-2777, 800-880-2777 or kordes@thedomo.com.

June 22-29
Covenant Franciscan Center, Oldenburg. “Evening with the Mystics” series, session 3 or 4 of “Meet the Desert Fathers and Mothers,” 7-8:30 p.m. Fr. Michael Umile, presenter, $6 per session or $20 for series. Information: 812-933-8473 or center@oldenburg.org.

June 23-30

June 25
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Summer Reflection, “Centering Prayer 101,” Gwen Goss, presents, 7-9:30 a.m. Information: 317-545-7681 or mthessay@indiana.com or gwen@wmdin.org.

June 26
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Summer Reflection, “The Wonders of Prayer Develop-ment?” Father Tom Stepaniak, 8:30 a.m.-2:30 p.m. $30 per person. Information: 317-545-7681 or mthessay@indiana.com or rwan@wmdin.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” confer-
ence ministry leadership seminars. Information: 907-482-0494.

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,” interna-

June 30-July 5
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 m@seidan.edu.

July 6-13
Kordes Retreat Center, 841 E. 14th St., Ferdinand. “Post-Investive Center Prayer Retreat.” Information: 812-367-2777, 800-880-2777 or kordes@thedomo.com.

July 14-21
Kordes Retreat Center, 841 E. 14th St., Ferdinand. “Post-Investive Center Prayer Retreat.” Information: 812-367-2777, 800-880-2777 or kordes@thedomo.com.

July 21-23
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Tobith Weekend for engaged couples. Information: 317-545-7681 or e-mail mthessay@indiana.com or rwan@wmdin.org.

July 23
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 1-4:5 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-0836, ext. 1596.

July 25
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Summer Reflection, “Sharing Your Faith Journey,” Father Larry Curry, presenter, 8:30 a.m.-2:30 p.m. $30 per person. Information: 317-545-7681 or e-mail rwan@wmdin.org.

July 29
Michaela Farm, Oldenburg. Nature’s Pollinators, a 10 a.m.-noon, donation to Michaela Farm appreciated. Information: 812-933-0661 or michaela@stmeinrad.org.

July 31-Aug 4
Michaela Farm, Oldenburg. Ecology Camp, boys and girls 8-12, $50 per camper. Information: 812-933-0661 or michaela@stmeinrad.org.

August 6
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 1-4:5 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-0836, ext. 1596.

August 9
Michaela Farm, Oldenburg. “About Education,” for educators to learn about animals, 6:30 p.m.-8 p.m. John Novicki and Jack Sweeney, presenters, $20 per camper. Information: 812-933-0661 or e-mail michaela@stmeinrad.org.

August 10-20
Covenant Franciscan Center, Oldenburg. “First annual Indiana Catholic Men’s Conference,” 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or mccr@indianaaca.org.

August 25-27

August 27
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Summer Reflection, “Religious Orders 101,” Holy Cross Brother Joseph Umile, presenter, 8:30 a.m.-2:30 p.m. $50 per person or $25 per family. Information: 317-545-7681 or mthessay@indiana.com or rwan@wmdin.org.

September 23
Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. “Lions Breathing Fire: Why Be Catholic?” first annual Indiana Catholic Men’s Conference, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or mccr@indianaaca.org.

VIPS…

Carl and Marian (Martini) LaMania, members of St. Barbara parish in Indianapolis, received a special blessing during a Mass June 11 at St. Bar-
bara Church in anticipation of their 50th wedding anni-
versary. They will celebrate their anniversary with their family members on June 25. The couple was married June 16, 1966, at St. Aloysius Gonzaga Church in Bridgeport, Ohio. They have eight children: Janet Sanders, Ann Siddler, Joan Kiesler, Peter, Carl and Anthony LaMania, and the late John LaMania. They also have 11 grandchildren.

Ministry fair

Holy Spirit parishioners in Indianapolis preside several booths on June 11 during a ministry fair sponsored by the Indianapolis East Deanery parish. The fair was held all weekend March 8-10 on the parish campus at brunch 2006. A lot about the many ministries in the faith community and how you can take part in them.
As 25th anniversary of apparitions nears, fruits of Medjugorje continue

By Jennifer Lindberg
Special to The Criterion

She boarded the plane for a religious pilgrimage the same day she was finalizing plans to divorce her husband. For Denise Bell of Denver, Colo., there didn’t seem to be a contradiction.

She was going far away to Medjugorje, Bosnia-Herzegovina, where she heard the Blessed Mother was appearing and that people were finding peace.

“I was livid, I hated the man,” said Bell, who had married when she was 19 and later had four children.

Ironically, it was a married couple in Indianapolis who once had their own problems that paid for her trip. The husband had received a bonus at work, but it was even more unexpected for that couple.

“They both felt it was to pay for my trip to Medjugorje,” Bell said.

Jeanne Perry of St. Roch Parish in Indianapolis boarded a plane for Medjugorje as a fallen-away Catholic and mother of four daughters.

Surprisingly, Perry’s father suddenly offered to pay for her trip.

“I thought, ‘Great, free vacation,’” Perry said.

Both women were in for a big surprise that would change their lives and bring them closer to the Church.

“I just couldn’t stop going,” Bell said. “Past sins kept coming back to me, and I kept going.”

The transformation was so astounding that the first thing she did when she returned to Colorado was call her husband, Rex, to say they couldn’t go through with the divorce.

“She was going far away to Medjugorje—it just softened,” Bell said. “My heart finally softened to love again,” she said.

Away from the sacrament of reconciliation since she was 17, Bell was brought back to the sacrament in Medjugorje.

“Past sins kept coming back to me, and I kept going.”

For Perry, Medjugorje gave her new zeal for the Church and its teachings.

“I felt so comforted there, like a child again,” Perry said. “There was a time there when I went to Holy Communion, and I knew in an instant that all the things I learned as a little child about the faith was in fact truth. That it really was Jesus in the Eucharist. I had the truth in my heart.”

Arriving in Indianapolis, the first thing she did was hurry to her father’s home.

“I told him how sorry I was that I had left the Church, but he said he knew I’d come back because as a baby they laid me on the Blessed Mother’s altar and gave me to her,” she said.

The next thing Perry did was tell her husband they weren’t going to use contraception anymore.

At the time, Perry was 41 and her husband didn’t think it was a big deal since she was probably done having children.

Perry got pregnant twice more, and their sons Joseph and Thomas Jill were born.

“The boys helped bring my husband back,” Perry said.

FATHER DONALD SCHMIDLIN—fondly referred to as “Father Don” by all whose lives he has touched—has left his mark as a popular parish priest and long-time director of Catholic Charities.

Thanks to the generosity of many throughout the archdiocese, Father Schmidlin was able to retire in 2001 after a lifetime of service to the Church. This is reflective of the Church’s lifelong commitment to its priests, in this case providing Father Schmidlin security in his later years and relieving him of any possible worries about his retirement.

“I think I have more joy, more happiness, more joie de vivre,” he says. “I look forward to my days, and I deeply appreciate that.”

The archdiocese supports its priests much the same as a company provides for its retirees, he explained, with financial and medical benefits. The Legacy for Our Mission campaign will help the archdiocese fund such expenses so future priests whose careers with the Church enjoy similar retirement benefits.

“I am extremely grateful to the archdiocese. I am very, very fortunate to have had financial worries removed from my retirement. We do need ongoing support from the Legacy for Our Mission campaign,” he said.

Despite his status as a retiree, Father Schmidlin remains active, spending most weekends at various parishes whose pastors are traveling or ill, celebrating Mass and providing other sacramental assistance. It’s work that he is very happy to do.

Father Schmidlin particularly enjoys ministering to students. During the school year, he celebrates Mass on Sunday evenings on the Butler University campus. Until recently, he counseled Indiana University students at St. Paul Catholic Center in Bloomington.

