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THE 'ROCK' OF BISHOP CHATARD

From making pasta to touching lives, Brother Joseph Umile leaves his mark

By John Shaughnessy

Some people associate him with a lighthouse, noting how his office is filled with gifts of that symbol of hope and reassurance—a connection to his childhood on the coast of Connecticut.

Others picture the proud Italian wearing an apron, slaving over a steaming stove to make his homemade spaghetti and meatballs for all the high school's sports teams, the drama club and the other school groups—his unique way of showing students how much he cared for them and appreciated their efforts.

His best friends recall his behind-the-scenes, heartfelt touch—rushing to see a friend in the hospital or crocheting a blanket for

a teacher whose family just had a baby.

And now there is one more image to remember Holy Cross Brother Joseph Umile—the pasta-making, heavy-smoking, sometimes-glaring, always-caring East Coast native who will soon step aside as the president of Bishop Chatard High School in Indianapolis after pouring his heart and his soul into the place for the past 14 years.

That latest image recently surfaced when a huge boulder was excavated from the site where a new activity center is rising at Bishop Chatard. School officials looked at the boulder and viewed it as a perfect tribute to Brother Joseph.

The boulder will be placed in a prominent spot on the school grounds and a plaque will be affixed to it. The plaque will include Brother Joseph's name, his years of service, the symbols of the school and the Holy Cross order, and this tribute to him:

"The 'Rock' of Bishop Chatard."

See ROCK, page 2




Holy Cross Brother Joseph Umile jokes with Bishop Chatard High School students who won a raffle to have lunch at a restaurant with him.

Pope and Bush discuss wide range of issues

VATICAN CITY (CNS)—Meeting for the first time, Pope Benedict XVI and U.S. President George W. Bush spoke about the precarious situation of Christians in Iraq and a wide range of other foreign policy and moral issues.

The pope and president looked relaxed as they greeted each other and spoke briefly in front of reporters before their 35-minute private encounter on June 9.

Bush later held a separate 40-minute meeting with the Vatican's top foreign policy officials.

A Vatican statement described the meetings as "cordial" and said they had focused in part on "the worrisome situation in Iraq and the critical conditions in which the Christian community finds itself." Tens of thousands of Christians have fled Iraq over the last four years to escape violence and discrimination.

The talks also touched on the overall situation in the Middle East, including the Israeli-Palestinian conflict and developments in Lebanon.

"The Holy See again expressed the hope for a 'regional' and 'negotiated' solution to the conflicts and crises that are tormenting the region," the Vatican statement said.

Bush and the pope also discussed problems in Africa, the humanitarian crisis in Darfur and developments in Latin America, it said.

"Finally, there was an examination of current moral and religious questions, including those related to human rights and religious freedom, the defense and promotion of life, marriage and the family, education of new generations and sustainable development," the Vatican said.

Before the president's visit, the Vatican secretary of state, Cardinal Tarcisio Bertone, went out of his way to praise Bush for his position on abortion and for "positive initiatives in favor of the defense of life from conception."

Bush arrived at the Vatican under very heavy security. His motorcade entered St. Peter's Square from a side street instead of along *Via della Conciliazione*, the wide avenue leading to the Vatican, which had been cleared of cars and was lined with curious onlookers.

In the sunny St. Damasus Courtyard, the president was greeted by

See MEETING, page 10

SS. Peter and Paul Cathedral to close centennial year

By Sean Gallagher

SS. Peter and Paul Cathedral has been the setting of countless liturgies over the course of the past century.

Some, such as episcopal funerals, have been marked by great solemnity. Others, like the thousands of weddings that have taken place there, have been moments of great joy.

So it is appropriate that the year in which the centennial of the cathedral's dedication has been celebrated should come to a close with a festive Mass, which will take place beginning at 6 p.m. on June 29, the patronal feast of the archdiocese's mother church.

Archbishop Daniel M. Buechlein will be the primary celebrant of the eucharistic liturgy, which will be followed by a banquet at the Archbishop O'Meara Catholic Center Assembly Hall.

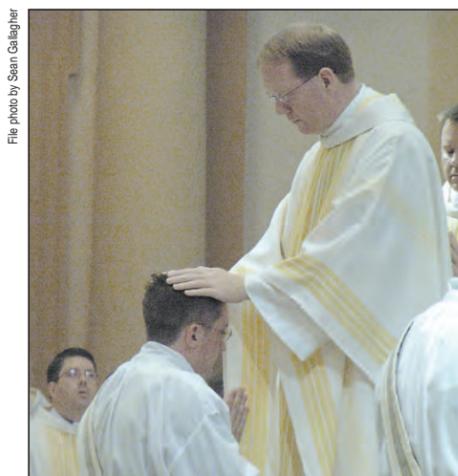
Father Patrick Beidelman has experienced many important moments in his life of faith in the cathedral.

He received the sacrament of confirmation there in 1988. A decade later, he came there to be ordained a priest. And now, nearly 20 years after completing his Christian initiation in the church, Father Beidelman is serving as the cathedral's rector and pastor of Cathedral Parish.

Of the liturgy in which he was ordained a priest, Father Beidelman said, "It felt like I was celebrating a significant moment of Christ sharing his priesthood with me in a place that was very familiar, very comfortable, and a place where I experienced God's holiness, God's presence in a very profound way."

Now he is looking forward to closing the cathedral's centennial year with a Mass.

See CENTENNIAL, page 9



Father Patrick Beidelman lays hands on Deacon Shaun Whittington during a June 4, 2005, priesthood ordination liturgy celebrated at SS. Peter and Paul Cathedral in Indianapolis.

ROCK

continued from page 1

"People get emotional when they think about him leaving," says Bill Sahn, who will succeed Brother Joseph as the school's next president on July 1. "People come up to me and say, 'You know, he really has been a rock.' I know he's blessed me with his advice and wisdom."

The emotion has been known to flow from Brother Joseph, too, who also recently received a special honor at the school's 2007 graduation on May 25. During the ceremony, Archbishop Daniel M. Buechlein presented Brother Joseph with the "Seek the Face of the Lord" Award in honor of his long years of dedication and work for the archdiocese and the Church. It was just the fourth time the archbishop has given the award.

The tribute was one of the poignant moments that have marked his last days at the school.

"People know I'm not enamored with Indiana as a place because there are no mountains and water," says Brother Joseph, 58, who was born and raised on Lighthouse Road in New Haven, Conn., with the beach just 50 feet from his family's house. "But it's been wonderful working with the people. To accomplish something with the people and get Bishop Chatard back on the road to where it should be, that's been incredible. Even though home is always home, I feel like I'm leaving a second home."

Just as uncovering the boulder was an unexpected discovery, so was finding Brother Joseph as a potential leader of the school. He had led a boys' school in Rome for 10 years, returned to the United States for another year of education and began to search for a position as a high school principal or president in 1993 when Bishop Chatard was looking for a leader.

He first learned about an opening at Marian High School in Mishawaka, Ind. The opening at Bishop Chatard was listed two weeks later. The provincial of his order pulled out a small map, looked at Indiana and told Brother Joseph that with either job, he could live with the Holy Cross Brothers at the University of Notre Dame near South Bend, Ind.

Brother Joseph gives his characteristically hearty laugh when he recalls the question he asked his provincial after he had to drive nearly three hours from South Bend to his interview at Bishop Chatard: "When I got back to New Rochelle, I asked my provincial, 'Would you show me the map where it's 40 minutes from South Bend to Indianapolis?'"

It didn't matter. Brother Joseph knew he found the right place when he came to Bishop Chatard.

"It just worked from the moment I arrived for the interview," Brother Joseph recalls. "The first person I met was Dick Powell [a longtime religion teacher at the school]. Of course, within 30 seconds, Dick decided I should have the job."

So did archdiocesan officials.

Fourteen years later, Powell knows his

instincts about Brother Joseph as a leader were right. What Powell has learned during those 14 years is just how remarkable a person and a friend Brother Joseph is.

A teacher at the school for more than 40 years, Powell rarely is at a loss for words and he's never shied away from standing before a crowd and paying tribute to someone. Yet he says he couldn't give a tribute to Brother Joseph in front of an audience because his emotions would overwhelm him.

Instead, he privately shares how his sometimes tough-looking friend crochets baby blankets for children and grandchildren of teachers and staff.

He also shares a long list of stories of how Brother Joseph quietly took care of people and situations, including a dedicated teacher whose bank of sick days ran out as she battled challenging health problems. When she worried about her future, Brother Joseph told her to relax, that her job was secure.

"Family is very important to him," says Powell, who also has shared many battles of barbed sarcasm with Brother Joseph. "One of the hard things for me is his departure. We're more than compatriots, we're friends, and his leaving is going to hurt."

If Brother Joseph inspires loyalty, it's because he gives it completely. Benedictine Sister Louise Hoeing, the longtime head of Bishop Chatard's guidance department, appreciates his respect for her religious order's historic connection to the school—and how he renamed the school's administrative building as the St. Benedict Center.

"We all want to leave the place where we are better than we found it," Sister Louise says. "And he certainly has. He's never quit working to make things better."

The school's physical improvements during his tenure include a new art center, a new library, increased technology, the current building of an activity center and the remodeling of the inside of the school.

Still, Brother Joseph says his primary approach to education has always been to have students dig deeper—to make spirituality and service to others key parts of their Catholic education, along with a strong emphasis on academics.

He will add to that legacy through two programs that will begin after he leaves Bishop Chatard, two programs that are stamped with his signature.

One is the Summa Cum Laude program that will begin in the 2007-08 school year. It's a rigorous three-year honors program for academically gifted students that aims to develop the whole person through extensive service requirements, demonstrated leadership in extracurricular activities, and a commitment to faith-related retreats and projects. It will be one of the first such programs in the United States.

He has also asked that farewell gifts for him be used to fund a new initiative for community service around the country and the world by Bishop Chatard students.

"I'd like to have some kind of funding for kids in the summer of their junior year where they get involved in service projects with direct contact with the poor and the oppressed on a more extended basis," Brother Joseph says. "We've had kids make trips to El Salvador, to Appalachia, to help people in Mississippi. The fund would help



Ending his 14 years as the leader of Bishop Chatard High School, Holy Cross Brother Joseph Umile receives a standing ovation at an appreciation night for him on June 3.



Brother Joseph Umile often used his cooking talents to feed students, teachers and the larger Bishop Chatard community.



Brother Joseph Umile holds one of his gifts from his appreciation night—a reminder of the state championships that Bishop Chatard sports teams earned during his tenure.



Brother Joseph Umile shares a laugh with Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.



In an early photo from his time at Bishop Chatard, cowboy Brother Joseph Umile poses with Bill Sahn, who will succeed him as the school's president on July 1.

with the cost of making those trips so it would encourage more people to do it."

Brother Joseph's own future includes a sabbatical at a home owned by Holy Cross priests in Cocoa Beach, Fla.

"I'm not retiring," he says. "I'll be there for a year. I have absolutely no agenda but to get myself back into better shape. To quit smoking, lose weight, exercise and also to help my mother, who is 90 years old. The house where I'm going to live is 50 feet from the Atlantic Ocean."

So his life comes full circle. Back to the East Coast, back to the water, back to life with his religious order, back to family.

He will leave with the love, respect and thanks of his Bishop Chatard family.

"I think of the Book of Micah when I think of him," Sister Louise says. "It mentions three things we should do: To act justly, to love tenderly and to walk humbly with your God. Joe does all three well." †

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A lesson in living

Senior Julie Malone receives college's highest honor

By John Shaughnessy

Julie Malone walked toward the stage, stunned by the announcement and the sight of all her classmates and professors rising to give her a standing ovation.

As the cheers and the applause surrounded her, Malone remembered when she was a first-grade student who had just been diagnosed with dyslexia, a learning disorder.

Now here she was on graduation day at Saint Mary's College in Notre Dame, Ind., walking up the steps of the stage to receive the Lumen Christi Award—the highest honor that her college can give a student.

As she walked across the stage to receive the medal, the 22-year-old Malone was struck with the thought that the award was another part of her journey in life, an award she believed was far from just her own.

She thought of all the people who have helped her, not only at Saint Mary's but also in her earlier years in her hometown of Indianapolis—at St. Thomas Aquinas School, Cathedral High School and St. Mary's Child Center, the archdiocesan agency where she was diagnosed with dyslexia and taught how to live with it.

"The journey I've come through is the experience I'll take away," she says. "I'll take away the inner strength that it took to get through that, but I also know it wasn't a journey I went through alone. I met a lot of teachers and people along the way who helped me and made me see my potential to give back."

The Lumen Christi Award was a surprise to Malone when it was announced at the May 19 graduation, but the list of reasons she earned the honor was hardly a secret.

She served as a peer minister with the college's campus ministry department. She played two years of basketball at

the all-women's college. She was president of her residence hall. During her senior year, she was selected as the student trustee on the college's board of trustees. She also volunteered each summer at an Indianapolis camp for children with learning difficulties.

"It's called Camp Delafield," she says. "I attended the camp the summer after I was diagnosed with dyslexia. It's a six-week day camp. It really had a profound effect on

me. Often, students are very self-conscious about their learning disability. After finding I had dyslexia, I was in the camp and met hundreds of kids who had it. I saw they had similar interests. It broke down any barriers thinking I was the only one who had dyslexia, that it was me against the world."

As a volunteer at the camp, she tried to be an example to the children.

"I love to work with the kids and talk with them," she says. "They found out I had gone to the camp and that I have dyslexia. They ask me about going to high school and college. I think it means a lot to them to know I go through those same daily challenges as they do."

Her parents—Dr. James and Jeanne Malone of St. Thomas Aquinas Parish—are proud that their daughter is doing for children what others have done for her.

"Every child is affected by every adult they come into contact with," says Jeanne Malone. "People kept encouraging her along the way, and she kept reaching for the next rung. It's such a reflection of all the people in her life who have spent time understanding what a learning difference is, and that there's a gift in it."

Julie Malone graduated from Saint Mary's with a degree in biology. She plans to pursue a doctorate in biology, with the hope of becoming a college professor.

She believes her life so far has already taught her one lesson she wants to share.

'I really believe you learn something from everyone you meet and you can see Christ in every person you meet. I've not only learned about my faith and trusting in God, I've also learned about other people's faith.'

—Julie Malone



Senior Julie Malone is all smiles on May 19 after receiving St. Mary's College's Lumen Christi Award, the highest honor that the college can give a student.

"I really believe you learn something from everyone you meet and you can see Christ in every person you meet," she says. "I've not only learned about my faith and trusting in God, I've also learned about other people's faith. It's just been inspiring to my life." †

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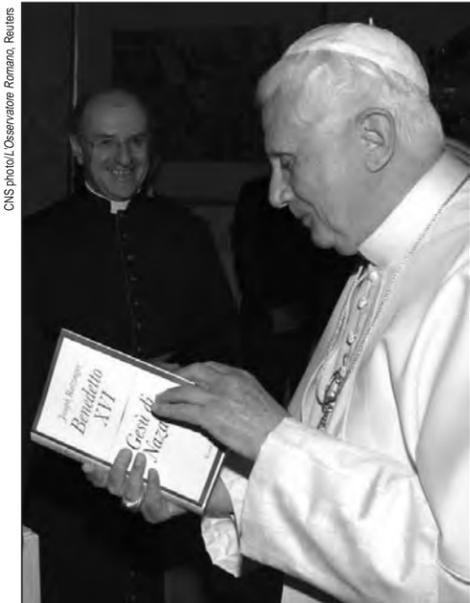
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Editorial



Pope Benedict XVI looks at a copy of his new book, *Jesus of Nazareth*, presented to him at the Vatican on April 13. In the book, the pope says that Christ must be understood as the Son of God on a divine mission, not as a mere moralist or social reformer.

In the man Jesus, God is made visible

Pope Benedict XVI is only two years into his papacy, but he has spent more than half a century reflecting on, and writing about, the mystery of God as it is revealed to us in the person of Jesus Christ.

In hundreds of books, articles and homilies, over many decades, Joseph Ratzinger, now Pope Benedict XVI, has shared with us (his students and his readers) his lifelong search for the face of God, and his profound conviction that in the man Jesus, God is made visible.

We are fortunate that the Holy Father did not give up or suspend his vocation as a writer and teacher when he became pope.

His first encyclical, "God is Love," is a powerful reflection on who God is, and who we human beings are called to be as people who abide in God's love.

Similarly, the pope's weekly reflections and his homilies and public addresses carry forward his life's work as a theologian and pastor called to share with others the Good News of Jesus Christ.

Even when his comments have sparked controversy—as in Turkey or Brazil—his subsequent remarks clarify and continue the dialogue that the Holy Father seeks to encourage always about who God is and who we are called to be as people created in his image.

Now, Pope Benedict XVI has given us the gift of his reflections on the person and the public ministry of Jesus of Nazareth.

The starting point of this remarkable narrative is the Christ of faith as he has been revealed to us in the Scriptures and in the living tradition of the Church.

Although the pope shows a keen understanding of and appreciation for modern methods of biblical criticism, he does not allow his book, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, to be limited by them.

"Neither the individual books of Holy Scripture nor the Scripture as a whole are simply a piece of literature," the pope writes. "The Scripture emerged from within the heart of a living subject—the pilgrim people of God—and lives within this same subject. ... The main implication of this for my portrayal

of Jesus is that I trust the Gospels."

Not only does the pope trust the Gospels, he makes them come alive with vivid clarity and immediacy. Familiar parables like the Good Samaritan, the Prodigal Son, and the Rich Man and Lazarus are explained in ways that provide new understanding and that move the heart.

Reflections on the Sermon on the Mount and the Beatitudes offer a portrait of Jesus as the one who is pure of heart, the peacemaker who searches for justice in complete fidelity to the will of the father.

The portrait Pope Benedict XVI gives us is not akin to what he calls a "Jesus novel."

Too often, attempts to sketch the historical Jesus have mirrored the authors' prejudices rather than historical-biblical reality. "The scriptural texts give us no window into Jesus' inner life," the pope says. "Jesus stands above our psychologizing."

At the same time, Pope Benedict helps us to see clearly—with the eyes of faith—the man who is like us in all things but sin while always "the Wholly Other"—the beloved son of God who, as St. Augustine says, is closer to us than we are to ourselves.

Although written for general audiences, *Jesus of Nazareth* challenges the reader. The pope wants us to stretch our vision and understanding of who God is, and who we are, by coming to know more intimately the man Jesus, God made visible. The struggle is worth it—especially if it helps us to achieve a more intimate friendship with Jesus which, the pope tells us, is the ultimate purpose of every human life.

At the conclusion of the book's Foreword, the pope writes, "It goes without saying that this book is in no way an exercise of the magisterium, but is solely an expression of my personal search for 'the face of the Lord.'"

We urge all readers to join Pope Benedict in this personal search for a better understanding of who Jesus is, and who each of us is called to be, as sisters and brothers in Christ.

— Daniel Conway

Making a Difference/Tony Magliano

Keeping our promises to the world's poor

Every day, 25,000 people—18,000 of them children—perish from not having enough food to eat. And every year, more than 9 million fellow human beings die because they are too poor to live.

These appalling facts reported from Friends of the World Food Program (www.friendsofwfp.org) should deeply

disturb those of us who have more than enough to live well. These facts should especially bother the consciences of the leaders of the world's richest nations.

As I write, heads of the G-8 (the Group of Eight), the world's leading industrial nations, which includes the United States, are meeting in Germany to discuss global economic issues of mutual interest.

But as they deliberate over how to better assist each other's economies, they should more importantly commit themselves to ensuring that the world's poor have a valued place at their economic tables. Since being poor is the principle cause of hunger, they should vow to rapidly eliminate global poverty. And they can begin by honoring past promises.

To this point, presidents of the bishops' conferences of seven of the G-8 nations sent letters to the leaders of the United States, the United Kingdom, Japan, Russia, Canada, France and Germany, urging these political leaders to honor the commitments made at the G-8 summit in Scotland two years ago.

There, the world's richest countries promised to spend an additional \$50 billion per year on foreign assistance by 2010, with half that amount going to Africa. But the Organization for Economic Cooperation

and Development reports that foreign aid levels have remained stagnant through 2006.

Recently, Pope Benedict XVI called for a more just distribution of the wealth of the planet. The pope said, "In the modern world it is more than ever important to affirm the bonds that unite countries, with special attention toward the poorest nations. ... Authorities in all countries have a duty to work together to ensure greater distribution of the wealth and resources of the planet."

Pope Benedict XVI expressed hope "for a renewed commitment among all nations, especially the richest, to ensure that all human beings may become aware of their responsibility in this matter and accept a transformation of lifestyle with a view to an evermore just distribution" of wealth.

Commitments made at the 2007 G-8 summit will do little to alleviate the misery of the world's poor unless we insist that our political leaders honor past and present promises.

Please e-mail, write or call President Bush (White House comment desk: 202-456-1111) and your two U.S. senators and congressperson (Capitol switchboard: 202-224-3121) to ask them to appropriate an additional several billion dollars per year to global poverty reduction assistance—as our government promised to do at the 2005 G-8 summit. Waiting until 2010 will only allow tremendous misery to continue.

Also, please regularly give whatever you can to help the poorest of the poor. Kindly send donations to Catholic Relief Services, 209 W. Fayette St., Baltimore, MD 21201.

Hunger will not end until we demand justice for the poor, give generously to their needs and keep all our promises.

(Tony Magliano writes for *Catholic News Service*.) †

Letters to the Editor

Reader: Time to spice up homilies and petitions

Nowadays, in my opinion, homilies are weak.

Just a repeat of the readings, same old, same old.

Homilies need to inform us of modern-day sins and then how to combat them. In other words, scare the devil out of us.

Something else needs to be spiced up: the petitions. Most petitions now are so soft they lull you to sleep. We need to add:

- Respect for life.
- Victims of weather-related disasters.
- Favorable weather for farmers and gardeners.

I know the Catholic Church was totally against the Iraq war because it was not a just war. Now we have to pray for a quick and peaceful end to it.

One more thing: We have so many immoral laws in this great land. Don't you think we should be praying for the conversion of the United States like we used to pray for the conversion of Russia?

Al Scheller
Elizabethtown

Food stamp challenges need more attention

I would like to make a comment about the article which appeared on page 1 in the June 1 issue of

The Criterion concerning the members of Congress who lived on food stamps for a week.

I am a mother of two. I am married, and my family receives food stamps.

Does the government and the rest of the country and its leaders realize that spaghetti and peanut butter and jelly sandwiches get old really quickly?

Secondly, people are more healthy when they receive a variety of foods, and with what little we get, you can't buy the appropriate foods to help your children grow and develop correctly.

Yeah, sure, you can buy a month's worth of frozen TV dinners for four people for \$40 and lunch meat is cheap, too, but come on, honestly, can you really provide a wide range of meals with that?

No. You can't buy fresh fruits, decent cuts of meat or healthy snacks and drinks. If you did do that, you would be out of your food stamps in one week rather than getting 31 days of good healthy food.

I think people need to make a bigger deal about this issue. One week of government leaders trying out what I go through every month, please, that is just an insult and a slap in the face.

Let's see them eat Spam and Banquet pot pies for months out. See what they say then! Please, with your help, could we make this a bigger deal?

It needs to be brought to the rest of America's attention.
Neallie Knox, Martinsville

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Relationship of Eucharist and holy orders most clearly seen at Mass

(Fifth in a series)

The apostolic exhortation “The Sacrament of Charity” provides a reflection on the Eucharist and the sacrament of holy orders.

“The intrinsic relationship between the Eucharist and the sacrament of Holy Orders clearly emerges from Jesus’ own words in the Upper Room: ‘Do this in memory of me’ (Lk 22:19). On the night before he died, Jesus instituted the Eucharist and at the same time established the *priesthood of the New Covenant*. He is priest, victim and the altar: the mediator between God the Father and his people (cf. Heb 5:5-10), the victim of atonement (cf. Jn 2:2, 4:10) who offers himself on the altar of the Cross. No one can say ‘this is my body’ and ‘this is the cup of my blood’ except in the name and in the person of Christ, the one high priest of the new and eternal Covenant” (cf. Heb 8-9) (n. 23).

The Holy Father recalls several important points about the relationship between the sacrament of the Eucharist and holy orders. “First of all, we need to stress once again that the connection between *Holy Orders and the Eucharist* is seen most clearly at Mass, when the bishop or priest presides *in the person of Christ the Head*.

“The Church teaches that priestly ordination is the indispensable condition for the valid celebration of the Eucharist. Indeed, ‘in the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of the

Body, Shepherd of his flock, High Priest of the redemptive sacrifice’ (*Catechism of the Catholic Church*, #1548). Certainly the ordained minister also acts ‘in the name of the whole Church, when presenting to God the prayer of the Church, and above all when offering the Eucharistic sacrifice’ (CCC, #1555). As a result, priests should be conscious of the fact that in their ministry they must never put themselves or their personal opinions in first place, but Jesus Christ. Any attempt to make themselves the center of the liturgical action contradicts their very identity as priests. The priest is above all a servant of others, and he must continually work at being a sign pointing to Christ, a docile instrument in the Lord’s hands. This is seen particularly in his humility in leading the liturgical assembly, in obedience to the rite, uniting himself to it in mind and heart, and avoiding anything that might give the impression of an inordinate emphasis on his own personality” (n. 23).

The Synod on the Eucharist re-emphasized that the ministerial priesthood, through ordination, calls for complete configuration to Christ.

“While respecting the different practice and tradition of the Eastern Churches, there is need to reaffirm the profound meaning of priestly celibacy, which is rightly considered a priceless treasure. ... The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding

the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms. Celibacy is a special way of conforming oneself to Christ’s own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride” (n. 24).

Pope Benedict XVI writes: “In continuity with the great ecclesial tradition, with the Second Vatican Council and with my predecessors in the papacy, I reaffirm the beauty and the importance of priestly life lived in celibacy as a sign expressing total and exclusive devotion to Christ, to the Church and to the Kingdom of God, and I therefore confirm that it remains obligatory in the Latin tradition. Priestly celibacy lived with maturity, joy and dedication is an immense blessing for the Church and for society itself” (n. 24).

The Synod considered the difficult situation that has arisen in various dioceses which face a shortage of priests.

“Efforts need to be made to encourage greater awareness of this situation at every level. ... The Synod discussed pastoral initiatives aimed at promoting, especially among the young, an attitude

of interior openness to a priestly calling” (n. 25).

The Holy Father cautions that the current shortage should not cause bishops to be less careful in admission of candidates for the priesthood. He also made the point that the pastoral care of vocations needs to involve the entire Christian community in every area of life; he encourages exploring the matter with families, which are often indifferent or even opposed to the idea of a priestly vocation.

The pope writes that we need to have ever greater faith and hope in God’s Providence. Finally, he extends a special word of thanks to bishops, priests and deacons who serve faithfully and generously. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for June

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

La relación entre la Eucaristía y las órdenes sagradas se ve con mayor claridad en la misa

(Quinto de la serie)

La exhortación apostólica “El sacramento de la caridad” ofrece una reflexión sobre la Eucaristía y el sacramento de las órdenes sagradas.

“La relación intrínseca entre Eucaristía y sacramento del Orden se desprende de las mismas palabras de Jesús en el Cenáculo: ‘haced esto en conmemoración mía’ (Lc 22,19). En efecto, la víspera de su muerte, Jesús instituyó la Eucaristía y fundó al mismo tiempo *el sacerdocio de la nueva Alianza*. Él es sacerdote, víctima y altar: mediador entre Dios Padre y el pueblo (cf. Hb 5,5-10), víctima de expiación (cf. 1 Jn 2:2, 4:10) que se ofrece a sí mismo en el altar de la cruz. Nadie puede decir ‘esto es mi cuerpo’ y ‘éste es el cáliz de mi sangre’ si no es en el nombre y en la persona de Cristo, único sumo sacerdote de la nueva y eterna Alianza” (cf. Hb 8-9) (n. 23).

El Santo Padre recuerda varios puntos importantes sobre la relación existente entre el sacramento de la Eucaristía y las órdenes sagradas. “Ante todo, se ha de reaffirmar que el vínculo entre el Orden sagrado y la Eucaristía se hace visible precisamente en la Misa presidida por el Obispo o el presbítero *en la persona de Cristo como cabeza*.

“La doctrina de la Iglesia considera la ordenación sacerdotal condición imprescindible para la celebración válida de la Eucaristía. En efecto, ‘en el servicio eclesial del ministerio ordenado es Cristo mismo quien está presente en su Iglesia como Cabeza de su cuerpo, Pastor de su

rebaño, sumo sacerdote del sacrificio redentor’ (*Catecismo de la Iglesia Católica*, #1548). Ciertamente, el ministro ordenado ‘actúa también en nombre de toda la Iglesia cuando presenta a Dios la oración de la Iglesia y sobre todo cuando ofrece el sacrificio eucarístico’ (*Ibid.*, #1555). Es necesario, por tanto, que los sacerdotes sean conscientes de que nunca deben ponerse ellos mismos o sus opiniones en el primer plano de su ministerio, sino a Jesucristo. Todo intento de ponerse a sí mismos como protagonistas de la acción litúrgica contradice la identidad sacerdotal. Antes que nada, el sacerdote es servidor y tiene que esforzarse continuamente en ser signo que, como dócil instrumento en sus manos, se refiere a Cristo. Esto se expresa particularmente en la humildad con la que el sacerdote dirige la acción litúrgica, obedeciendo y correspondiendo con el corazón y la mente al rito, evitando todo lo que pueda dar precisamente la sensación de un protagonismo suyo inoportuno” (n. 23).

El Sínodo sobre la Eucaristía hizo énfasis nuevamente en que el sacerdocio ministerial, por medio de la ordenación, exige la completa configuración con Cristo.