In 2005 Father Schmidlin moved to Our Lady of Fatima Retreat House, where he has an enduring affiliation as a retreat presenter and advisory board member.

One of the most fulfilling of his pursuits, Father Schmidlin says, is counseling young priests just starting out. “I try to be a source of hope, of confidence for them in God, that what we are doing is a true calling, something that is beautiful,” he says.

Reflecting upon his nearly half-century of service to the Church, Father Schmidlin noted that in his early years he found meditation to be very difficult.

“Then, more and more, I realized the need for it. In 1959, I made a 30-day retreat in California,” he says. “It made me realize the need for quiet prayer and spiritual direction. When I retired, I participated in three years of summer school to become certified in spiritual direction. It helped me understand the basics. I now find it not only enjoyable but deeply fulfilling.”

While Father Schmidlin fulfills a number of parish responsibilities, he finds retirement liberating, enabling him to pursue not only spiritual direction but also get away more than when he had the responsibilities of being a full-time parish priest. He even manages an occasional round of golf.

He recently traveled to Minneapolis, where he represented the Priests’ Council of the Archdiocese of Indianapolis at the national council meeting.

At this point of his life, he said, “Certainly there have been periods of trial and weakness and mistakes. But I have found increasing happiness and joy in being a priest. It has actually increased over the years rather than diminishing.”

What advice would he give the young priests that he mentors? “Be good to your sisters and nephews. You’ll appreciate them more and more as you grow older.”

Legacy for Our Mission, the archdiocese’s ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. By contributing to the Legacy for Our Mission campaign through your local parish, a Priests’ Council of the Archdiocese of Indianapolis at the national council meeting.

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Legacy for Our Mission, the archdiocese’s ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to support retirement assistance for priests.
Who is St. Boniface? The Apostle of Germany was an evangelizer

By Mary Ann Wyand

More than 25 handmade quilts are a testament to their faith and friendship during the mid-19th century, when St. Boniface Parish was established in 1847 by Father Joseph Kundek, a Croatian missionary. The quilts are part of a display at Krieg Bros. Catholic Supply House in downtown Indianapoli.

St. Boniface Parish has been a part of the Catholic community in Rushville, Indiana, for nearly 10 years, and members of the parish have come together to raise funds for a variety of causes. "It's a big trip for us because we've never done anything like that," said Caroline Mullis, the secretary of St. Boniface Parish Men's Sodality.

The quilts are being sold at the Abbey Press Gift Shop in nearby St. Meinrad. Mullis said, and both prayer cards and medals honoring the patron saint of Germany are sold at the Abbey Press Gift Shop.

The quilts are part of a window display at Krieg Bros. for the month of June.

St. Boniface Parish is a part of the archdiocese of Indianapolis and the German Heritage Society. The society, founded by Irish Catholics in the 1980s, is dedicated to promoting German Catholic culture and heritage.

The quilts are a popular fundraiser at the picnic. "Everybody works together to prepare for the picnic," she said. "It's a major event for the parish. We get a lot of parishioner participation, which is wonderful."

A large painting of St. Boniface graces the church sanctuary behind the altar, Mullis said, and both prayer cards and medals honoring the patron saint of Germany are sold at the Abbey Press Gift Shop.

Saints explain that St. Boniface ended the practice of paganism among the Germanic peoples by cutting down the Sacred Oak of Thor at Geismar, Germany, which led to the founding of churches and establishments of monasteries by Benedictine monks.

Every German Catholic, most notably Pope Benedict XVI, traces his or her faith back to the founding of churches and establishment of monasteries by Benedictine monks.

Who is St. Boniface? The Apostle of Germany was an evangelizer of monasteries by Benedictine monks, responsible for the evangelization of the Germanic peoples by cutting down the Sacred Oak of Thor at Geismar, Germany, which led to the founding of churches and establishment of monasteries by Benedictine monks.

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MARRIAGE SUPPLEMENT

Be a part of our Marriage Supplement

July 21, 2006, issue of The Criterion

If you are planning your wedding between July 1, 2006, and February 1, 2007, we invite you to submit the information for an announcement on the form below.

Pictur

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

Deadline

All announcements and photos must be received by Thursday, June 29, 2006, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.
Apologetics defends truth of Christian belief, offers hope

By Edward P. Hahnenberg

“Apologetics defends truth of Christian belief, offers hope”

“Why bother?”
The question couldn’t have been more blunt. It came from a student who had stopped by my office to discuss a paper.

After we had gone over her rough draft, Jenny started to talk about growing up in the Church. She told me that her parents “forced” her to go to religious education classes, and that lately she had begun to question the whole thing.

“I guess I just don’t see the point,” she said. “Organized religion just seems to get in the way of my relationship with God... I mean, why bother?”

She asked the question then looked at me as if she actually wanted an answer. I wish I could say that the answer I gave Jenny was articulate and persuasive, and that in a few eloquent words I calmed all her doubts and set her on the path to an authentic life of discipleship.

Instead, I mostly talked about myself. I shared my own stories about growing up and described to her how my Catholic faith helps keep me connected to God, how it gives meaning to my life and how it inspires me to be a better person.

In hindsight, I see that my conversation with Jenny brought me into the realm of apologetics.

Over the years, “apologetics” came to be defined as that branch of theology concerned with defending the truth of Christian belief. As such, apologetics has a narrow, specialized meaning. But I prefer the broader and more positive description that was offered by the author of the First Book of Peter: “Always be ready to give an explanation to anyone who asks you for a reason for your hope” (1 Pt 3:15).

While the basic goal of explaining the faith has remained constant, the focus of apologetics has shifted over time.

The great apologists of the early Church were well-educated believers who sought to illustrate the truth of Christianity in the language of Greek and Roman philosophy. They hoped to show their pagan neighbors that belief in Jesus was both morally responsible and intellectually defensible.

But more recent trends in Catholic apologetics reveal less a desire to speak to those outside the Church. Instead, the focus is on those in the Church. The goal of this new apologetics is to inspire Catholics themselves to live their faith with greater intentionality and passion.

How would you respond to the question: Why bother? Why do you believe in the Catholic faith?

The questions could just as easily come from a fellow Catholic as from someone outside the Church.

What should each of us keep in mind so that we are prepared to give an account of the hope within us?

First, our “apologetics” must be “positive.” We are, after all, talking about our hope—the joy and confidence we feel because we have been loved into life and into salvation by God.

What do you like about being Catholic? What attracts you to this faith? What inspires you?

Being positive does not mean white-washing sins of the past. But it does mean reflecting first on all the things we find attractive and meaningful about our faith.

A positive approach leads us to focus on the core. I find it unfortunate that some contemporary apologists operate in a defensive mode. It seeks to define Catholicism as something separate from other Christian Churches (and, to a lesser extent, other religions). Thus, it much is made of beliefs and practices that are distinctive to Catholicism—the pope, devotion to Mary and so on. These important teachings cannot be ignored. Nor can we pretend that differences don’t exist.

But I wonder if we need to start there.

The realities most essential to Catholicism—such as faith in a loving God who comes to us in Jesus Christ or a sacramental view of grace at work in the world—may not be unique to Catholicism, but are nonetheless at its core.

Focusing on the core allows for an apologists that is “open.” Recognizing that we share many essential beliefs with other Christians opens a door to dialogue with them—an ecumenical process that has been modeled for us at the Church’s highest levels.

Such dialogue not only helps us better understand others, but also helps us better understand ourselves, leading us to greater clarity about and appreciation for our own Catholic faith.

Finally, apologists only comes to live in our lives. We must “live it out.” It is true that apologists primarily works in the world of words and ideas—seeking to articulate the reasons for our hope. But more than reasons, today we need examples.

True apologists seeks not to convince, but to convert. And conversion to a deeper way of living out one’s faith comes not through airtight arguments, but when a person catches a glimpse of the beauty of it all.

(Edward P. Hahnenberg teaches theology at Xavier University in Cincinnati, Ohio. He is the author of Ministries: A Relational Approach, published by Crossroad Publishing in 2001.)
Paul, Timothy and Silas (Silvanus) were in Athens early in the year 50 A.D. Paul was concerned about the Christian community he had left behind in Thessalonica. He couldn’t help but wonder what happened after he had been spirited out of the city at night. He realized eventually that Tryphon and Sillias back to see what was happening.

While they were gone, Paul preached at the Synagogue of the Jews, a popular place where Greek philosophers had taught for centuries. He managed to make a few converts during his short stay (2 Corinthians 12:18), but his ministry in Athens was basically unsuccessful.

Even before Timothy and Silas could return, Paul decided to move on to Corinth, a much more prosperous city than Athens. It was a bustling city that had more business than it could handle, and Greeks went there to make their fortunes. It was also the site of the Isthmian Games, celebrated every four years, 50 miles away, a two-day walk. Paul left word for Timothy and Silas to follow, and made the trip.

After arriving in Corinth, Paul sought work as a tentmaker. He found employment in a Jew named Aquila and his wife Priscilla (or Prisca). When Paul started to talk about Jesus, he was surprised to find that Aquila and Priscilla were already Christians. They had been in Rome when Emperor Claudius expelled Jews from Rome in 41 A.D. because—according to the historian Suetonius—of disturbances caused by a disagreement over whether the Jews were the “firstborn of mankind.”

Paul was in Corinth for 18 months and it was a fruitful 18 months, probably thanks in large part to Aquila and Priscilla, who were well-established in the city. His Christian community grew to at least 40 or 50, of whom we know 16 by name. Most were converts from paganism because, when Paul tried to preach in a synagogue, Acts says, he was reviled for teaching that Christ was the Messiah. So he went to the house of Titus Justus.

As his congregation grew, Paul needed the houses of relatively wealthy believers to accommodate it. He found that in the house of Gaius (or Juba), and accused Paul of “inducing people to worship God contrary to the law” (Acts 18:13). This happened while Gallo was proconsul of Achaia. We know he held that position only from July to September of 51 A.D.

Gallo dismissed the charges, but shortly after that Paul decided that it was time for him to return to Antioch. ♦

“Corinth is large and healthy, with a representative body of people that are the first fruits of Gentile Christianity. If we have a large number of Gentile converts as I am in the Jewish community, we have the leisure to travel with Paul later, Crispus was a wealthy patron of a synag- ogue, and Samuel a judge, and Paul could accommodate the ‘whole Church’ (Rom 16:23).”

Members of his Church, though, were not wealthy. They were a mixed group that had only their Christianity in common.

Once again, though, the Jews rose up and accused Paul of “inducing people to worship God contrary to the law” (Acts 18:13). This happened while Gallo was proconsul of Achaia. We know that he held that position only from July to September of 51 A.D.

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It is a way for all those recovering from addiction to experience acceptance, healing, support and fellowship that helps them grow in living their faith through their Catholic Church communities, Jones said. What we are seeing is that the need for support is greater than ever, Jones explained. The statistics of the group is to “reach out to members of the ‘whole body of Christ’ and to make all feel welcome.”

“Through the years, I have heard complaints from our sacred, baptism. Parents usually dedicate their children to the Christian believers by having them baptized when the babies are infants. Then, when the babies become young adults, they become members of that faith themselves. It’s a big deal.”

Before Vatican II, the common practice in the American Church was for children to receive the sacrament of Holy Communion about the age of 6 or 7, followed immediately by the sacrament of confirmation. And, although my husband claimed he was totally awash of the mysteries of faith meant at the time, most kids probably were not.

The concept of Holy Communion, in which we receive the body and blood of Christ to prepare ourselves to do God’s will, is something many Christians don’t understand. They know it’s hard to be good all the time, to do what mom and dad ask, and the first time we receive the sacrament, we realize everyone needs God’s help and encouragement.

Confirmation is the sacrament that focuses the promise of our first sacrament, baptism. Parents usually dedicate their child, and our teachers believe by having them baptized when they are young. Then, when the babies become young adults, they become members of the faith themselves. It’s a big deal.

In another poem in the KIT book, Barbara Bostian writes: “Peace is a regular columnist for therelative and parents, and as contributors to the religious men and women, as married people and parents, and as contributors to the betterment of families, parishes and communities.

Confined in the knowledge that they are empowered in their service by a just encouragement.

Faithful Lines/Shirley Vogler Meister

All of us can speak for peace in some way."

On the back cover of a book, titled Barbara Bostian writes: “Peace is a regular columnist for Speaking for Peace, is an anthology of poetry at right by playwright/poet Eve Merriam, who died in 1992, a year before the book was published. How simple—but yet profound. It tells us that the poem’s basic premise is unlikely. When I share this with others, some people ask why the poet spaced the lines, and I tell them it’s to slow the reader so the question can be better inter- nalized.

Through the years, I have prayed, hoped, written about the body and blood of Christ, and spoken for peace. In fact, I have a poem, “Blessed Are the Peacemakers,” in the same book and have shared it with readers before, but it doesn’t hold a can- dle to the clarity of Merriam’s poem. We Speak for Peace is an anthology edited by Ruth Harriet Jacobs, Ph.D., who was featured recently in the KIT book, Barbara Bostian writes: “Peace is a regular columnist for Speaking for Peace, is an anthology of poetry at right by playwright/poet Eve Merriam, who died in 1992, a year before the book was published. How simple—but yet profound. It tells us that the poem’s basic premise is unlikely. When I share this with others, some people ask why the poet spaced the lines, and I tell them it’s to slow the reader so the question can be better inter- nalized.

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The Sunday Readings
Sunday, June 18, 2006

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this feast day’s first reading, the story of an event that occurred as the Hebrews were making their way across the Sinai Peninsula, in flight from Egypt and slavery. To modern ears, the story may sound gruesome, giving the details as it does of the ritual murder of a slave by a Hebrew. It is necessary to recall that these instructions were given long ago, and long ago they passed out of use in Jewish religious ceremonies.

However, the meaning of these ancient sacrifices still has a message. For example, the ceremony in this case required that the bull’s blood would be sprinkled on the people. The idea was that life in a special way resided in the blood of a creature. It is not impossible to understand how this notion originally arose.

The ancients had a very limited knowledge of physiology, but they knew if the blood stopped flowing, the creature died. They understood that if enough blood escaped from the body due to injury, then death followed.

Offering the bull to God made the bull holy. Its blood therefore was holy, and that meant the blood somehow was touched by God’s own life. By sprinkling this blood on the people, they in turn were touched by God in a special way.

Beyond these circumstances, the lesson is that from the earliest stages of Revelation, God provided for the people to touch eternal life and gain strength through processes and materials they could understand and access.

The Epistle to the Hebrews is one of the New Testament’s most eloquent sources for knowledge about the person, and the mission, of the Lord. This feast’s salvation is no exception. As this epistle does so often, this particular reading stresses that Jesus is the perfect victim of sacrifice as well as the great high priest.

The sacrifice of bulls is no longer necessary. In its place is the sublime offering of the innocent Lamb of God, the Lord Jesus.

The three Synoptic gospels report the Last Supper and the institution of the Eucharist by giving the actual words used by Jesus: “This is my body … This is my blood.”

In this feast day’s case, the reading is from Mark’s Gospel. Before the mention of the meal itself, the Gospel says that Jesus sent two disciples into the city. He told them that they would see a man carrying a water jar. They should follow this man.