“Respetando la praxis y las diferentes tradiciones orientales, es necesario reaffirmar el sentido profundo del celibato sacerdotal, considerado con razón como una riqueza inestimable. ... El hecho de que Cristo mismo, sacerdote para siempre, viviera su misión hasta el sacrificio de la cruz en estado de virginidad es el punto de referencia seguro para entender el sentido de la tradición de la Iglesia latina a este respecto. Así pues, no basta con comprender

el celibato sacerdotal en términos meramente funcionales. En realidad, representa una especial configuración con el estilo de vida del propio Cristo. Dicha opción es ante todo esponsal; es una identificación con el corazón de Cristo Esposo que da la vida por su Esposa” (n. 24).

El Papa Benedicto XVI escribe: “Junto con la gran tradición eclesial, con el Concilio Vaticano II y con los Sumos Pontífices predecesores míos, reaffirmo la belleza y la importancia de una vida sacerdotal vivida en el celibato, como signo que expresa la dedicación total y exclusiva a Cristo, a la Iglesia y al Reino de Dios, y confirmo por tanto su carácter obligatorio para la tradición latina. El celibato sacerdotal, vivido con madurez, alegría y entrega, es una grandísima bendición para la Iglesia y para la sociedad misma” (n. 24).

El Sínodo consideró la difícil situación que ha surgido en distintas diócesis que sufren escasez de sacerdotes.

“Es preciso, además, hacer un trabajo de sensibilización capilar. ... En el Sínodo se ha discutido también sobre las iniciativas pastorales que se han de emprender para favorecer, sobre todo en los jóvenes, la apertura interior a la vocación sacerdotal” (n. 25).

El Santo Padre advierte que la escasez

actual no debe ocasionar que los obispos sean menos cuidadosos a la hora de admitir candidatos al sacerdocio. También hizo énfasis en que el cuidado pastoral de las vocaciones debe involucrar a toda la comunidad cristiana en cada área de la vida; invita a explorar el tema con las familias, que por lo general se muestran indiferentes o incluso opuestas a la idea de la vocación sacerdotal.

El Papa indica que debemos tener una fe y una esperanza aun mayores en la providencia divina. Finalmente extiende unas palabras de agradecimiento especiales a los obispos, sacerdotes y diáconos que sirven fiel y generosamente. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 15
Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Vincent Caponi, chief executive officer of St. Vincent Hospital, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: www.catholicbusinessexchange.org.

St. Francis Neighborhood Health Center, 234 E. Southern Ave., Indianapolis. **10th anniversary open house**, 2-4 p.m. Information: 317-791-9052.

June 15-16
St. Mary Parish, 415 E. Eighth St., New Albany. **23rd annual Street Dance weekend**, Fri. 6 p.m.-midnight, Sat. 6 p.m.-1 a.m., games, music, food. Information: 812-944-9775.

June 15-17
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri.-Sat. 5 p.m.-

midnight, Sun. 5-10 p.m., food, games, rides, entertainment. Information: 317-291-7014, ext. 27.

June 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Feast of the Sacred Heart of Jesus**, Mass, 5 p.m., dinner following Mass, \$6 per person with reservations, \$8 per person at the door, \$4 per child. Information: 317-638-5551.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **Sixth annual parish auction**, 10 a.m. Information: 812-466-1231.

St. Joan of Arc Church, 4217 N.

Central Ave., Indianapolis. **Veneration of Missionary Image of Our Lady of Guadalupe** before and after 5:30 p.m. Mass. Information: 317-283-5508.

June 16-August 27
Butler University, Clowes Hall, 4600 Sunset Ave., Indianapolis. **Sisters of Providence art exhibit**, 8:30 a.m.-5:30 p.m. Mon.-Fri. Information: 812-535-2810 or e-mail media@spsmw.org.

June 17
Our Lady of the Most Holy Rosary Parish, CYO Building, 580 Stevens St., Indianapolis. **"Apologetics for Youth,"** 1-3 p.m. Information: 317-236-1521.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Veneration of Missionary Image of Our Lady of Guadalupe** before and after Mass at 8:30 a.m., 10:30 a.m. and 5:30 p.m. Information: 317-283-5508.

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

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

June 18-20
St. Vincent de Paul Church, 1723 S. "I" St., Bedford. **Veneration of Missionary Image of Our Lady of Guadalupe**, available 24 hours a day in adoration chapel. Information: 812-275-6539.

June 18-22
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Vacation Bible School**. Information: 317-831-4142.

June 19
St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

June 21-23
St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, 5 p.m.-midnight, food, games, rides. Information: 317-786-4371.

June 22-23
Christ the King Parish, 1827 E. Kessler Blvd., Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Information: 317-255-3666.

June 23
St. Patrick Church, 950 Prospect St., Indianapolis. **Liturgy workshop for parish choirs**, 9 a.m.-12:30 p.m., Santiago Fernandez, presenter,

\$15 per person. Information: 317-631-5824.

Michaela Farm, Oldenburg. **"Permaculture Gardening,"** 1-5 p.m., \$25 per person. Pre-registration required: 812-933-0661 or www.oldenburgfranciscans.org.

June 24
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, play begins at 1:30 p.m., \$3 admission. Information: 317-241-6314, ext. 100.

June 29
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Parish Centennial celebration, closing of the year, eucharistic liturgy**, 6 p.m., banquet following liturgy at Archbishop Edward T. O'Meara Catholic Center Assembly Hall. Information and banquet reservations: 317-634-4519. †

Parish to honor retiring Franciscan sister

Franciscan Sister M. Timothy Kavanaugh will retire on June 24 after 60 years of service as a Sister of the Third Order of St. Francis of Oldenburg.



Sr. M. Timothy Kavanaugh, O.S.F.

After entering the community on Sept. 7, 1947, she taught at several Catholic schools, including those in Shelbyville and Bedford. From 1971-86, Sister Timothy served as principal of St. Gabriel the Archangel School in Indianapolis. After teaching one year at Cardinal Ritter Jr./Sr. High School in Indianapolis, she returned to St. Gabriel the Archangel Parish

and continued to minister there.

She presently serves as pastoral associate at the Indianapolis West Deanery parish.

St. Gabriel parishioners will honor Sister Timothy with a Mass of Thanksgiving at 11 a.m. on June 24 at St. Gabriel the Archangel Church, 6000 W. 34th St., in Indianapolis. An open house will follow from noon until 3 p.m.

"Sister Timothy has served St. Gabriel the Archangel Parish and School for 35 years," said Father Larry Crawford, pastor. "She has brought to the west side of Indianapolis her witness of Christ and the life of St. Francis. Her life and her work have had an impact on the lives of thousands of people for two generations. I hope many people who know her are able to stop in and say 'Thank you' to her." †

VIPs

Charles and Ruby (Rawlinson) Compton, members of Immaculate Heart of Mary Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 14 with family members and friends.



The couple was married on June 1, 1957, at the former St. Catherine of Siena Church in Indianapolis.

They have five children: Elizabeth Rogers, Charles, John, Steve and Tom Compton. They have eight grandchildren and two great-grandchildren. †

Omer J. and Norma Jean (Wells) O'Connor, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 60th wedding anniversary on June 14.



The couple was married on June 14, 1947, at the former St. Catherine of Siena Church in Indianapolis.

They have five children: Peggy Novotny, Patricia, Christopher, Daniel and Michael O'Connor. They have 14 grandchildren and three great-grandchildren. †



Corpus Christi procession

Winding their way through the streets of Bedford, approximately 450 members of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell walk in a Corpus Christi procession on June 10. The Blessed Sacrament was carried in a monstrance under a canopy by Father Richard Eldred, pastor of the Bloomington Deanery parishes. He was joined by members of the Knights of Columbus, archdiocesan seminarians, several altar servers and many women religious who serve the Church in the deanery.



Benedictine Deacon Paul Nord stands before Archbishop Daniel M. Buechlein during the June 3 liturgy at Saint Meinrad Archabbey Church in St. Meinrad during which he was ordained a priest. Father Paul is a monk of Saint Meinrad Archabbey. To the left of the archbishop, watching the ritual are, from left, Benedictine Father Anthony Vinson and Benedictine Archabbot Justin DuVall.

Benedictine monk ordained a priest

Benedictine Father Paul Nord, a monk of Saint Meinrad Archabbey, was ordained a priest on June 3 by Archbishop Daniel M. Buechlein.

The ordination liturgy was celebrated at Saint Meinrad Archabbey Church in St. Meinrad.

Father Paul, 31, is the son of Joseph and Margaret Nord of Huntingburg, Ind.

A native of Indianapolis, he attended Southridge High School in Huntingburg and was a member of St. Joseph Parish in Dale, Ind., in the Evansville Diocese. In 1997, he earned a bachelor's

degree in chemical engineering at Rose-Hulman Institute of Technology in Terre Haute.

He earned a Master of Divinity degree at Saint Meinrad School of Theology in 2005.

Father Paul is the associate director of supervised ministry for Saint Meinrad School of Theology. He has also served as an assistant oblate director for the monastery.

He joined the monastery in 2002 and professed his solemn vows as a Benedictine monk on Aug. 15, 2006. †

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Bishop Kurtz named to succeed Archbishop Kelly in Louisville

WASHINGTON (CNS)—Pope Benedict XVI has accepted the resignation of Archbishop Thomas C. Kelly of Louisville, Ky., and named Bishop Joseph E. Kurtz of Knoxville, Tenn., to succeed him.



Bishop Joseph E. Kurtz

The changes were announced on June 12 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Archbishop Kelly, a Dominican who turns 76 on July 14, has been a bishop since 1977

and head of the Louisville Archdiocese since 1982.

Archbishop Kurtz, a 60-year-old priest of the Diocese of Allentown, Pa., was named bishop of Knoxville on Oct. 26, 1999.

In a statement posted on the Archdiocese of Louisville's Web site, Archbishop Kurtz said he hoped to demonstrate "the same pastoral charity and affection to the people of Louisville as [Archbishop Kelly] has shown, always respecting the dignity of each of the faithful."

He will be installed as archbishop of Louisville on Aug. 15, the feast of the Assumption and the 30th anniversary of

Archbishop Kelly's episcopal ordination.

Archbishop Kelly said he could not "imagine a better match for the Archdiocese of Louisville" and said Archbishop Kurtz's expertise in advocacy work for the poor and his leadership of the U.S. bishops' Committee on Marriage and Family Life since 2005 will serve the archdiocese well.

Born on Aug. 18, 1946, in Mahanoy City, Pa., Archbishop Kurtz holds a bachelor's degree in philosophy and master's degrees in divinity and social work. He was ordained a priest on March 18, 1972.

In the Allentown Diocese, he held a variety of parish and administrative posts, including executive director of the diocesan

Catholic Social Agency and Family Life Bureau, 1984-94; moderator of the Pennsylvania Catholic Conference's department of social welfare, 1983-91; diocesan coordinator for health affairs, 1994-98; and diocesan director of Catholic Charities, 1988-98.

Pope John Paul II named him bishop of Knoxville on Oct. 26, 1999.

Archbishop Kurtz has been an active member of the U.S. Conference of Catholic Bishops, currently serving on four USCCB committees as well as on the boards of Catholic Relief Services and the Pontifical North American College in Rome. †

Deacon: Death row inmate Michael Allen Lambert 'ready' for June 15 execution

By Mary Ann Wyand

Indiana death row inmate Michael Allen Lambert, who was convicted of killing a Muncie police officer in 1990, is scheduled to be executed by chemical injection on June 15 at the Indiana State Prison in Michigan City, Ind., unless Gov. Mitch Daniels intervenes this week.

During a June 8 hearing, three Indiana Parole Board members voted unanimously against recommending clemency for Lambert, which would have commuted his capital sentence to life in prison without parole. Two parole board members—who were appointed after Lambert's first clemency hearing two years ago—abstained from voting last Friday.

Lambert, now 36, was arrested for public intoxication on Dec. 28, 1990, in Muncie and was handcuffed in the back seat of a patrol car when he shot Officer Gregg Winters five times in his head.

Winters, a 32-year-old father of two young sons, died 11 days later.

Lambert said during his trial that he

was drunk at the time of the shooting and did not realize what he had done until his mother told him about it the next day.

During a break at Lambert's parole board hearing on June 17, 2005, at the Indiana Government Center in Indianapolis, Molly Winters told *The Criterion* that she has forgiven Lambert for killing her husband, but still believes that justice should be served and he should be executed for his crime.

"It's a very overwhelming process," Winters said of the death of her husband and the subsequent trial.

She raised their now teenage sons, Kyle and Brock, as a single parent and volunteers as an advocate for survivors of police officers killed in the line of duty.

Deacons Malcolm Lunsford and John Bacon, who minister in the Diocese of Gary, have prayed with Lambert on death row during the past seven years.

Deacon Lunsford said Lambert "grew up" on death row, has been a model prisoner, and is well-liked by the 19 other inmates, correctional staff members and

even the pet cats at the prison.

"He's a very nice young man," Deacon Lunsford said. "He professed to be a Buddhist, but he appreciates us stopping by and praying with him. We always say the Our Father and he prays along with us. ... All the guys on the row are going to miss him. ... Even some of the hardest men up there are suffering because of Michael Lambert's scheduled execution."

The last time they talked, Deacon Lunsford said, Lambert told him, "If it happens, it happens. I'm ready."

Deacon Bacon planned to visit the death row inmates on June 12. He last spoke with Lambert on June 7, the day before the parole board hearing.

"I talked to him last Thursday because I had gone out there to do a Communion service on death row," Deacon Bacon recalled. "One of the other deacons in our diocese, Mike Prendergast, who coordinates prison ministries in the [Gary] diocese, told me that the Indiana Catholic Conference and the Indiana

bishops had submitted a letter in support of his clemency so I wanted to tell him that.

"He was having a contact visit with his family at that time," Deacon Bacon said, "so I just took him off to the side for a couple of seconds to let him know that. He thanked me and wanted to express that he was grateful that they had taken that position and that the Church was supporting him. As I explained to him, our [Church's] position is against capital punishment in general."

Deacon Bacon said most of the death row inmates have very little contact with family members or friends and appreciate visits by ministers.

"At the Communion service last week," he said, "I told the guys on death row ... that we have to live our lives in light of the fact that Jesus Christ died on a cross for all of us ... and that we all have to accept that, to be thankful for it, and to try to live our lives in ... an expression of thanks for the great sacrifice that Christ made for us by dying on the cross for our salvation." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

ARCHDIOCESE STRIVES TO ASSIST PRIESTS IN CONTINUING EDUCATION

As a priest Msgr. Paul Koetter has served the Catholic community in many ways. From an assistant chancellor for the archdiocese to a vocations director in the Office of Ministry Personnel, he has consistently shared his faith and dedicated himself to a lifelong journey of learning.

It may have been Msgr. Koetter's hectic schedule, or perhaps he simply needed to refresh his spirit. Ultimately he found an invigorating lesson when he took time to participate in a continuing education program focused on the Gospels as storytelling. Msgr. Koetter's experience is just one example of how the archdiocese has supported its priests and encouraged them to reflect upon their ministry.