The man will go to a house, and the disciples should ask the owner of the house for a room in which the Lord and the disciples could gather to eat the Passover meal.

It is an interesting passage. It reveals that the Last Supper, and all that happened at the Last Supper, were utterly within the Providence of God. It was no ordinary meal. God planned it that would provide the means for salvation, for uniting people with Jesus.

Reflection

Biblical scholars long have looked at Christ’s words—“This is my body … This is my blood”—and often view it from a denominational perspective. Many Protestant scholars see these words as symbols. Catholic scholars see Christ’s words to the disciples as literal. However, strictly from the standpoint of the language, the words are brief, direct and clear. Look at them without any predispositions. Read them as they appear. The message is straightforward and unambiguous.

The bread and wine become the body and blood of Jesus. This having been said, this holy body and blood actually become part of the person who consumes them.

In this consummation, this Holy Communion, the person becomes one with Christ, and Christ becomes one with the person. Christ is God. In Jesus is eternal life itself, and the strength and insight to live on earth so as to reach eternity.

Church teaches that marital acts must be open to life

As probably all other Catholics are, we’re aware of the Catholic Church’s official stand against contraceptive birth control. Our group is puzzled, however, on how the Church came to teach what it does about contraception. Was it originated by a pope or a council? What is the scriptural basis for it? (Ohio)

A thousand of pages have been written on the questions you ask. The following, however, should outline the main points. As far as we know, of course, Jesus never taught anything explicitly on the subject of birth control. For a variety of reasons, including technological, the question most likely never came up.

The Church’s position on the subject, as most other moral teachings, developed gradually. Questions of right and wrong surfaced in people’s lives, and the Church responded with its insights of faith.

From the time of St. Paul, early Christian teachers placed heavy emphasis on virginity, often even within marriage. Largely as a result of this emphasis, a number of strange sects arose who attacked the institution of marriage as unworthy or unnecessary for Christians.

Christians eventually faced the question: If virginity is a ideal, how does the Church avoid condemning marriage and sexual procreation altogether? The way theologians and bishops responded proved to be critical and significant for all the centuries to follow.

One option was suggested by St. Paul’s Letter to the Ephesians: Sexual intercourse is closely associated with married love and, therefore, can contribute to the growth and development of that love. Under pressure from social structures of the time, however, and from the importance placed on virginity, and partially to appease doctors of the Church, the Church decided, unless the couple desires procreation altogether. This strict doctrine came under considerable suspicion and was to be disregarded, through the centuries.

Only in the last 200 years has the question of the Church come to the fore. In his famous “Pastoral Rules,” for example, Pope St. Gregory the Great (590-604) taught that married couples may have intercourse to have children, but if any enjoyment is mixed with it, they sin against the “law of marriage.” Sexual intercourse can be good and holy, said Christian scholars, but what makes it holy and good is procreation, the desire for a child. Thus, enjoyment of sexual relations, or having intercourse as an expression of love for one’s spouse, is sinful. The Church teaches that the couple desires to conceive a child.

A common argument of proponents of contraception is that the Church is “primitive” in its teaching. The natural way is the way animals do it; and animals have sexual union to procreate offspring. Humans should do the same.

St. Augustine (d. 430 A.D.) crystalized this basic attitude toward sex in his writings, and the perspective was generally dominant in the Church for a long time. Contraception was included in the lists of sins (pontifical sin list) by theologians since about the eighth century.

In his famous “Pastoral Rules,” for example, Pope St. Gregory the Great (590-604) taught that married couples may have intercourse to have children, but if any enjoyment is mixed with it, they sin against the “law of marriage.” This strict doctrine came under considerable suspicion and was to be disregarded, through the centuries.

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Question Corner/Tr. John Dietzen

Church teaches that marital acts must be open to life

Peace is beauty
Peace is joy
Peace is Grace
That we all love.

T’s a free gift
From above
Like fortune and love.
All are given by our Lord.

Let’s hold onto her
’Till the day that she will reign
Let’s open heart and mind
And release our fears away.

When we share our peace of mind
With a sister, brother, friend,
We have given them a gift
Which to us will come again.

What is peace then
Dearest friend?
Peace is sunshine from above.
Let us share that gift in love.

By Martha Maria Valdettaro

(Martha Maria Valdettaro is a member of St. Monica Parish in Indianapolis. This linoleum block print created by Jane Richardson of Memphis, Tenn., won the nationwide Christopher’s high school poster contest in 2000. Students were asked to interpret the theme “You can make a difference.”)
Nobbe (continued from page 1)

came to Saint Meinrad in the late 1980s when he was preparing for confirmation as a high school student.
Ron Greulich, a member of St. Thomas the Apostle Parish and the director of major gifts in the archdiocesan Office of Stewardship and Development, was the catechist for Deacon Nobbe’s confirmation class.
“It’s just an honor to have played a small part in where he’s headed,” Greulich said. “It’s unbelievable because it’s so hard for kids to aspire to become priests nowadays and to take on that life of service.”

After graduating from Greenfield Central High School, Deacon Nobbe earned a soccer scholarship and studied in northern Indiana at Valparaiso University.

After rejecting a career in sports management, he contemplated high school teaching and coaching soccer.

But after graduating from Valparaiso in 1994, Deacon Nobbe enlisted in the U.S. Army and served for four years at Fort Hood, Texas.

It was there that he was first introduced to Hispanic ministry, which he looks forward to participating in after his ordination.

Beginning on July 5, he will be Archbishop Daniel M. Buechlein’s liaison to Hispanic ministry in the archdiocese—in addition to serving part time as the archbishop’s executive assistant and participating in Hispanic ministry in the Indianapolis West Deanery.

Deacon Nobbe said that his years in the Army—where for the first time he met people from all walks of life—were an important preparation for his life and ministry as a priest.

“Like the Army, a parish is working toward one goal in terms of making parishioners holy within the Church,” he said. “The Army is an army of one: one goal, the same mission. There’s a parallel there, too, that I found very interesting.”

After completing his military service, Deacon Nobbe began his South Korean teaching position.

It was during that time that Father Kos helped Deacon Nobbe realize that service to others—whether it was at parish festivities or mine in Army or in teaching—was the tie that bound the varied strands of his life.

While ministering to and with others

will be a crucial part of his life as a priest, Deacon Nobbe also realizes that a significant part of his service to the faithful will happen simply through the sacramental nature of his priestly identity.

“There’s an opportunity there in every instance of the day in interaction with other people to bring not just myself but Christ to people,” he said. “It’s overwhelming at times, humbling but very exciting for me to have that capability.”

On the other hand, Deacon Nobbe finds that in serving others, the face of Christ is revealed to him.

“As much as I try to bring to people that presence of Christ, I think even more so I’m finding myself being shown that presence of Christ in the people I interact with.”

The day after his priestly ordination.

Archdiocesan seminarian Scott Nobbe, then a member of St. Thomas the Apostle Parish in Fortville, talks with National Catholic Youth Conference participant Bobby Rossi, from St. Paul the Apostle Parish in Gurnee, Ill., on Dec. 8, 2001, at St. John the Evangelist Church in Indianapolis.

Deacon Nobbe will celebrate a Mass of Thanksgiving at 10:30 a.m. at St. Gabriel Church in Connersville. The following weekend, he will celebrate all the weekend Masses at St. Thomas the Apostle Parish in Fortville.
Multicultural Ministry Commission marks 10 years of service

By Margaret Nelson

Special to The Criterion

The archdiocesan Multicultural Ministry Commission lived up to its name as it celebrated its 10th anniversary on Pentecost Sunday at the chapel at Marian College in Indianapolis.

Prayers, readings and songs of a dozen languages echoed the theme—"We are Many but One in the Spirit"—as many of the 200 participants wore attire representing their homelands.

During a Mass on Dec. 5, 1995, at SS. Peter and Paul Cathedral, Archbishop Daniel M. Buechlein established the ministry and commissioned its members. In 1996, he established the Office of Multicultural Ministry and appointed Father Kenneth Taylor as director.

Father Taylor, now pastor of Holy Angels Parish, presided at the June 4 Mass. Concelebrating priests from Indianapolis deaneries included Father John McCaslin, administrator of Holy Trinity and St. Anthony parishers and a member of the commission; Father Larry Crawford, pastor of St. Gabriel the Archangel Parish; Franciscan Father Bernard Varghese and Father Varghese Maleakkal of St. Michael the Archangel Parish, both from India; Father Francis Bryan, chaplain at Marian College; and Divine Word Father Stephen Brown, pastor of St. Rita Parish.

Charles Gardner, director of the archdiocesan Office of Worship, and an ensemble began the musical prelude, "Envia Tu Espiritu" ("Send Out Your Spirit"). Students from Holy Angels School led a drum call to "(Send Me Jesus)". Students from Holy Angels School led a drum call to the African tradition.

The opening song was "Blest Be God: Psalm 150" in a Punjabi tradition tune from Pakistan.

Franciscan Sister Norma Rocklage, director of education, formation and outreach for Marian College, welcomed the assembly, asking those present to consider the many ways the Holy Spirit has energized them.

"We celebrate how the Spirit moves people out of diversity," she said.

The first reading, Acts 2:1-11, was given in four languages by members of the commission—English, David Bethurum; French, Charles Gardner; Luganda and Indian. The communion was even some Latin; the "Lamb of God" song was "Agnus Dei".

The second reading, 1 Corinthians 12:1-7, 13, and all the prayers offered in other languages were printed in English in the worship aid. In his homily, Father Taylor noted that Pentecost has a vigil less known than the Easter vigil. Readings that lead to Pentecost show the Old Testament vision of how the world would be united. But, over the years, the people became separated by wandering and creating different languages.

"As human beings, we’re pretty good at creating separations, not just in language, nationality and age. We’re really good at it," Father Taylor said.

"What is powerful enough to break through the wall of separation of human actions of division? We heard about it today," he said of the reading from John 20.

"The power of God in the Holy Spirit worked through the Apostles to break down the walls of division. We still need that power of the Holy Spirit today," Father Taylor said.

Father Taylor spoke of the vision of the Multicultural Ministry Commission this year as it sends archdiocesan representatives to national conferences. They include the Native American Youth Encuentro in South Bend in June; the Asian Pacific Catholic Conference in Washington D.C. from June 30 to July 3 and the National African-Brazilian Congress during Labor Day weekend. He explained that these events were generated by the bishops of the United States who told these groups can strengthen their gifts to better share them with the Church.

The ministry director remembered when he and 30 representatives of eight cultural groups—African-American, European, Hispanic, Indian, Korean, Nigerian, Filipino and Vietnamese—in the archdiocese attended Encuentro 2000 in Los Angeles. During the closing Mass there, he said, Cardinal Roger Mahoney looked over the diverse assembly of 5,000, and said, "If you want to know what heaven is going to be like, well, just look around;"

Of the Church—the people of God—Father Taylor said, "The Holy Spirit is stronger than anything that can keep us apart. We will be doing what God wants us to do to make the vision real. We can show the world what the Holy Spirit wants us to be."

During the anniversary Mass, the general intercessions were proclaimed in English, Spanish, German, Filipino, Luganda and Indian.

The communion song was "Pan de Vida, Cuerpo del Senor" ("Bread of Life, Body of the Lord"). A communion meditation, "Thana Mina" ("Send Me Jesus") was done in the South African tradition. There was even some Latin; the "Lamb of God" became "Agnus Dei" for the afternoon. The final song was "Come Holy Ghost."

After the Mass, a dinner reception featured a program with the accomplishments of the multicultural ministry. Current and former members of the commission were introduced. Pimentel-Gannon presented a copy of the banner representing the archdiocese at 2000 Encuentro and a certificate from the archbishop recognizing Father Taylor’s 10 years of service as director of the Office of Multicultural Ministry.

Archbishop Buechlein was unable to attend the event because of ordinations at Saint Meinrad Archabbey.

Father Taylor told how the multicultural ministries in the archdiocese have grown. The program showed year-by-year contributions, including extension of Hispanic ministries to nearly 20 parishes; offering multi-lingual intercessions at the 2000 archdiocese Jubilee Mass for 30,000 at the RCA Dome; Simbang Gabi novenas for the Filipino heritage; celebration of the St. Martin de Porres feast day that unites Hispanic and African-American communities; the beginning of an African (native) Catholic Ministry; and an annual newsletter about the work of the commission.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.)
back to the faith and be obedient to the Church,” he said. Another fruit of Medjugorje was seen in the life of Father Villa. A successful businessman, he first heard about Medjugorje from his mother. They visited, and it was there that he witnessed the many people standing in line for confession—so many that priests had to hear confessions on the street corners around St. James, a parish church.

“So many people wanted to set their lives right,” he said. In the states, everything fell into place, including meeting Msgr. Moran and others who helped him on the road to the priesthood. Later, he returned to Medjugorje as a priest to hear many people’s confessions. “Going to Medjugorje brought me comfort,” said Father Villa. Msgr. Moran was hesitant and a bit skeptical about going to Medjugorje. But when he arrived, the peace and the devotion of the people astounded him. “I think it’s the confession capital of the world,” he said.

The Blessed Mother asked for frequent prayer, he said. “I always tend to be skeptical of places like this that the Church hasn’t officially approved, but the number of people and the devotion of the people at Mass, well, it is all so Catholic.”

By their fruits, you shall know them.” The preacher told Vatican Radio on June 8. They are a gift given in order to discover something; they are not a time to lose or waste, but a time to value to the maximum, he continued. "By their fruits, you shall know them.”

The church is often packed to standing room only and was built so large. Their answer came after the alleged apparitions began, and thousands of pilgrims began to visit from across the world.

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News briefs

**U.S.**

**Bishop welcomes Hispanic youths, young adults**

NOTRE DAME, Ind. (CNS)—Bishop John M. D’Arcy of Fort Wayne-South Bend welcomed some 2,000 Hispanic youths, young adults, and diocesan and parish leaders to his diocese for their June 8-11 National Encuentro for Hispanic Youth and Young Adult Ministry at the University of Notre Dame.

The “encuentro,” Spanish for “gathering,” was the first national event of its kind for Catholic Hispanic young people and focused on their needs, aspirations and contributions relative to the Church.

At the opening event in the Notre Dame Athletic and Convocation Center on June 8, the bishop told the crowd that they were on a campus dedicated to Mary. He pointed out that the Mary who is honored as Our Lady of Lourdes at the grotto on the Notre Dame campus is the same Mary honored as Our Lady of Guadalupe, patroness of all the Americas.

**WORLD**

**Papal preacher says vacation time is a gift**

VATICAN CITY (CNS)—Vacation time should be lived as a gift allowing workers and students time to think, pray and dedicate time to family relationships, said the preacher of the papal household.

Capuchin Father Raniero Cantalamessa said it is good to have fun and relax on vacation, but extended free time is rare for most people and they should make the most of it. “It is not that vacations should not also be used for enjoyment and amusement, but they are a gift given in order to discover something; they are not a time to lose or waste, but a time to value to the maximum,” the preacher told Vatican Radio on June 8.
Early detection and preventive care are big health care concerns for young people.

Dr. Harvey Clermont, a general and vascular surgeon who volunteers his services at three free health clinics in central Massachusetts, said that getting young people to admit to having problems is critical.

“They see themselves as immortal,” said Clermont, and because that attitude often delays seeking the needed intervention, it stands in the way of early detection.