"Going to this workshop emphasized the importance of oral tradition," said Msgr. Koetter, who serves today as pastor of St. Monica Parish in Indianapolis. "The Gospels were originally passed along by word of mouth. This workshop is the sole reason I deliver the Gospel from memory every Mass. I try to bring oral tradition back to life for my parishioners."

Addressing priests' continuing education is one component of the *Legacy for Our Mission* capital stewardship campaign. Through the campaign, Catholics in central and southern Indiana are asked to contribute funds that will support a variety of needs. A portion of the campaign proceeds will be



used to help cover the costs for pastors who wish to pursue continuing education.

These opportunities help priests like Msgr. Koetter and others address their educational and spiritual development. Throughout the archdiocese approximately 150 priests serve more than 230,000 Catholics throughout 39 counties. Priests are called every day to serve the Church, to learn, teach and share the Catholic faith and to serve human needs. Funds from the *Legacy for Our Mission* campaign will support priests as they rejuvenate their strength to do God's work.

"The archdiocese does not push one program or another for everyone. We, as individuals, have

the flexibility to choose what workshop or seminar will help us grow the most," said Father Jeffrey Godecker, pastor of Immaculate Heart of Mary in Indianapolis. "They do recommend that we continue to strive to improve our ministry and gain theological insight."

During a sabbatical several years ago, Father Godecker participated in a few writing workshops. His main goal was to become a better teacher. He learned how to use poetry in presentations to better communicate and connect with his listeners.

"It's a part of our vocation to try to improve the skills we have and to seek skills we never knew were possible," said Father Godecker. "That's why I participate in continuing education."

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

Please visit the new online home of the *Legacy for Our Mission* campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.

CENTENNIAL

continued from page 1

“It will draw people from throughout the archdiocese to the cathedral to acknowledge the blessings that our cathedral has known in the past, the blessings our cathedral has been to us and continues to be for us today,” Father Beidelman said. “I think that’s an important thing for us to do, to pause and give thanks and to ask God’s help as we move forward to the future.”

Just as people like Father Beidelman have a close connection to the cathedral today, certain individuals were closely connected to its early history.

Father Joseph Chartrand, ordained in 1892, was the cathedral’s first rector. He preached at the first pontifical high Mass in the cathedral, which was celebrated on Dec. 25, 1906.

In 1910, Father Chartrand was named coadjutor bishop with the right to succeed Bishop Francis Silas Chatard upon his death, which occurred in 1918. Father Chartrand’s episcopal consecration on Sept. 15, 1910, was the first such liturgy to take place in the cathedral.

Bishop Chartrand would lead the Diocese of Indianapolis for 15 years. He spent many hours in the cathedral, hearing confessions and celebrating Mass, sometimes for the students at Cathedral High School.

He established the school in 1918 and, for more than 50 years, it was located across the street from the cathedral.

When Bishop Chartrand died in 1933, the cathedral was filled with worshippers for his funeral.

A more recent episcopal funeral is a strong memory for current Cathedral parishioner Morna Patrick.

“I remember when Archbishop [Edward T.] O’Meara died [in 1992], and [his body] laid in state in the middle of the cathedral,” she said. “He was a wonderful, warm person. And you really felt that it was a tribute to him. It was a very holy and sacred event.”

The cathedral has been an important place for many people throughout the archdiocese.

According to parish records, nearly 5,800 weddings have taken place there. That’s an average of more than one wedding celebrated in the cathedral per week over the past century.

The cathedral has also been the setting for key moments in the life of archdiocesan priests and bishops.

Priesthood ordinations did not take place on a regular basis in the cathedral until 1969. Before that, they often happened at the seminary where a priest received his formation.

Nevertheless, in the nearly 40 years since priestly ordinations have taken place in the cathedral, 124 men have been ordained to the priesthood there, according to archdiocesan records.

Joe Vitale, a member of Cathedral Parish who frequently leads tours of the church, recalls being impressed with the cathedral when he would visit it as a young boy in the late 1950s. He especially remembers visiting the cathedral at Christmas time to view its Nativity set, which he remembered as being “grand and magnificent.”

A member of Cathedral Parish since 1979, Vitale has come to appreciate the way in which the cathedral lends itself to liturgical processions, which he likened to making a journey.

“Brides walking down [the aisle] are making a life journey,” Vitale said. “People that are pulled in by the undertaker are making a journey with their family with them. And being in this space, and the size of it, is something that helps you become aware of that.”

(Those interested in participating in the June 29 Mass at SS. Peter and Paul Cathedral and attending the banquet afterward should call the cathedral rectory at 317-634-4519 or send an e-mail to dhay@archindy.org. There is a \$15 admission fee for the banquet for non-members of Cathedral Parish.) †

Archive photo



Worshippers pray at SS. Peter and Paul Cathedral in Indianapolis during the funeral Mass of Bishop Joseph Chartrand, who died on Dec. 8, 1933. Bishop Chartrand led the Diocese of Indianapolis for 15 years.



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Wanted: Memories of SS. Peter and Paul Cathedral

On June 29, the feast of SS. Peter and Paul, Father Patrick Beidelman and members of SS. Peter and Paul Cathedral Parish will bring to a close the celebration of the 100th anniversary of the cathedral’s dedication.

The Criterion invites readers to share their memories of cherished moments spent in the archdiocese’s mother church.

Send memories to Sean Gallagher at *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

Memories can also be e-mailed to sgallagher@archindy.org. †

MEETING

continued from page 1

U.S. Archbishop James Harvey, one of the pope's private secretaries, who escorted him past a picket of Swiss Guards and up an elevator to the fourth floor of the Apostolic Palace for the papal audience.

The pope smiled broadly as he greeted Bush just outside his private library. The two men shook hands, and the pope ushered the president to a large desk. Reporters and photographers were allowed to stay for the first minute of the encounter.

"It's good to be with you, sir," Bush said as he sat down opposite the pope, crossing his legs and leaning back in a white chair.

"You come from the conference in Heiligendamm?" the pope said, referring to the Group of Eight meeting of the heads of industrialized countries in Germany.

"I did, your old country. And it was successful," the president replied.

"Successful? You had some decisions? It's not so easy," the pope said. He said it was important for humanity that conferences like this produce decisions.

"It was, you know, a lot of different opinions. But it was good. It was good," Bush said.

The pope asked whether Bush's dialogue with Russian President Vladimir Putin was also good.

The president paused as photographers kept snapping photos and said, "I'll tell you in a minute." Both men laughed. Putin and Bush had sparred over a U.S. proposal to build a missile defense system in Europe.

Bush then went on to tell the pope that he had recently asked Congress for \$30 billion toward fighting the global AIDS crisis, a doubling of the previous U.S. commitment.

After reporters left, the two leaders met privately without aides or interpreters. When the doors of the library opened, Bush's entourage was led into the room and the

president introduced them, one by one, to the pope. The pontiff handed each of them a medallion. Among those in the 12-member U.S. delegation greeting the pontiff were Karl Rove, Bush's top political adviser; Josh Bolten, White House chief of staff; and Steve Hadley, national security adviser.

The pope and the president also exchanged gifts. Bush gave the pope a long wooden walking stick with a design representing the Ten Commandments. When the pope picked it up, Bush told him it had been made by a former homeless man in Dallas.

"The Ten Commandments?" the pope asked, looking at the inscriptions.

"Yes, sir," Bush answered.

The pope presented Bush with an engraving of St. Peter's Basilica and a gold medallion of his pontificate. The president put on his glasses to give it a closer look and remarked, "It's beautiful. Thank you very much."

Afterward, Bush and several top aides met with Cardinal Bertone and other Vatican foreign policy officials.

The Vatican's concern about Iraq was underlined in another way during the Bush visit. As the president and the pope ended their meeting, the Vatican released a statement by the newly appointed prefect of the Congregation for Eastern Churches, Archbishop Leonardo Sandri, who said many Eastern-rite Catholics were suffering in Iraq, Lebanon and elsewhere because of "war, violence or fear of an uncertain future."

"I think also of those who must leave their homeland and everything they own," Archbishop Sandri said. Church officials have been increasingly distressed at the exodus of Iraqi Catholics following the U.S.-led invasion of Iraq in 2003.

The last time Bush came for a papal audience, in 2004, Pope John Paul II told him of his deep concern for the situation in Iraq and reminded the president of the "unequivocal position" taken by the Vatican against the war.



U.S. President George W. Bush presents Pope Benedict XVI with a walking stick, which was hand-carved by a former homeless man from Texas, during their meeting at the Vatican on June 9. The two leaders spoke about a wide range of foreign policy and moral issues.

During his first term, Bush met three times with Pope John Paul, twice at the Vatican and once at the papal villa outside Rome.

Before coming to see Pope Benedict, Bush told reporters that he would be in a "listening mode" when he met the 80-year-old pontiff. He said a papal audience was always a "moving experience."

In comments to reporters after his meeting with the pope, Bush said the pope was "deeply concerned" about Christians in Iraq and feared that they were "being mistreated by the Muslim majority."

The pope "was concerned that the society that was evolving would not tolerate the Christian religion," Bush said

during a joint press conference with Prime Minister Romani Prodi at Chigi Palace, the seat of Italy's government.

"I assured [the pope] we were working hard to make sure" Iraqis would respect "that modern constitution voted on by the people that would honor people from different walks of life and different attitudes."

Bush said the pope also talked about immigration.

"He's watching the immigration debate very closely in America, and I told him I was a person who strongly supports comprehensive immigration reform that, on the one hand, we will enforce our law and, on the other hand, we need to treat people with dignity," Bush said. †

Solidarity: Archdiocesan gift helps flood victims in Camaguey

By Mary Ann Wyand

Widespread flooding in Camaguey, Cuba, on May 25 killed two people, destroyed more than 100 houses and left an estimated 600 people without homes and bedding materials.

After learning about the flooding from Catholic Relief Services staff members, Church officials in the Archdiocese of Indianapolis were able to provide \$10,000 in emergency assistance to the Archdiocese of Camaguey to help people in need there.

Property damage in Camaguey, the third largest city in Cuba with 270,000 residents, displaced people in the city and suburbs after the Tinima, Hatibonico, Caridad and Juan del Toro rivers and several smaller streams overflowed their banks then flooded the Saratoga, El Jardin, Reparto Militar, La Belen and Vista Hermosa neighborhoods.

In the wake of the flooding, staff members of Caritas Cuba and Caritas

Camaguey—Catholic Charities offices in Cuba—asked Catholic Relief Services (CRS) officials for \$10,000 in emergency assistance to buy mattresses, towels, household utensils and construction materials to help people affected by the flood.

Brian Goonan, Catholic Relief Services country manager for Cuba, who is based in Baltimore, contacted the Archdiocese of Indianapolis—which formed a Church partnership with the Archdiocese of Camaguey through CRS's Global Solidarity Partnership program in 2000—about the flood and immediate needs.

Msgr. Joseph F. Schaedel, vicar general, said he was able to respond to Camaguey's request for \$10,000, thanks to "a windfall gift" to the archdiocesan Mission Office that came at a providential time.

This relationship of solidarity and pastoral sharing between the archdioceses dates back seven years when a group of central Indiana Catholics formed a volunteer organization called "CUBA 2000

and Beyond" to reach out to their brothers and sisters in Cuba.

CRS officials then arranged for the archdioceses of Camaguey and Indianapolis to form a spiritual partnership based on delegation visits and prayer exchanges.

Indianapolis Catholics also collect donated medical supplies, which have been sent to Camaguey in recent years.

When Mario Gonzalez, director of Caritas Camaguey, learned about the emergency assistance, he sent a thank you note to the Archdiocese of Indianapolis.

"We are most grateful for your recent e-mail and to hear of the generosity of our brothers and sisters in Indianapolis," Gonzalez wrote in the letter.

"Only God knows how deeply grateful we are for this gesture of brotherhood of those brothers and sisters who, although far from us, are united with us through the same faith and love through Jesus Christ," Gonzalez wrote. "Please express our eternal gratitude to all, and may God bless

you for this friendship and generosity."

St. Barnabas parishioner Chuck Boehm of Indianapolis, who coordinates the steering committee, said he is grateful that the archdiocese was able to provide needed funds to help Caritas Cuba with flood recovery efforts.

"When I heard about the flood, my thought was that maybe we could get [approval for] some second collections in parishes," Boehm said. "I sent out an e-mail to the rest of the steering committee and asked if anybody had any ideas about how to help. Then I got an e-mail back from Msgr. Schaedel saying that the Mission Office had received a little windfall and could provide the full \$10,000.

"The Mission Office sent the check to Brian Goonan [at CRS in Baltimore] and he will get it forwarded to Camaguey," Boehm said. "If there was ever a case of God working in mysterious and quick ways, then that was it." †

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Doing God's work

Friend's ordination leads to pilgrimage to Indiana

By Mary Ann Wyand

EDINBURGH—Wherever he goes in his wheelchair, Francis McDermott shares his faith by talking about his love for Jesus and Mary.

A native of Dublin, Ireland, who works as a teacher in Ormskirk, Lancashire, in northwestern England, McDermott traveled to Indianapolis on May 29 because Deacon Rick Nagel—with Deacons Thomas Kovatch and Randall Summers—was being ordained to the priesthood by Archbishop Daniel M. Buechlein on June 2 at SS. Peter and Paul Cathedral.

McDermott also wanted to participate in Father Nagel's first Mass of Thanksgiving on June 3 at Holy Trinity Church in Edinburgh.

They met while on pilgrimage to Medjugorje, Bosnia-Herzegovina, in 2005 when Nagel—then a seminarian at Saint Meinrad School of Theology—and Father Richard Eldred—then pastor of St. Thomas More Parish in Mooresville—and several other men helped carry McDermott up Mount Krizevac, the Hill of the Cross, at the Marian shrine.

"It was the second time I've been to Medjugorje," McDermott recalled. "I went in 1993 during the war, and I wanted to go back to see Our Lady and see how the country had changed since the war.

"They offered to carry me up Mount Krizevac in a chair," he said. "It was a wonderful time. They just lifted me up the mountain, and as we were going along more and more people helped them. It was a very humbling experience. I couldn't believe it. I tried to pray the rosary, but I was too emotional half of the time. It was so touching to be served in such a way."

The Catholic Church has not sanctioned Medjugorje as an official Marian apparition site like the shrines at Lourdes, France, and Fatima, Portugal. However, McDermott believes that he saw Mary appear near Apparition Hill and tell him to trust her Divine Son while he prayed the rosary for

God's protection during a missile strike in a nearby field in 1993.

"The rosary is a very powerful prayer," he said. "One time I was praying it when I was in the hospital and was in a lot of pain. Our Lady came and laid her hand on me and the pain disappeared."

Since the Medjugorje pilgrimage in 2005, the men have kept in touch by cell phone calls and e-mail so McDermott wanted to share his friend's special day.

He arranged a trans-Atlantic flight to America and stayed at a motel in Franklin. Holy Trinity parishioners provided transportation for him to the ordination Mass as well as a Nagel family party in Trafalgar and Father Nagel's Mass of Thanksgiving at Holy Trinity Church.

Holy Trinity parishioners Don and Barbara Piersé of Edinburgh were his hosts on May 31 and June 1.

"We picked him up on Thursday and took him around a bit in Indianapolis," Barbara Piersé said, "... then brought him back to Holy Trinity, where he got to be in the hubbub of all the wonderful preparations" for the Mass and parish luncheon.

"It was a pleasure to help him," Don Piersé said. "He's such a dear man. He talked about what he's done in his life, and that he feels he is called to draw people to the priesthood."

Cerebral palsy prevents McDermott from realizing his dream of becoming a priest, but faith and hope bolster him while he does God's work as a teacher and by evangelizing people every day.

A member of St. Austin Parish in Ormskirk, McDermott teaches high school science classes as a substitute teacher, and is studying psychology and neurology at a local college.

"Since my early 20s, I have felt called to religious life ... but because of my physical disability it was difficult," he said. "So I prayed to the Lord initially to take the desire away from me because it was so painful to go to Mass, and to have the desire to be a priest but not be able to do it.



Photos by Mary Ann Wyand

Francis McDermott, a member of St. Austin Parish in Ormskirk, Lancashire, in northwestern England, praises God and Mary in prayer as he listens to Holy Trinity parishioner Kay DeHart sing "Ave Maria" during Father Rick Nagel's first Mass of Thanksgiving on June 3 at Holy Trinity Church in Edinburgh. Father Nagel will celebrate a Mass of Thanksgiving at 8:45 a.m. on June 17 at SS. Francis and Clare Church in Greenwood. Everyone is welcome to attend the Mass.

But the thought of not having the desire was worse than living with the desire and not being a priest."

About six years ago, McDermott promised God that he would focus on praying for vocations to the priesthood and religious life every day.

"I vowed to the Lord from a very early age that I would serve the Church," McDermott said, "which I do mainly by praying for young men in seminaries and for priests. ... A lot of people forget that

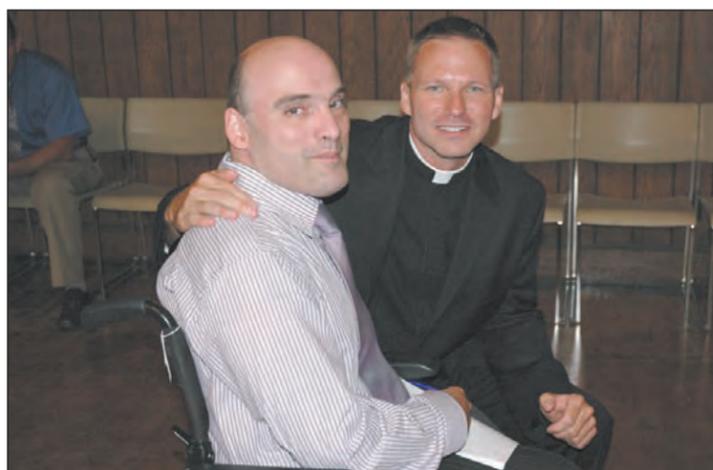
priests need prayer to sustain them in their ministry."

His prayer for Father Nagel as a newly ordained priest reflects his own love for God.

"I pray that the love that he has for people will continue to grow," McDermott said, "and that the Lord will use his love for the Eucharist and his Blessed Mother to help him encourage other young men to come into the priesthood and religious life." †



Dublin, Ireland, native Francis McDermott rings the bell at Holy Trinity Church in Edinburgh on June 3 after Father Rick Nagel celebrated his first Mass of Thanksgiving there. McDermott met Father Nagel at Medjugorje, Bosnia-Herzegovina, in 2005 and traveled to Indiana for his ordination Mass. Parishioner Juan Carlos Guerra and parish secretary Jackie Oyler talk with him.



Newly ordained Father Rick Nagel poses for a picture with Francis McDermott, his friend from England, at the Archbishop O'Meara Catholic Center Assembly Hall following the ordination Mass on June 2 at SS. Peter and Paul Cathedral in Indianapolis.

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Benedictine Father Jeremy King, a monk of Saint Meinrad Archabbey, leads a multi-parish deanery choir during a June 7 Mass in honor of St. Theodora Guérin at St. Meinrad Church in St. Meinrad.

Tell City Deanery Mass honors St. Theodora Guérin

By Patricia Cornwell
Special to *The Criterion*

ST. MEINRAD—"Mother Theodore [Guérin] wasn't canonized because she founded an order. She was canonized because she led a holy life," Archbishop Daniel M. Buechlein told members of Tell City Deanery parishes during a commemorative Mass on June 7 at St. Meinrad Church honoring St. Theodora.

The Mass was concelebrated by Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey and nine priests, including those who serve in the Tell City Deanery and who are monks of Saint Meinrad Archabbey.

Benedictine Father Adrian Burke, pastor of St. Meinrad Parish and dean of the Tell City Deanery, welcomed the worshippers, who came from several parishes. Benedictine Father Jeremy King of Saint Meinrad Archabbey led a combined deanery choir, and Providence Sister Regina McIntyre was the organist.

In his homily, Archbishop Buechlein said, "Canonization is confirmation of Mother Theodore's consuming love of God. She lived a heroic spiritual life ... in truly primitive times. It's important for us to know she is our friend. It's important to know that she prays for us. The seeds of faith planted by her in west-central Indiana and southern Illinois have flourished. Her canonization is an awesome gift."

Mother Theodore Guérin was born Anne-Therese Guérin in 1798 in France. She entered the Sisters of Providence in 1823, and became a teacher and caregiver of the poor.

In 1840, she was sent to the fledgling state of Indiana. Despite illness and wilderness hardships, she established a boarding school—which developed into Saint Mary-of-the-



Benedictine Father Adrian Burke, front left, pastor of St. Meinrad Parish and dean of the Tell City Deanery, was one of nine priests who concelebrated the June 7 Mass with Archbishop Daniel M. Buechlein.

Woods College—nine months later. Over the years, she established other parochial schools, orphanages and free pharmacies throughout Indiana and eastern Illinois. She died in 1856.

On Oct. 15, 2006, Pope Benedict XVI canonized St. Theodora during a Mass celebrated at St. Peter's Square in Rome.

The archbishop told the congregation that "our baptism calls us" to emulate our patroness.

"Let's not take for granted what Mother Theodore did, and how much she suffered in doing it," he said. "All of us are called to be missionaries in our own way."

Catherine Brown, who lives across the street from St. Meinrad Church, attended the Mass in her wheelchair. Her son, Benedictine Brother Benjamin



St. Meinrad parishioner Mary Ferguson, left, and Mary Beckman of St. Martin of Tours Parish in Siberia, join the choir during a hymn.



Mary E. Ferguson of St. Meinrad Parish proclaims the first reading at the Mass.



Frank Marsili, left, a member of St. Pius V Parish in Troy, is greeted by Archbishop Daniel M. Buechlein after the Tell City Deanery Mass of Thanksgiving honoring St. Theodora.

Brown, is a monk of Saint Meinrad Archabbey.

"I wouldn't miss this Mass for anything," she said. "I think it's marvelous. I prayed for this [canonization] for a long time."

Mary Beckman, a member of St. Martin of Tours Parish in Siberia, had one word for the celebration: "Wonderful!" She sings in her parish choir and was a member of the deanery choir for the St. Theodora Mass.

Another member of the choir, Teresa Ippoliti, 18, of St. Meinrad Parish, said, "I think it's really cool [to have an Indiana saint]. I'll pray a lot to her."

The influence of teaching orders of nuns was praised by St. Meinrad parishioner Mary Ferguson, one of the lecturers. "I was raised by the nuns," she said, "so I appreciate Mother Theodore's devotion. The sisters shaped my life."

Rose Ranno, a Benedictine Oblate, has lived at St. Meinrad Archabbey for six years. She was formerly director of Oblates at Mount Vernon, N.Y.

Asked how she feels about Indiana's own saint, Ranno replied, "That's a large order. You can't describe it!" †



When it deals with health issues, never hesitate to call the doctor with questions or concerns about a newborn child, advises a pediatrician. Evaluating illness in children depends on the child's age.

Knowing your child

Parents should trust their instincts about calling a doctor

By Sharon Roulier

Catholic News Service

Making the decision to call your pediatrician can sometimes be tricky, especially for first-time parents. New parents have to walk the line between calling the doctor with each sneeze and dismissing critical symptoms.

Dr. Teresa Mitchell is pediatric director of the Family Life Center at Mercy Medical Center in Springfield, Mass. Her advice to parents: Trust your instincts because you know your child best.

Evaluating illness in children first depends on the child's age. Mitchell breaks it down into three categories: newborns, from birth to 3 months; infants, from 3 months to 1 year; and children from 1 year through grammar school.

Parents never should hesitate to call the doctor with questions or concerns about their newborn child, advised Mitchell. She noted that a newborn's immune system does not mature until the age of 3 months.

"Those are the parents I want to overcall the doctor," she said.

She advised a call to the doctor if parents of newborns witness any of the following:

- **Temperature**—Any fever needs to be evaluated. Fever can indicate serious infection. An abnormal newborn temperature is anything less than 97 degrees Fahrenheit or greater than 100.3 degrees.

- **Jaundice**—Some jaundice is normal in all babies, said Mitchell. The liver matures during the first five days of life and typically will clear the jaundice. But "if the baby is glowing like a pumpkin," she said, "we want to catch it early."

- **Lethargy**—The baby is sleeping too much and is having a hard time staying awake.
- **Irritability**—The baby cannot be comforted, is fussy and cries for long periods.
- **Diarrhea and vomiting**—Dehydration can be very serious. A newborn who is vomiting and having diarrhea may become dehydrated quickly.

Did you know?

Evaluating illness in children first depends on the child's age. Mitchell breaks it down into three categories: newborns, from birth to 3 months; infants, from 3 months to 1 year; and children from 1 year through grammar school.

An older infant up to 1 year of age has the ability to fight illness better than newborns, said Mitchell. They are not as prone to bacterial infections, but this is the time when colds, teething, ear infections and influenza begin, she said.

Temperature is still key in evaluating illness for this age group, Mitchell explained.

If your child has a fever over 101.5 degrees with no other visible symptoms, call the doctor, she said. However, several symptoms can be evaluated by the parents and a call to the doctor can wait, she said.

- **Slight fever**—Many babies begin to teethe around 4 to 5 months of age, which can cause irritability and

a slight temperature.

- **Runny nose**—A mild cold with no fever.
- **Vomiting**—If the baby looks well otherwise, parents should wait 24-48 hours before calling the doctor.
- **Cough**—A cough can be watched for several days unless the child is asthmatic.

Mitchell emphasized that parents should not worry excessively about a fever.

"Babies and children will be irritable when they have a fever," she said. "However, the fever is not necessarily a bad thing."

The pediatrician said that "the body produces the fever as a protective response" and that "the fever should be treated to help the baby feel better."

However, "fever is not a cause of illness, it's a response to illness," she said.

Other than infections, many parents of toddlers and school-age children worry about developmental issues, said Mitchell.

"There is a big variance of developmental milestones in what's considered normal," said Mitchell.

Sitting up, rolling over, speech and other developmental issues can be discussed during your infant's or child's well-visits. Hearing and vision problems, however, warrant a call to the pediatrician, she said.

The bottom line: Mothers and fathers know their children best.

"If your gut is telling you something is wrong, usually something is wrong," said Mitchell. "It's better to overcall than to undercall."

(Sharon Roulier writes for The Catholic Observer in Springfield, Mass.) †

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Don't be a desk potato: Exercise during the workday

By Teresa Odle
Catholic News Service

Considering many of us spend 50 percent of our waking hours at work, you might want to start moving more than your fingertips from 9 to 5.

Studies show that physical activity and exercise can help to prevent breast cancer or Alzheimer's disease. Of course, there also are the obvious benefits derived from keeping weight down, and muscles and bones strong.

The first action you can take to start exercising during the workday is simply to begin to add any activity you can to your usual routines.

Gary M. Lindsay, senior fellow and director of business partnerships at Partnership for Prevention in Washington, D.C., said that he rides the subway to work, but doesn't get off the train at the stop closest to his office. Instead, he leaves the train one stop early and walks the 15 minutes or so that he could have ridden.

"That adds 30 minutes of exercise" to his day, said Lindsay. "I recommend people monitor their schedules for a week and find at least three 30-minute time slots where they can fit in some physical activity."

You can steal other time in your day by parking farther away if you drive to work, taking exercise breaks instead of coffee breaks and using the stairs instead of the elevator.

Once you've identified some times for exercise—or if you've tried to add activity into your day before and your plans have fallen through—try to schedule it the way you schedule an appointment.

"Many of us are dependent on the calendar functions within Microsoft Outlook or whatever system we use," said Jennifer Bachtel, a fellow with the Partnership for Prevention in San Francisco. "Even if it's



Employees of the U.S. Conference of Catholic Bishops work out in the conference's modest gym, which is open before, during and after work hours.

just 10 or 15 minutes to go outside and walk, schedule a time block in your calendar. Then you're less likely to have something bump right up against it or put it on the back burner."

To really make sure you don't bump the activity, try finding an exercise partner.

"Make a specific goal of a 20-minute walk three days a week with a colleague, and sign a contract," Lindsay suggested.

If you break the contract, you have to pay the colleague \$5 or whatever you agree upon in advance. Or simply find a willing colleague who will hold brainstorming sessions while walking instead of sitting idly at your desks.

When senior leadership supports and demonstrates physical activity, others follow suit. But why would your employer care? More and more businesses realize the benefits of supporting employee health and fitness.

In 2003, the U.S. Department of Health and Human Services estimated that the total cost of obesity to companies was about \$13 billion per year. Another study published that year in the journal *Health Affairs* said that about 8 percent of health claims are due to employees being overweight or obese.

Employers know that health insurance premiums and work-site injuries may be directly related to poor fitness and the overweight status of employees.

Many employers are making changes. They don't have to go as far as building an expensive on-site gym.

"There are health management services with themes to help increase the number of steps you take each day, such as Walktober" (a national walking campaign), said Bachtel, adding that employees can take the initiative

by contacting local gyms and asking for corporate discount rates for their companies' employees.

Lindsay added that a written policy supporting and promoting fitness goes a long way toward making it easier for individuals—like a written policy permitting flexible work schedules so that an employee who normally works 8 to 5 can come in at 7:30 and take an extra half-hour at lunch to go to the gym.

Employers can offer simple rewards such as water bottles or T-shirts as exercise incentives for fitness goals. You and your colleagues can reward yourselves with a pedicure or a movie.

"Have a goal and reward in mind when you start, then reward yourself," Bachtel advised.

(Teresa Odle is a freelance writer in Albuquerque, N.M.) †

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SIMPLY THE BETTER CHOICE

Families that exercise together wear out their lawns

By Brian T. Olszewski

Catholic News Service

The idea of “family exercise” is daunting. If it is difficult getting a family to agree which movie to watch or what to have for dinner, imagine getting a whole family to participate in one physical activity. (Note to children: Although video games involve the hands and eyes, they do not constitute physical activity.)