Clermont said, moreover, that young people often “wait until there is a major medical problem before seeking help.” That is an obstacle to providing the preventive care they need.

According to Marta Carlson, associate director of the Student Development Center at Assumption College in Worcester, Mass., suicide among young people is a top concern on college campuses. She said that both teens and young adults—may find that “things are going terribly wrong and their lives are becoming more complicated,” but “they don’t have enough life experience to appreciate the options they have.” Therefore, vigilance by family, friends and professional educators is important.

There are outward signs of psychological health problems that can be detected by family or friends, said Carlson: changes in habits, eating more or less than usual, sleeping more or less than usual, trouble concentrating, difficulty making decisions, withdrawal from family and friends, poor judgment, alcohol or drug use and abuse, and personality changes. She tells parents: “Know your child.”

While the young people Carlson and Clermont encounter often come from different backgrounds and have different life experiences, their clientele share many of the same problems. Clermont noted, for example, that physical and psychological disorders are not confined to teenagers in high-pressure situations, such as competitive college classes. The disadvantage for young people outside a college community is that they do not have ready access to services, such as those offered at Assumption’s Student Development Center.

Both practitioners stress the important role that family and friends can play in keeping a teen healthy. Clermont said he has yet to see a male patient arrive at a free clinic unaccompanied by a friend. This shows the important role that peers can play in helping one another.

At St. Anne Parish in Shrewsbury, Mass., he said, young people often present themselves at the free medical clinic because they are either too poor to afford medical insurance or are on their own and no longer covered by their parents’ insurance.

Carlson believes it is important for students to be aware of their family’s medical history, including its mental-health aspects. And it helps when “parents have a sense of what a child may have a predisposition to,” considering that “predispositions run in families,” Carlson added.

Alcoholism is an example that the college counselor used to underline her point regarding family history. Alcohol or drugs tend to be involved in instances of sexual assault that occur in school settings. These assaults usually are committed by an acquaintance. Impaired judgment enhances the likelihood that a student, male or female, can be victimized, and the abuse of drugs or alcohol also makes the perpetrator more aggressive and abusive.

Carlson and Clermont emphasized that stress, if allowed to remain uncontrolled, can lead to panic or anxiety disorder—a common diagnosis among teenagers and young adults. Carlson said stress may become more pronounced as students in college head into their final two years, when they are considering their options for the future and can feel overwhelmed.

Eating disorders also can appear, and depression goes hand-in-hand with stress, eating disorders and anxiety, noted Clermont.

While it would take books to explain all the health pitfalls that young people face and what family and friends can do to help, both health care professionals encourage parents and friends not to despair. At some point, said Carlson, parents must believe they have been preparing their children to make their own decisions. She tells parents, “Trust that you did that well.” Clermont likewise believes that everyone can be reached by someone. Those who care about what young people struggle with must not “ever give up on them.”

(Matt Doyle is a journalist and online editor in Worcester, Mass.)
When Father Marc Alexander tried on a pair of pants recently that fit a little too snugly for his liking, the pastor of the Manoa Punahou Catholic Community in the Diocese of Honolulu realized that his physical well-being could use a little improvement.

“I have to go to so many dinners, and I’m a little plump,” admitted Father Alexander, who serves as diocesan theologian. But while concerned about his health, the 47-year-old priest is quick to admit that one’s well-being by no means is limited to physical health.

“Well-being is much more compli- cated,” explained Father Alexander, who earned a doctorate in sacred theology at the Pontifical Gregorian University in Rome and is fluent in several languages.

He said well-being encompasses “rela- tionships, the kind of work one has—espe- cially from the Catholic perspective that you shouldn’t work just to pay the bills, but you ought to focus on your skills, and your contribution to the kingdom and the community.” Well-being also is “about having fun and enjoying life to its fullest.”

As a physician, 33-year-old Dr. Frank Wharam said the first thing that comes to mind when he hears the term “well-being” is physical health. However, like Father Alexander, the Catholic doctor, who gradu- ated from the University College Dublin Faculty of Medicine, admits that most doc- tors quickly “realize there’s a lot more to a person’s well-being than the physical.”

Wharam said the World Health Organization defines health as “a state of complete physical, mental and social well-being.” Doctors encounter patients “who may come in with a physical complaint, but the best treatment may be psychological or a combination of medical and psychological,” said Wharam.

“A lot of a physician’s work is preventive care,” said Wharam. “A person who smokes might not have a physical complaint at that time, but since the bad effects of smoking are well-known, the physician would be anticipating problems that particular lifestyle would lead to. It’s about preserving the [person’s] current good state of health.”

The doctor said spirituality can also impact a patient’s well-being.

“I’ve worked in intensive-care units, and spirituality can play an even greater role as families try to cope and patients try to cope with very grave situations,” said Wharam.

Families try to be concrete and say, “This is how we preach in the Catholic tradition, things are well-known, the physician would be aware of,” he said. “A realization that there’s a higher calling, a higher pur- pose in life, allows me to minimize the importance of certain frustrations and to focus on activities that aren’t as selfish as they might be otherwise.”

Wharam, who completed medical mis- sions in El Salvador and Mexico, said that in countries where spirituality is discussed more openly, patients with incurable dis- eases, but who have a strong sense of faith and spirituality, are often “much more at peace and better able to cope with the challenges they face.”

Father Alexander tries to nurture his parishioners’ spiritual well-being.

This year, Father Alexander’s parish has chosen to eliminate the distinction between sick and personal leave, and instead give staff members a set number of days off—days they can use any way they want. “We try to be flexible, and I think that’s good,” Father Alexander said. “If it’s a particularly gorgeous day and your work is done, why not have an extra day with the kids?”

When talking to parishioners, Father Alexander suggests they utilize time sheets to see what they actually are spending time on. “It’s important to take regular time to step back and evaluate one’s life, and to see what’s working and what’s not,” he said.

(Jennifer Williams writes for The Catholic Review, the Baltimore diocesan newspa- per.)
Bon appétit!

Food ought to taste good: eating the right way

By Sharon Roulier
Catholic News Service

French women don’t get fat. American women—and men—want to know their secret. But there really is no secret recipe or magic cookbook.

With 50 percent of the adult U.S. population tipping the scales at “overweight,” Americans should be choosing to supersize their vegetable portions while enjoying all foods in moderation, said Nancy Dell, a registered and licensed dietician in Feeding Hills, Mass.

“Remember, there are no bad foods. It’s all about portion size,” Dell said. “In order to eat healthfully, today’s busy families need recipes that use ingredients that are fresh, fast and flavorful,” Dell said.

McCluskey's “Basic Salsa” calls for:

- Three to four chopped tomatoes, peeled and seeded
- One chopped jalapeño pepper, seeds removed
- Two tablespoons chopped scallions
- One garlic clove, minced
- One-half cup chopped cilantro
- Two tablespoons lime juice

In Springfield, Mass. (Sharon Roulier is a reporter for The Catholic Observer in Springfield, Mass.)
Feeling the pressure?
Repetitive prayer can reset your stress thermostat

By Agostino Bono
Catholic News Service

Are you all stressed out? Try a few prayers and some meditation. How about reciting a few decades of the rosary?

If you are a believer, your faith may well contain the tools to combat stress and, in the process, improve your chances of living longer.

Stress, a scourge to psychological health, turns into physical illness by aging the body’s cells and their ability to reproduce. It also causes hormone rushes that can cripple the body’s chemistry.

Health care professionals dealing with stress-related problems note that there is no preventive stress medicine. Stress is part of life. The health issue is how people deal with stress to minimize the harmful effects.

In terms of letting go, “I can’t overemphasize the importance of the early training of Catholics in prayer,” said Dr. Herbert Benson, who specializes in stress-related illnesses.