Family exercise probably won’t occur if by it you mean this many minutes devoted to aerobics or that much time devoted to resistance training. (Note to parents: Arguing with teenagers is a form of resistance training, but it is not the kind health experts have in mind when they’re discussing physical fitness.)

Yes, some families go skiing together or load their mountain bikes onto the SUV and head for the trails or take up golf and tee off religiously at the same time on the same course every Saturday. But family size and income level can serve to block activities that involve equipment expenditures and other fees.

When our five children were elementary school-age and younger, my wife and I budgeted for a YMCA family membership. We had visions of packing the Dodge Caravan every Saturday morning and tramping into the Y so that each family member could pursue a favorite activity.

That theory never became reality, however, after we learned that the Y family membership only got us through the door. Each activity we’d hoped to participate in had its own registration fee. (Note to parents: If your children are running up and down the steps, chasing friends through hallways and around furniture at the Y, do not let them convince you that this is track practice.)

It turned out that we didn’t need the Y, mountain bikes or tee times to reach our goal of family exercise. The answer was our backyard. Most of the three-quarters of an acre lot that our house sat upon was behind our house. With the exception of a huge oak tree at the far end, it was open. Open, as in, “Sure, go ahead and mow base paths” and, “Yes, we can mark lines five yards apart” and, “A fly ball over the neighbors’ shed [the ‘Green Monster’] is a home run” and, “Oh no, Mom wants to plant a tree at second base!”

While neighbors rode their mowers with blades at proper heights to achieve some kind of suburban look for their lawns, we had a walk-behind power mower to cut whatever hadn’t been stomped and turned to mud by



Families can look to the neighborhood park or their own backyard for fun and exercise.

constant use. We knew it had been a good spring, summer and autumn in the family exercise department if, come November, the heart of the lawn was 90 percent dirt and 10 percent grass. (Note to lords of the lawn: The grass came back thick and green and ready to mow every spring.)

We didn’t start with a family exercise plan. Usually, by happenstance, Sunday afternoons began with a couple of people kicking a ball to each other and culminated two hours later with an additional eight people—a neighbor child or two usually wanted to play—and someone yelling, “Next goal wins!”

Nor was every “game” organized. Our children took their cue from the comic strip “Calvin and Hobbes” and played Calvinball, saying, “The only permanent rule in Calvinball is that you can’t play it the same way twice.”

(Note to those wedded to stopwatches and whistles: Check out Calvinball on the Web, and lighten up!)

Stronger than our wish to exercise as a family was our desire to spend time together, have fun and enjoy fresh air. Had we emphasized the physical fitness aspect, family members who didn’t consider themselves good at games or didn’t like sports would have been reluctant to participate.

I suspect that if the primary reason for family exercise is to improve physical fitness, it probably won’t happen. But if the goal is to improve “familiness”—to laugh and maybe create a few “Remember the time when ...” stories that still will be told decades from now, you’ll achieve it.

(Brian T. Olszewski is executive editor and general manager of the Catholic Herald, newspaper of the Archdiocese of Milwaukee.) †

Athletics must reflect Catholic high school mission

By Peggy Weber

Catholic News Service

More and more high schools want their sports teams to meet with the kind of success that makes them winners and champions no matter what the score is at the end of a game.

Take Cathedral High School in Springfield, Mass.

“The goal of an athletic program is not to win. It is to be successful,” said Jim Angelos, athletic director at Cathedral.

“Being successful means putting all expectations together, and if everything is working then the winning will come,” he said.

The “expectations” include sportsmanship, leadership, time management and responsibility, said Angelos, 24, who also coaches volleyball at a small college for women.

“We don’t want the ‘me, me, me’ attitude. Rather, we want the athlete to ask, ‘What can I do to help out the program?’” he said.

John Miller, principal at Cathedral, agreed and said he has seen that formula put into action at his school. The boys’ basketball team made it to the Division I western Massachusetts finals last year.

“There was no star on that team, and some of them had to work hard to stay academically eligible. Their coach had a mandatory study hall after school and before practice,” said Miller.

He noted that the college prep school stresses academics. In fact, he said, “we have stricter requirements than those required by the state [the Massachusetts Interscholastic Athletic Association]. They say you can fail one class and stay on a team, but we state that all subjects must be passed.”

Miller said that sports are an important part of the school’s total curriculum. In addition to other goals, athletic programs promote wellness, and they teach character traits and skills.

“It’s part of the whole package here and makes a difference in the lives of the students. Sports in high school are incredibly important,” he said.

Miller and Bill McBride, associate principal, said they emphasize to their coaches, athletes and fans that the athletic program must reflect the school’s mission statement.

“Our goal is to educate the whole person spiritually, intellectually, emotionally and physically to accept full citizenship in the world,” the statement says.

“Our mission statement sets us apart,” said McBride. “We educate the whole person.”

McBride said that “in the awards ceremony for teams and at the end of the year, our focus should be on the Christian athlete.” He added that he would like to see teams have retreats before the start of their season. And he hopes that athletes will lead the way in the school by adhering to the

drug and alcohol policy set up by the state athletic association.

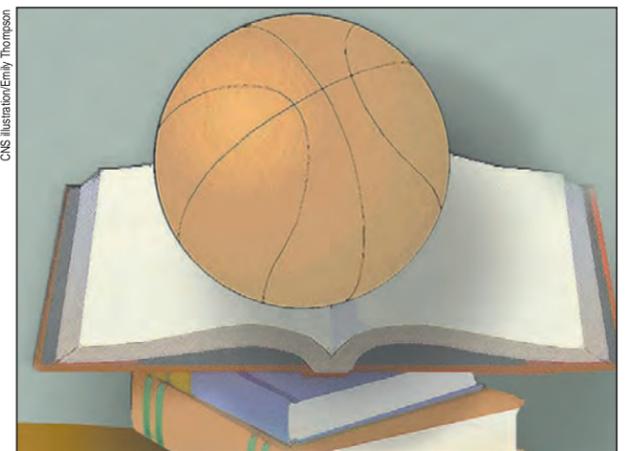
“We tell them they have the honor of wearing Cathedral’s colors and that they represent the school, not just themselves. Our goal should be that they are evangelists for Christ in the sports arena,” he said.

Miller and McBride acknowledged that these ideals are lofty, but stressed that having such goals conveys a positive challenge to their school’s teams. The teams often stand out, they commented, when they huddle before a game and say a prayer, and some teams hold Masses or prayer services before a big game. This spiritual pep rally distinguishes their program from others.

Miller said that even other schools seem to hold Cathedral to a higher standard. He said he has fielded phone calls from people saying that they expected more in certain situations from a coach or player or fan from Cathedral.

“We take it as a duty. Our teams represent a school where we are trying to raise them with Gospel values,” he said.

Angleos added that he wants teams that represent Cathedral to stand out in their behavior as well as their abilities.



“I want teams to look at us and say they want to act like Cathedral does,” he said.

(Peggy Weber is a reporter and columnist for The Catholic Observer in Springfield, Mass.) †

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Daily exercise and spirituality fit together well

By Wally Carew
Catholic News Service

Today, millions of priests, religious and laity use sports and exercise as a means of staying fit as well as expanding their intellectual and spiritual capacities.

Father Todd Lajiness is dean of studies at Sacred Heart Seminary in Detroit, Mich. A former cross-country, basketball and baseball star in high school, Father Lajiness, at 38, trains for and competes in triathlons, a grueling test of ability and stamina in three demanding events: swimming, bicycling and marathon running.

For Father Lajiness, first and foremost, exercise is an opportunity to praise God for the gift of life.

"Exercise is a wonderful way to enjoy and appreciate many things—the beauty of creation and the gift of life," he said. "I'm reminded of that regularly when I exercise, that is, the fact that I can walk, run, swim and ride a bike. We overlook at times the gifts that God gives us."

In sports, just as in the spiritual life, discipline and self-sacrifice are vital for growth and success.

"There are many challenges, walls, hurdles, obstacles in life," said Father Lajiness. "We are defined by the way in which we approach them. Similarly, we face the same things in sports. In both areas, we must be disciplined."

Failure and weakness also are elements of the human condition. Both in sports and the spiritual life, perseverance is the key.

"Every day, we face failure and come to grips with weakness," Father Lajiness said. "We are far from perfect—simply pilgrims on the way to eternal life."

Not everyone is a competitive athlete. Most, in fact, are not. However, for the average person, even a simple exercise

like walking can benefit the spirit as well as the body.

Bill Caines, 68, originally was from Trinidad. A lay leader at St. Raphael Parish in Medford, Mass., he recites the rosary every morning before Mass. For him, walking along the shores of the nearby Mystic Lakes while meditating on the mysteries of the rosary becomes a special channel of God's grace.

"As I walk, I get exercise and use my imagination. I actually envision myself walking beside our Lord and our Blessed Mother, and I place myself at the center of their lives when they were on earth," he said.

From the early fathers of the Church, such as St. Paul and Clement of Alexandria, to the modern era, exercise and sports have been seen as important elements in the spiritual life.

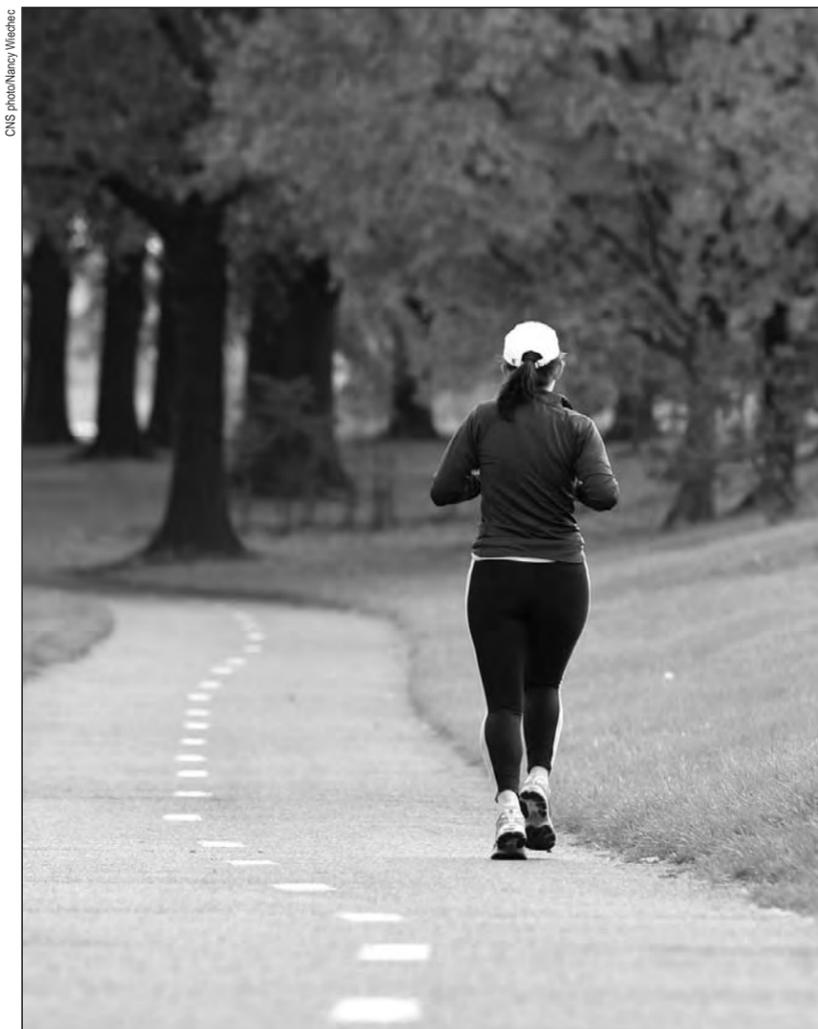
Robert Feeney, who has written on religion and exercise, showed in a 1999 article that many of the Church's greatest saints emphasized the importance of exercise in the development of the complete person—sound of mind, body and spirit.

St. Paul identified the body as a temple of the Holy Spirit, and he viewed exercise "as serving the harmonious development of the human body, considered to be the masterpiece of all creation."

All agree that exercise keeps the body healthy, toughens the will, sharpens focus, relaxes the senses, frees the spirit, expands the capacity of the soul and makes it beautiful through the presence of the Holy Spirit.

Pope Pius XII, known as the "friend of sport," was an enthusiastic supporter of physical exercise. In fact, he was the first pope to install a gymnasium at the Vatican.

Pope John Paul II, possibly the most rugged individual and finest sportsman in



Exercise and sports have been seen as important elements in improving a person's spiritual life.

the papacy's history, was an accomplished athlete who excelled in soccer, swimming, rugby, skiing, mountain climbing and rowing. He often repeated St. Paul's words: "Glorify God in your body" (1 Cor 6:20). Paul also saw a well-conditioned body as being at the service of the spirit.

Pope John Paul said that long hours of physical exercise improve the power of concentration and increase individual discipline.

In 1990, this pope underlined the

importance of physical fitness in the development of the whole person when he beatified Blessed Pier Giorgio Frassati, a well-rounded, young Italian man who was an avid skier, swimmer, and bicycle and rowing enthusiast.

Finally, it can be said without doubt, if you want to progress in the spiritual life, a good way to begin is to start exercising!

(Wally Carew, author of Men of Spirit, Men of Sports, writes from Medford, Mass.) †

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Preventive care is a new frontier in medicine

By Teresa Odle
Catholic News Service

Wouldn't it be great if you could enter information about yourself and your health behaviors into a computer while sitting in your doctor's waiting room instead of reading an out-of-date magazine article titled "Flatten Your Tummy Flab in One Week"?

The health information—which also asks how ready you are to change your behavior—would print out, ready for your doctor to review when you walk in for your appointment about that nagging knee pain.

The project hopes to trigger discussions between patients and physicians about health risks and behaviors that otherwise may be ignored—about diet, exercise or smoking, for example—when a person goes to the doctor for some other medical reason.

It sounds futuristic, but it's part of a demonstration project at the North Carolina Family Practice Research Network in Chapel Hill, N.C. The project emphasizes preventive care—keeping people healthy rather than simply treating existing conditions. The concept makes sense not only medically but financially because promoting healthy behaviors in order to prevent future medical problems could save billions of dollars on health care services.

The project received money from Prescription for Health, an initiative funded by the Robert Wood Johnson Foundation in collaboration with the Agency for Healthcare Research and Quality.

There are two kinds of preventive care: primary and secondary, said Benjamin F. Crabtree, director of research in the Department of Family Medicine at Robert Wood Johnson Medical Center in New Brunswick, N.J.

- Primary prevention is intended to keep a disease from occurring, said Crabtree. Taking steps to stop smoking in order to prevent lung or heart disease is an example.

- Secondary prevention "is really to prevent progression of a disease or condition," Crabtree added. For example, having a screening mammogram or a pap smear won't prevent cancer, but will detect it early and slow its progression.

Crabtree co-authored an article in the *Annals of*

Family Medicine on how preventive services are delivered by doctors in family practice. Though family doctors see preventive care as part of their mission, they often fall short in delivering it.