Prayer repetition is a relaxation technique that helps people disregard thoughts that cause stress and the harmful physical consequences produced, said Benson, director of the Mind/Body Medical Institute in Chestnut Hill, Mass., and a Harvard University associate professor of medicine.

People who are not religious can repeat muscular movements, words meaningful to them or sounds, such as chanting,” he said. Relaxation techniques have been used for thousands of years in different cultures, Benson added.

It’s a question of finding the repetition techniques that have meaning in a person’s culture, he said. “In the West, for Catholics, nothing beats the rosary,” said Benson, who is Jewish.

Stress occurs when people are in a situation that requires them to change behavior patterns, he said. “Stress evokes a flight response. It prepares you for running or worrying that there is a terrorist ahead,” he said. It’s not even necessary to repeat the entire “Hail Mary,” prayer, he said.

“Get up. Shower. Breathe slowly, and say ‘Hail Mary,’” Benson said.

But does all this really prolong life instead of just getting people through a momentary crisis? Apparently yes, answered Dr. Thomas Perls, director of the New England Centenarian Project and a Boston University associate professor of medicine.

His centenarian project is a nationwide study of people 100 years old or older and their children.

“Very large percentage of centenarians are religious, so it makes you wonder if religion helps manage stress,” he said. “Religion gives you a global view. You don’t sweat the small stuff,” said Perls.

“Prayer, meditation, breathing right—these help reset your thermostat,” he said.

Perls is organizing a study to investigate the role of religion and spirituality in longevity. Meanwhile, science is establishing links between stress and aging.

Perls cited new research showing that the constant stress suffered by women with chronically ill children was causing the tiny caps on their cells’ chromosomes to shrink. These cells are called telomeres, and when they become too short the cells become “older,” stop multiplying and eventually die.

(Agostino Bono is a staff writer at Catholic News Service.)

CNS photo by Paul Haring
Treating the truth

Recovery plan helps families of addicts and alcoholics

By Maureen E. Daly
Catholic News Service

When someone with a drug or alcohol problem decides to get treatment, that’s good news. But it is not the end of the story. What can families, friends and co-workers expect during and after treatment for substance abuse?

“The biggest issue for all significant others is that they be aware of what the continuing care plan is,” said Bill Morgan. “The plan will have accountability built into it, such as attending meetings and no further drinking or drug use, he added. Morgan is director of Guest House, a treatment program for priests, deacons, seminarians and brothers in Rochester, Minn.

“Face the truth, learn the facts, build a healthy home environment,” Morgan advised.

“Remember that alcohol and other kinds of addiction are progressive diseases and won’t be overcome in a moment. It’s a long, hard process. As a general rule of thumb, it takes a couple of years,” he said.

“One misperception alcoholics and addicts have is that being in treatment is going to make everything OK,” Morgan said. When someone goes into treatment, “families can expect anger, depression, self-pity.” He noted that there is a surprisingly high divorce rate after treatment, perhaps because changes in the recovering person, as well as changes in friends and family, are not what each person hoped for. “My mentor used to tell me you can take a drunken horse thief and sober him up. Then all you’ve got is a sober horse thief,” Morgan said.

Morgan said family and supporters of people in recovery should keep a few “don’ts” in mind:

- Don’t get into punishment, bribes or threats to get them to quit.
- Don’t hide or dumb their supply.
- Don’t take on excessive responsibility.
- Don’t cover up for the problem; that will weaken the alcoholic’s resolve to change.
- Don’t drink with the alcoholic.
- Don’t demand or accept unrealistic promises.

What physical side effects should family and friends expect when someone stops drinking?

Morgan cited “a craving for sweets that lasts a couple of months; sleep issues, which can be long-term; and irritability and mood changes, which should subside after a month.”

Most physical symptoms of withdrawal from drugs, such as sweats, shakes and nausea, can be managed by hospitalization or medication, he said. These symptoms can last a couple of days or weeks. After this phase, a support group that may continue for a long time, depending on how pervasively the addiction has affected their lives.

There is a spiritual side to recovery, too. Morgan said spirituality is “the ability, through attitudes and actions, to relate to others, to ourselves and to God. It is important for recovering people to put their lives on a positive spiritual basis—to move from fear to trust, from self-pity to gratitude, resentment to acceptance, dishonesty to honesty.”

Anne Sutherland, who works as an addiction therapist with women religious at Guest House in Lake Orion, Mich., said there are three ideas that families and supporters need to accept: “They didn’t cause the problem, can’t control it and can’t cure it.”

Sutherland recommends Al-Anon for anyone who has a close relationship with an addict or alcoholic because it is “a support group that may continue for a long time, depending on how pervasively the addiction has affected their lives.”

Al-Anon gives people the “skills of how to live, not how to live with an addicted person, but how to cope with the impact that addiction has on their lives,” Sutherland said.

“Addiction is a physical illness that is going to happen even if a family is happy and free,” Sutherland explained. “Families need a recovery plan, too.”

Guest House, which is affiliated with the National Catholic Council on Alcoholism and Related Drug Problems, recently celebrated its 50th year of service. A booklet, “Prayers for Addicted Persons and Their Loved Ones,” is available in English and Spanish from Guest House by writing to NCCA, Box 420, Lake Orion, MI 48361 or by e-mail at ncca@guesthouse.org or www.nccadry.org.

(“Maureen E. Daly is an associate editor at Catholic News Service.”)
From AIDS to toothaches, patron saints cover the health spectrum

By Nancy Hartnagel
Catholic News Service

Catholics know that St. Luke, the doctor-cum-evange-
list, is the patron saint of physicians and that a prayer to St. Blaise might soothe a sore throat. They may not know that Catholic patron saints cover the health spectrum from AIDS and drug addiction to sleepwalking and toothaches.

The stories—or legends—of some patron saints provide the connection to their special area of health guardianship.

Take Januarius. A martyr in 305 during Emperor Diocletian’s persecution, he is the patron saint of blood banks thanks to an unexplained phenomenon that happens with a glass phial of has dined blood. For five centuries, this relic in the cathedral in Naples, Italy, has liquefied three times a year.

This bishop of Benevento was arrested while visiting two deacons in prison and was thrown to wild beasts in an amphitheater near Naples. When the beasts didn’t pounce, he was beheaded. His body, buried in Naples’ catacombs, later was moved to the cathedral.

Poor Apollonia, an aged deaconess was martyred in Alexandria, Egypt, about 249. During a riot against Christians, an Alexandrian mob repeatedly struck her in the face, knocking out her teeth. The mob started a bonfire and threatened to burn her alive if she didn’t renounce her faith. She prayed briefly, then walked into the flames.

For the torments inflicted on her aching jaw, Apollonia is invoked against toothaches and is the patron saint of dentists. Her emblem in religious art is a forceps gripping a tooth—ouch!

Everyone’s heard of “St. Elmo’s fire,” the electrical discharge sometimes seen at the tips of ship masts, church spires and trees. How did it get the name of a Syrian sailor? In one case, the patron saint connection was plucked from a backyard. An herb that cured headaches and epilepsy was found in the garden of the church built over the grave of fourth-century Roman martyr Bibiana. So she is invoked for hangovers and headaches—and more serious maladies.

One legend said Elmo’s intestines were wound out of a windlass and a ship’s capstan. Perhaps because of the similarity between a windlass and a ship’s capstan, Elmo was well-known for his preaching, holiness and such penances as standing whenever it wasn’t necessary to sit. This led to varicose veins, then cancer of the foot.

Tradition holds that, just before his leg was to be amputated, he had a vision in his sleep of Jesus coming down from the cross and touching the leg. When Peregrine awoke, it was healed; he lived another 20 years. Naturally, he is the patron saint of people with cancer as well as those with AIDS and other diseases.