For instance, all the clinicians who were interviewed knew that smoking was a major risk factor for disease and that they played a role in helping patients stop. But none followed through with high rates of preventive services to help patients quit smoking.

Crabtree said the reasons for the lack of preventive services include time pressures on physicians, lack of reimbursement for preventive care and patients who come in only when they're sick and who also are under time pressure. And your family doctor may be uncomfortable bringing up behavioral issues, such as smoking and diet.

But as a patient, if you want a preventive service, all you have to do is ask. Crabtree said it's extremely unusual for a physician to turn down a request for a preventive service.

Partnership for Prevention, a nonprofit organization in Washington, D.C., that wants to improve health and change policy, recently spearheaded a project aimed at identifying the most cost-effective preventive services for American patients. It listed the top 15 such services as evidenced by health benefit and value per dollar. Here are the top five:

- Daily aspirin use to prevent cardiovascular disease—for men older than 40 and women older than 50 as well as others at risk of heart disease.
- Childhood immunizations.
- Tobacco use screening, counseling and drug therapies to help people stop smoking.
- Colorectal cancer screening for adults 50 and older.
- Blood pressure screening for all adults.

The list of preventive services also included flu vaccinations, and vision and breast cancer screening.

Successful preventive medicine requires the combined efforts of physicians, communities and individuals. Crabtree knows there is a lot more work to do, but that many communities and clinics are making strides toward better preventive care.

"I've been in hundreds of practices over the last



A regular blood pressure screening is one of the most cost-effective preventative services. In-home kits make it convenient for patients to check their own pressure and heart rate.

couple of years. There is a lot of good stuff going on out there," he said.

(For more information, check out *Healthy People 2010* at www.healthypeople.gov. Teresa Odle is a freelance writer in Albuquerque, N.M.) †

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Bon Appetit! Learn the facts about the foods you eat

By Maureen E. Daly
Catholic News Service

The most important thing people need to learn about diet is to “eat when you are hungry and stop when you are full,” said Robin Spence, a dietician for cardiovascular services at Union Memorial Hospital in Baltimore, Md., and assistant in the medical weight management program at Baltimore’s Good Samaritan Hospital.

Why does the word “diet” make us think of food we cannot have? Why do we think of deprivation and restriction?

“Body image is a hugely driving factor for our society, starting as young as age 8,” Spence said. It is this concern, she said, that “drives disordered eating.”

“Dissatisfaction with body size and with self prompts restricting of food.” But “then we get hungry and eat poorly,” Spence said.

This way of thinking about food is a bad habit because it causes people to “lose the capacity of natural eating, to eat when you are hungry and stop when you are full.”

Food restriction, she said, “takes us away from listening to our bodies and picking the foods we need.”

Time constraints also affect poor food choices. Spence said it is important “to take time to eat on a regular basis.” If you don’t, you’ll feel hungry, and quite likely you’ll start eating foods with highly refined carbohydrates and unhealthy fats, added sugars or salts, such as chips and cookies.

Her advice: “Stop to eat” and “think of healthy foods.” And when you feel you need a snack, “eat fruit.”

The people she counsels sometimes protest that fruit contains sugar, said Spence. She wants to tell them: “Sweetheart, that’s the least of your problems. Anything with carbohydrates turns to sugar. Your body has a constant need for glucose. That’s the role of carbohydrates. The body needs the energy.

Sodas, compared to fruit, are a huge source of carbohydrates with no nutrients.

“People forget that the original reason for eating is to bring nutrients into the body to keep us going,” she said.

The September 2006 issue of the *Journal of the American Dietetic Association* reported that Americans eat far less than the recommended amounts of fruits and vegetables.

Spence said that another easy rule is to “eat less processed food. Shop the periphery of the grocery store: produce, dairy, fresh meats and seafood. The average supermarket has 30,000 to 60,000 things, so there is a lot you don’t need.

“Shop local produce at local markets. It is fresher, and less fossil fuel was used to bring it to you,” she said.

A third easy rule is: “Take time to eat. It is an important way to center ourselves. When you eat while multitasking, it is hard to notice that you ate. You lose that little moment to take to yourself.”

If you crave protein in a snack, Spence recommended low-fat cheese or yogurt.

“Nuts can be a good source of protein, but most people can’t portion-control,” she said, and it doesn’t help to get started and to eat the whole jar of nuts.

Spence said she recently brought 12 almonds from home for a morning and afternoon snack. When she pulled out the bag for her morning snack, she thought, “This is ridiculous. I could eat them all now.” But she stopped at six. “It wasn’t as much as I wanted, but it was enough,” she said. “Learning the difference is a huge thing.” Too often, “we let our tongues make the decision,” she said.

Spence said that most people don’t know how many calories are in the foods they eat and it “really is sobering” to find out. She suggested that her patients check the Web site for the U.S. Department of Agriculture at www.usda.gov, which lists the calories in



In the rush of everyday life, people need to practice good eating habits, says dietician Robin Spence. Her advice: “Stop to eat” and “think of healthy foods.” And when you feel you need a snack, “eat fruit.”

individual food items as well as in many items sold at restaurant chains.

Finally, the U.S. Department of Agriculture Web site gives recommendations on serving sizes, not calorie count. It

has photos of the proper serving size for hundreds of foods.

(Maureen E. Daly is a freelance writer and editor in Baltimore, Md.) †

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Parents are living icons of baptismal faith

By Jem Sullivan

“What do you ask of God’s Church?”

That was one of several questions we heard at the recent baptism of our first child.

It was an awe-inspiring moment because we were never more acutely aware of our duty as new Christian parents.

It was also a poignant reminder of the sheer gratuitousness of God’s grace given to our little son in the sacrament of baptism.

“Faith” was our simple response to the question, and in the days that followed we were prompted to reflect on the gift and mystery of what we had done in bringing our infant child to the waters of baptism in the Catholic Church.

The practice of infant baptism takes us back in time to the earliest moments of the Church.

Entrusted with the mission of preaching the Gospel and of baptizing in the name of the Father, Son and Holy Spirit, the early Church welcomed with open arms the youngest of children into the Christian community.

From the second century on, there is explicit historical witness to infant baptism. As entire

households came to accept faith in Jesus Christ as the Son of God, family members, including infants, were received into the Church through sacraments of initiation.

In our age of individualism and self-determination, baptizing a child who has not reached the age of personal discernment might seem like a presumption on the part of parents.

Since infants obviously cannot profess a personal faith, should parents presume to speak for them?

Why does the Church permit infant baptism?

What does this sacramental practice say about the Christian faith of parents and children?

With infant baptism, the Church puts the spotlight on the sheer gift of God’s grace that is offered to human beings—infants, children and adults—in the sacrament of baptism.

No one, through personal merit, earns the grace of friendship with God through the sacraments.

God’s grace is precisely that: a divine gift unexpected and unmerited.

Before faith can be something we choose, it is a gift that we receive. God’s generosity and love is the primary source and pre-eminent reason why anyone is invited into the community of believers.

What does the practice of infant baptism say about the nature of Christian faith?

It tells us that the faith into which a child is baptized is not the private possession of any individual or family.

Faith is the common treasure of the Church as the community of believers.

A child is baptized into the faith of the Church, a faith proclaimed and lived for them by their parents and godparents, who represent the whole believing community.

Rather than an act of presumption, bringing an infant to baptism is an act of faith and an act of love on the part of parents who exercise their role as nurturers of the life that God has entrusted to them.

During the celebration of infant baptism, the mother and father of the child have a special role to play.

In fact, it is said that they exercise a “genuine

ministry” as they carry their infant to the baptismal font. Rather than simply fulfilling a family obligation or meeting social expectations, parents become living icons of the faith into which the child is being initiated.

When parents publicly ask that their child be baptized, when they sign their child with the sign of the cross after the celebrant does the same, as they renounce evil and recite the profession of faith, as they—particularly the mother—carry the child to the font, hold the lighted candle and are blessed with prayers for their roles as parents, they represent the local Church as well as the whole company of saints and believers.

As St. Augustine once observed, “The whole Church is the mother of all and the mother of each.”

Baptizing an infant also affirms rather than denies the child’s freedom to grow in the faith that he or she received in infancy.

A child is baptized into the faith of the Church, a faith proclaimed and lived for them by their parents and godparents, who represent the whole believing community.



Pope Benedict XVI baptizes a baby at the Sistine Chapel at the Vatican in Rome while the child’s parents and godparents watch him confer the sacrament. The practice of infant baptism takes us back in time to the earliest moments of the Catholic Church.

In other words, to fulfill the true meaning of the sacrament, children are to be formed in an ongoing way in their baptismal faith.

Baptism, as the first sacrament of initiation, marks the beginning of a lifelong journey of faith.

Christian formation through prayer, service, study and sharing, which is their baptismal right, leads a child to gradually learn about God’s loving plan in Jesus Christ and to grow in friendship with God. Such ongoing faith formation leads children to ultimately live and accept for themselves the faith into which they were baptized.

It has been said that every child born

into this world is God’s idea that the world should go on.

Reflecting on the gift of infant baptism, we take that insight a step further. Every child washed free of sin in the waters of baptism, reconciled to God and welcomed into the community of believers is God’s idea that the faith of the Church will endure for all time.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant, and also serves as a docent at the National Gallery of Art.) †

Discussion Point

Godparent is Christian role model

This Week’s Question

What might a godparent do over time on behalf of a godchild’s life of faith?

“I think example is the big thing, but also showing love and affection with that example. That makes a big difference in a child’s life.” (Gordon Palumbo, Cranston, R.I.)

“A godparent’s duty is to model the faith by living a faith-filled life. That includes regular Mass attendance, a sharing of themselves through acts of charity and service to their family, their community and world, and helping the child to develop a personal relationship with God through Jesus and the power of the Holy Spirit.” (Christine Troia, Oxford, Conn.)

“The big role of the godparent is, if something

happened to the parents, to keep the child in the Church. Godparents are there to spiritually guide, help and—if the child is a relative and young—possibly to help raise [him or her].” (Terry Nieland, Pingree, N.D.)

“First, the godparent should be in charge of passing on the faith, helping to teach about the sacraments and giving gifts [that remind the child of his or her faith] like Bibles or a cross to wear.” (Eva Esparza, Aurora, Colo.)

Lend Us Your Voice

An upcoming edition asks: Have you ever gone on a spiritual retreat? What was valuable about it?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



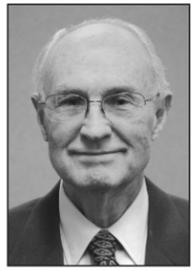
CNS photo/Nancy Wiehac

From the Editor Emeritus/John F. Fink

The Israelites from Joshua to David

(Ninth in a series of columns)

After the first five books of the Old Testament—the Jewish Torah or the



Christian Pentateuch—are the historical books.

They tell the story of the Israelites from the time that Joshua led the invasion of the land of Canaan, the establishment of a kingdom first under Saul and then David, the splitting of the

kingdom into the two kingdoms of Israel and Judah, the conquest of Israel by Assyria and, finally, the conquest of Judah by the Babylonians in the year 586 B.C.

The Book of Joshua tells how the Israelites conquered Canaan, beginning with the conquest of Jericho. The stories in this book are sagas—that is, they bear some resemblance to fact but their main concern is the universal truth.

They show that God fulfilled his promise to Abraham to give his descendants this land

of Canaan. By the end of the book, the 12 tribes of the Israelites descended from Jacob are occupying the land, even if they don't actually control it. Archaeologists tell us that the Israelites actually settled among the Canaanites and adopted some aspects of their culture.

The Book of Judges then describes the exploits of some of the leaders who led Israel from about 1220 B.C. to 1050 B.C. The overriding theme of this book is that the sin of idolatry, picked up from living among the Canaanites, leads to punishment, but when the people turn back to the Lord, he delivers them from their enemies. These enemies include the Moabites, Canaanites, Midianites, Ammonites and Philistines.

Among the judges are Deborah, Gideon and Samson. You probably know the story of Samson and Delilah. There is constant warfare, violence and bloodshed throughout this book as the Israelites continue to fight against their enemies. The judges are not the type of judges we think of. They are military leaders.

The Book of Ruth, inserted after the

Book of Judges, is a short delightful story of a Moabite woman, Ruth, who remains loyal to her mother-in-law, Naomi. She eventually marries Boaz, the grandfather of David. This means that David had some Gentile blood.

There are two Books of Samuel. Samuel was the last and greatest of Israel's judges. When the people clamor for a king, he crowns Saul. Then much of the First Book of Samuel tells about Saul's battles against the Philistines, the ancestors of today's Palestinians who lived in Gaza.

During one of those battles, the young man David defeats the giant Goliath and becomes a hero to the people. Samuel anoints David as king. Saul tries to kill David, who constantly escapes but refuses to kill Saul because he recognizes Saul as God's anointed.

Saul eventually dies in battle and David becomes king of Judah in Hebron. Then he conquers Jerusalem from the Jebusites and unites all of Israel into one kingdom. He reigns for 40 years. He brings the Ark of the Covenant into Jerusalem, making it the religious as well as the political capital of his kingdom. †

Go and Make Disciples/John Valenti

Contagious faith, hope and love

June is a popular time for weddings, and my daughter, Katie, is getting married this month. Soon she will be Mrs. Anthony Austin.



"Kate Austin" sounds like a great name.

I am reminded of the wonderful sacramental times that we take on a new name to denote a new identity, a new relationship. I can't think

of a more evangelizing event as when two individuals, out of love for each other, make a covenant in the sacrament of matrimony that is reflective of God's love for us.

A father wants to pass along all those words of wisdom that ultimately our children need to learn by heart. I can hear them groan, "Oh, Dad!"

But there are a few thoughts that I can share from a lived faith experience that reflect the truth of Scripture and the tradition of our faith. Perhaps it can serve as a resource in your memory when your own daughter gets married some day.

Marriage is a commitment of faith and trust between a man and woman requiring openness of life and thought, free from doubt and a commitment to speak the truth in love to one another.

Marriage is a promise of hope that endures all things with understanding and compassion and a pledge never to give up in despair.

Marriage is a covenant of love in which husband and wife empty themselves of their own concerns, and take upon themselves the concerns of each other as they love and care for one another.

The message for us all is that married love works to imitate and mirror God's love for us and his tremendous commitment to love his people unconditionally.

When we enter into a relationship with Jesus, he never sets impossible conditions on people before he responds to them. He never asks them to achieve a perfect standard before he accepts them. He loves his people where they are, whatever they have done. He is committed to them for eternity, regardless of their feelings about him.

The Epistle reading from Romans that Katie and Anthony chose for their wedding reads in part: "Offer yourselves as a living sacrifice, holy and pleasing to God. Do not conform yourselves to his age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect" (Rom 12:1-2).

What is evangelizing about God's love and your love for one another is the power it has to transform and make new our way of thinking. You inspire us. We don't have to conform ourselves to anything less than God's love.

The passage they chose from Romans continues: "Let your love be sincere, hate what is evil, hold on to what is good, love one another with mutual affection, anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, and serve the Lord. Contribute to the needs of the holy ones, exercise hospitality" (Rom 12:9-13).