In one case, the patron saint connection was plucked from a backyard. An herb that cured headaches and epilepsy was found in the garden of the church built over the grave of fourth-century Roman martyr Bibiana. So she is invoked for hangovers and headaches—and more serious maladies.

Another martyr, Dymphna, fled her pagan Irish chieftain father when he made sexual advances after her mother died. He caught up with her and St. Gerebernus, an elderly priest and friend who had accompanied her, in Belgium. The father beheaded Gerebernus and killed Dymphna in a rage when she still refused him.

Many miraculous healings of mental disorders and epilepsy occurred at her death site in Ghelu. A famous hospital for the insane, begun there in the 13th century, still bears Dymphna’s name. In addition to epileptics and the mentally ill, she is the patron saint of incest victims, sleepwalkers and mental health professionals.

A modern-day saint, Maximilian Kolbe, got his health-related patronage from the mode of his martyrdom.

Having survived Nazi imprisonment with other Conventual Franciscans in 1939, Father Kolbe was arrested again and sent to Auschwitz in 1941. When the camp commander said 10 prisoners must die for every one who escaped, the priest volunteered to take the place of a husband and father facing death by starvation.

Father Kolbe was among four prisoners still alive on the eve of the Assumption. A jaunty finished things with a hypodermic needle filled with carbolic acid. Consequently, Maximilian is the patron saint of drug addicts, prisoners and the pro-life movement.

For some saints, like Italian Servite Father Peregrine Laziosi, 1260-1345, illness foreshadowed patronage. Peregrine was well-known for his preaching, holiness and such penances as standing whenever it wasn’t necessary to sit. Thus led to varicose veins, then cancer of the foot.

Another, the connection was a wayward son. Because Monica never lost hope that her dissolute son could become St. Augustine, she is the patron saint of alcoholics. One bishop she consulted counseled her: “It is not possible that the son of so many tears should be lost.”

(Nancy Hartnagel is wire traffic editor at Catholic News Service.)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obits of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order prints and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connection to it; those are separate obits by category. 

ALLEN, Helen M., 82, St. Bartholomew, Columbus, May 27. Mother of Pamela Allen. Aunts of several. 


BITTLE, Mary G., 97, 3918 E. 84th St., Indianapolis, May 18. Father of Mary Jane (Bittle) St. Michael, Brookville, May 27. Husband of Mary Jane (Stout) Bittle. Grandfather of six. 


MASENGALE, John A., 81, St. Lawrence, Indianapolis, May 26. Husband of Thelma Welva Calvert Manigault. Father of Bennetta Arney, Sarah Floyd, Mary Louise Welva, Martha Marjorie Test, Mark Calvert, Jeffrey, John Peter and Thomas Manigault. Brother of Richard A., Robert F., John L. and James M. 


Providence Sister Patricia Melton at St. Mary Parish in Rushville for 17 years 

Providence Sister Patricia Melton, also known as Sister Leona Marie, died on May 25 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 77. 

The Mass of Christian Burial was celebrated on May 30 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery. 

The former Providence Rose Melton was born on July 5, 1928, in Linn, Ind. 

She entered the congrega- 


During 61 years as a Sister of Providence, Sister Patricia taught kindergarten, elementary and high school students for 30 years at Catholic schools in Illinois. Illinois and New Hampshire. 

She attended the former St. Privite School in Terre Haute in 1941. Holy Spirit School in Indianapolis from 1959-67 and Immaculate Heart of Mary School in Indianapolis from 1967-68. 


ROELL, Albert C., 90, Sacred Heart, Indianapolis, May 25. Father of Andrea, Alan and Marsha Calvert. 

ROHN, Dorothy B., 84, St. Paul, Toll City, May 26. Aunt of several. 


SMITH, Mary A., 85, St. Vincent de Paul, Bedford, June 7. Sister of Eva Chase, Robert L., Ann Lancaster and Margie Miller. 

SMITH, Matthew James, 18, St. Gabriel the Archangel, Indianapolis, June 3. Son of Robert L. Smith Jr. and Cynthia (Girke) Black. Brother of Michael and Steven Smith. Grandson of Dennis Glie and Robert L. Smith Sr. 

She has St. Boniface medals and is looking for a supplier for holy cards and statues," Selm said. "I'll buy a bulk of holy cards and pass them out to all my Kraut friends." 

Selm said many people don’t know that there is a statue of St. Boniface on the north gable transom of St. Mary Church in Indianapolis. 

On May 19, Nicholas Selm graduated from St. Louis University in St. Louis, where he studied studio art, history and German. He plans to teach art and history. 

"I wanted to paint this icon as a gift for my father," he said. "My dad taught in about 1960 as a part of a growing up, and we would talk about St. Boniface. The lives of the saints are fun to learn about. … If we dedicate our lives to our faith, we have the potential to become saints." 

The Kreg family is German and established the Catholic Bookstore and supply house in downtown Indianapolis in 1892, Anna Kreg said, but she doesn’t think there has ever been a window display featuring the patron saint of German-Americans. 

"It’s hard to find holy cards of St. Boniface, but you can find thousands of holy cards of St. Patrick," she said. "We don’t even have a statue of St. Boniface, and he was a great saint!" 

thinking about a will? 

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English—at the cathedral on June 7 when discussing the tragedy. The question of why the violent act occurred is still on many people’s minds, he added.

“So what can we do?” asked the pastor of St. Mary Parish. “We hold each other, we cry on each other’s shoulders, we pray together. In our gathering here today, we seek peace and forgiveness.”

Emma Valdez and Alberto Covarrubias Sr. and their family were active members of St. Philip Neri Parish in Indianapolis, Father O’Mara said, adding that they took part in regular Friday prayer groups.

“This was a family that knew the love and joy of life as well as the struggles and brokenness, but in their faith they kept moving forward with one eye on God and the other on each other,” he said.

Mourners, including Sarah Mullin, remembered a hard-working and caring family that was involved at Indianapolis Public School 15, where brothers Alberto and David Covarrubias were students.

“I think it’s really important to remember all the good things about the family,” said Mullin, who taught Alberto for three years in her English As a Second Language class.

“They were some of the best kids I ever taught,” she said, her voice trailing off as she fought back tears.

At the Mass, Archbishop Daniel M. Buechlein offered his “profound sympathy” to the victims’ families.

“You are all in my prayers,” he said. Two men, Desmond Turner, 28, and James A. Stewart, 30, have been charged with seven counts of murder, felony murder and criminal confinement, one count of burglary and one count of carrying a handgun without a license. The two Indianapolis men could face the death penalty.

“May their response not be hate or the desire for more death—even for those who have carried out this violence—but the desire to build the kingdom of God here on this earth, in this world, in this city,” said Father O’Mara, who served as the pastor of St. Philip Neri Parish from 1991 to 1996 and as administrator for 19 months from 2003 to earlier this year.

Afterward, as he stood in the parish hall at St. Philip Neri School at a luncheon for the victims’ families and the surrounding community, the priest looked exhausted from the heartbreak of the deaths and trying to calm and care for the living.

As families sat and consoled one another and children ran and played—unaware of the tragedy that had brought them together—Father O’Mara reflected on the events since the murders. Words of gratitude filled his voice as he talked about the way the community had come together.

He pointed to how the eastside community, St. Philip Neri and St. Mary parishes, the archdiocese, the area ecumenical family, law enforcement and city officials have offered their support.

“So much good has come out of this evil,” he said.

Seconds later, a baby’s cry pierced the air, reminding those in the parish hall how many tears had been shed for the seven family members who had passed on to eternal life.

Relatives mourn the deaths of their loved ones during the Mass of Christian Burial on June 7 at SS. Peter and Paul Cathedral in Indianapolis.
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