As your father, I am convinced of this faith of ours and ask only one thing. I would ask that you build your lives together on something worthy of confidence and this is it: Know that love never fails and that love will always find a way.

Rejoice in hope, endure in affliction and persevere in prayer. Build your lives on the tender mercies of God, which are unfailing and never disappointing. It is my hope that you be encouraged by God's assurance beyond question, and enabled by his Spirit that you will always find his love for you revealed in Jesus Christ.

Thank you for sharing your love with your mother and I and others. Be happy and know that we love you very much.

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

Cornucopia/Cynthia Dewes

Father's Day should be any day he wants

I feel sorry for Father's Day.

It seems to come as an afterthought to



Mother's Day, Memorial Day, graduations, weddings and all those other spring/early summer events we see on the June calendar. Even going on vacation early may eclipse its priority as a day to celebrate.

This is too bad because without fathers there would be no mothers, graduations, weddings or perhaps even Memorial Day.

Of course, there wouldn't be wars either because women tend to cooperate to get what they want rather than to beat their opponents into submission. But I digress.

Fathers are a biological entity to begin with. They share the divine power to create life almost as long as they live, and to produce great numbers of children. They are generally larger, stronger and more dominant presences on the human scene. They can talk loudly, too.

The ideal for fathers is, of course, God, who is father/mother of us all. That's an intimidating ideal to live up to, but most fathers do their best. I always say if we've been blessed with having a good father, we can better appreciate the loving parenthood

of God.

Fathers may be drawn to fatherhood by biological impulse, but real fathers extend their responsibility to nurturing, raising and generally caring for their own children—and sometimes the children of others. They mentor nephews and nieces, students, sports teams, neighbor kids and many other youthful protégés. They are providers and protectors.

Fathers also serve as providers and protectors for their wives, whom they've cheerfully assisted to be mothers. In this modern age, it may not be fashionable to say, but real fathers do provide and do protect their families physically, emotionally and spiritually.

They do the same in honoring their aging parents, in helping the poor or in producing quality work. We depend upon them as Jesus and Mary depended upon Joseph.

Some fathers play golf, some play basketball long after they should've given it up, and some watch wrestling on television. Some are athletic and some just like to follow sports vicariously, some are intellectual and some tinker with tools.

Some dads play catch with their kids, some teach them to drive, and some go on scouting campouts with them even when they dislike bugs and sleeping on the ground.

Fathers are talented in many ways.

Some speak several languages or understand the theory of relativity. Some write poetry or carve lovely things from wood, while others grow lush vegetable gardens and know the name of every bird they see. Some collect antiques or do model railroading or build houses with Habitat for Humanity.

Some fathers are spiritual Fathers who guide their religious flocks with the same loving care as that of natural fathers. Some are fathers of dioceses or monasteries or movements for world peace. Some are fathers of their countries.

Some fathers are handsome, tall, fit or well-coordinated, while others are short, swarthy, chubby klutzes. Some chatter constantly, while others speak so seldom that "when Dad talks, everybody listens." Some are friendly and others are reserved.

They may be called Dad, Pop, Papa, Pa, Daddy or Hey, and will answer to any of them.

Real fathers teach their sons to be good men and teach their daughters how to relate to the opposite sex in a healthy way.

This weekend, we honor fathers who merit that title. God bless them all.

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

Faithful Lines/Shirley Vogler Meister

Recognizing fathers who deserve the honor

The day before Mother's Day this year, my husband told me that I had never planned a cookout for him for Father's Day.



"I suppose not," I said, and didn't really think about this again until days later.

Then I truly was not able to recall any time I'd been "mistress of the grill."

However, I did recall the countless camping trips our family made through the years when our three daughters were living at home with us.

I also remember all the times when I—the "chief cook and bottle washer" on camping trips—had help from Donna, Diane, Lisa and, yes, Paul.

We—the females in the family—were in charge of preparing food and fetching water, but we couldn't have done this without their father's assistance when things got tough.

Even when the girls were very small, they did their part according to their abilities.

Other campers often commented on what good workers they were. One time, when Lisa was a toddler, someone stopped to admire how she was helping me dry the dishes.

This came naturally. Paul even taught them how to set up and break down a camping trailer, the first being not much more than a pup tent for five on wheels: very cozy!

The second trailer was larger and more cumbersome, but we still cooked outdoors. Although the daughters now good-naturedly groan when recalling certain aspects of our more primitive travels, they learned to appreciate travel themselves.

They inherited that more from their father than from me because I always yearned for a quiet place in the woods near water where I could commune with nature without thinking of moving on the next day.

Paul and I did do this once while renting a cottage in Maine for a week, but we were out and about all but one day. I enjoyed that day mostly sitting quietly by our cove. I sometimes yearn for the years when adventure brought learning experiences,

which would not have happened if Paul had not "pushed" us to go camping.

I suppose I don't have an itinerant spirit, but I should if I truly followed the example of Christ.

Jesus, while going about God the Father's business, was an itinerant. He and his disciples found lodging wherever they could and, I'm sure, camped more than I have.

After Christ's death, the disciples continued spreading the Good News, teaching their listeners the new rules for living.

Now itinerant missionary priests—as well as priests serving more than one parish—teach the Good News with the same dedication.

In fact, all priests are fathers, too—not in the same way as husbands—but also guiding and teaching others.

Happy Father's Day to all who deserve the honor!

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

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

The Sunday Readings

Sunday, June 17, 2007

- 2 Samuel 12:7-10, 13
- Galatians 2:16, 19-21
- Luke 7:36-8:3

The first reading for this weekend's liturgy is from the Second Book of Samuel.



Scholars refer to First and Second Samuel as historical books. They are not history in the sense that books of history are written today. It does not mean, therefore, that they are historically unreliable or just the creation of a

writer's active imagination.

Rather, it means that they draw from the history of ancient Israel for religious lessons.

In this reading, Nathan, the prophet, confronts David, the king of Israel, about his relationship with Bathsheba, the wife of Uriah, the Hittite leader.

Since Bathsheba was married, as evidently was David, the relationship was adulterous. Ancient Hebrews detested adultery and only one thing was worse—adultery with a pagan. Such unions weakened the commitment of Israel to the one, true God.

Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him.

The Epistle to the Galatians furnishes the second reading.

This passage is a profound definition of what genuine Christian living is. "I live now not I, but Christ lives in me" (Gal 2:20).

This one statement, so familiar to and beloved among Christians, captures the intimacy of the bond between the Lord and true disciples. It is a bond created in uncompromising faith. It is a bond that brings salvation to the disciple.

St. Luke's Gospel provides us with the third reading.

It too is familiar to Christians. It is the story of a sinful woman. The text does not describe this woman as a prostitute, but over the centuries Christians usually have assumed that she was a prostitute.

Assuming that the woman was a prostitute only underscores the depth of God's love shown in Christ's forgiving the woman. This aspect of the story, namely God's forgiveness, is the point of this passage.

Whether the woman was a prostitute is not the point. She was gravely sinful. All the people, including Jesus, saw her as such. In the Jewish culture at the time of Jesus, the greatest sins that a woman could

commit were prostitution and adultery. So presuming that she was a prostitute was not a long leap.

Her gesture of washing the Lord's feet and perfuming them was a great act of deference and humility.

God's forgiveness, given in Christ's mercy, is so great and unquestioning that the Pharisee, the specialist in theology, cannot fully comprehend what was occurring. Jesus had to explain God's love in a parable.

As is so often recorded in the Gospels, the Apostles were in the Lord's company. They were Christ's special students and followers. Also in the Lord's company were several women, including Mary of Magdala, from whom seven demons had been expelled.

The presence of the Apostles verifies their future role in the development of Christianity. The presence of the women shows the outreach of Jesus.

Women hardly would have been admitted to the company of other male figures who called people to holiness without an invitation from Jesus to accompany them. The women sensed their need for God and, in Jesus, God responded to them.

Reflection

The powerful lesson offered to us by these readings is that the mercy of God is unquestioningly given to those who humbly and sincerely ask for God's forgiveness of their sins.

The exact details of the sin of the woman who met Jesus are not furnished to us in the Gospel. However, the sin committed by David in his liaison with the wife of Uriah, the Hittite, is clear. Together, the picture is vivid and without obscurity. The women, as well as David, were guilty of grave sin.

Yet, mercifully, God forgave all. The key for us is to give ourselves to Christ so that we "live not ourselves, but Christ lives in us." †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, June 18
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 19
Romuald, abbot
2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 20
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 21
Aloysius Gonzaga, religious
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 22
Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
2 Corinthians 11:18, 21-40
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 23
2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34
Vigil Mass of Birth of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Sunday, June 24
The Nativity of John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Question Corner/Fr. John Dietzen

Tribunal officials can explain annulment process, requirements

Q I need your advice about my sister, who was married for four years and has now been divorced for three years after suffering severe and constant physical and emotional abuse from her husband.

There are no children. She feels terribly guilty and has started some relationships that are hurting her again, but she refuses to consider an annulment that could give her a chance to get on with her life in a healthy way.



A "friend" has told her that annulments are a farce because it makes no sense to say that a man and woman who lived together for years and consummated their marriage were never married.

This is holding her back because she wants to do what is right.

How can I explain to her that to ask for an annulment is no sin and that she doesn't need to throw the rest of her life away? She is only in her early 30s. Do you think a marriage really existed in her case? (Florida)

A It is not my place to attempt an answer to your last question. For Catholics, that responsibility belongs to the tribunals or courts established by the Church for this purpose.

I can, however, suggest some important observations about your sister's situation. She does seem to be reacting to her dreadful experience of marriage in an unnecessary and dysfunctional way.

It is important first to understand that for Catholics marriage is an agreement, a covenant in which a man and woman establish between themselves a lifetime relationship, a loving partnership or a communion of the whole of their lives. (See canon law #1055 and the *Catechism of the Catholic Church* #1601.)

If one considers those words carefully, it is clear that a real marriage is a very particular kind of relationship, not simply one which happens to fit the peculiarities of

that unique man and woman.

According to Catholic belief and practice, some men and women are simply incapable of forming this type of permanent, intimate relationship with another human being. When that happens, no real marriage is possible.

Canon lawyers sometimes compare this inability for marriage consent to impotence, the physical inability to perform sexual intercourse. This is why impotence can render a marriage and marriage consent invalid.

Similarly, there can be what is called psychic or psychological impotence. Some individuals turn out to be so emotionally immature or handicapped that they just cannot make the genuine commitment to a life-long companionship of life and love that makes a marriage.

Furthermore, this psychological lack may only become evident after the couple has been "married" for some years.

Put another way, whether it is physical impotence or severe, incapacitating emotional dysfunction, the person is promising something he or she cannot deliver. In the one case, it is sexual relations the person cannot "deliver," and in the other it is the vow to a lifetime communion of love to a spouse that is beyond his or her power.

If your sister can grasp the basics of what I'm saying, please speak with her and urge her to talk with a priest or a tribunal official about her situation.

Judging from what you tell me, it is well worth her doing so. This could be the opportunity to put some closure on what is causing her self-destructive behavior and allow her to have some good and happy years ahead.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Tribute

Blest be those among us
Who spread His Word today,
Wise souls at one with God
Who speak the why and way.

In sackcloth or in silk
They spend their lives to tell
The wisdom of God's wealth,
How deep His grace-filled well.

Their weary hands and feet,
Their love enfolding all,
Leave the world an echo
Of God's embracing call.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She wrote this poem in tribute to the priesthood at this time of ordinations in the archdiocese.)



Photo by Mary Ann Wyand

Rest in peace

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

BAILEY, Mary C., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 17. Mother of Denise Barnette, Mitzi Martini, Bernard and Kenneth Bailey. Sister of Patricia Chance.

BIR, Edward C., 78, St. Mary (Immaculate Conception), Rushville, May 30. Husband of Carolyn (Ariens) Bir. Father of John and Mark Bir. Brother of Cecelia Collins, Rita Kelly, Mary Agnes Macafee and Tom Bir.

BRANSON, Martha Christine,

71, St. Joseph, Shelbyville, May 27. Mother of Donna Alvey, Debbie Foster, Carmen Stroup, Beth Sturgill, Andy, Danny, David, Jeff and Timothy Branson. Sister of Rita Bradley, Millie Bruner, Mary Harsh, Carrie Sweet, James and Joe Higdon. Grandmother of 11. Great-grandmother of one.

COUGHLIN, Estelle J., 85, St. Monica, Indianapolis, May 31. Mother of Mary Coughlin. Sister of Hedi Milkowski and Lilyan Milkowski. Grandmother of four. Great-grandmother of one.

CRAWFORD, Robert W., 83, Our Lady of the Greenwood, Greenwood, May 31. Father of Cheryl Forslund and Donald Crawford. Stepfather of Brent, Kyle and Scott Andrews. Brother of Constance Wiley. Grandfather of five. Great-grandfather of two.

DOUGLAS, Ozzie, Jr., 72, St. Mary, New Albany, May 29. Husband of Margaret Douglas. Father of Theresa Colman, Rebecca Dixon, Patricia O'Neil,

Kathy Swiney, Cecil, Derrick, Douglas, Edwin, Jackie, Ozzie III and Ozzie IV. Grandfather of 15. Great-grandfather of four.

DOYLE, John T., Sr., 83, Christ the King, Indianapolis, May 28. Husband of Mary Jane (Vaughn) Doyle. Father of Patricia Al-Wahaili, Kathleen Gheen, Mary Beth Huddle, Claire Milford, John and Michael Doyle. Brother of Rev. Charles E. Doyle and Thomas Doyle Jr. Grandfather of 12. Great-grandfather of five.

EGER, Bernard W., 85, St. Paul, Tell City, May 25. Husband of Clara (Hanloh) Eger. Father of Diane Bond, Dennis and Donald Eger. Brother of Charlene Brumfield, Lois Doogs, Lorna Garrett, Delores Little and Earl Eger. Grandfather of four. Great-grandfather of one.

FLASPOHLER, William C., 70, St. Mary-of-the-Rock, St. Mary-of-the-Rock, June 2. Husband of Gail Flaspohler. Father of Anna Marie Nobbe and Toni Flaspohler. Stepfather of Kristine Beal, Angela Young, Aaron and Matthew Pulskamp. Brother of Alberta Fecher, Wilma Ripperger, Mary Thornsberry and Kenneth Flaspohler. Grandfather of six. Step-grandfather of six. Great-grandfather of five.

FOWLER, Ellis R., 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 23. Husband of Barbara Fowler. Father of Deborah Mitchell. Son of Ellis E. Fowler. Brother of Ann Collins, Carol Luken and Katherine Wood.

GANDOLPH, Gerald A., 52, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 23. Husband of Rebecca Gandolph. Father of Rachel Gough and Jacob Gandolph. Son of Patricia Gandolph. Brother of Carole Kirk, Christine Pressley, Barbara Washburn, Susan, David and Ronald Gandolph.

GILLES, Thomas L., Sr., 61, St. Vincent de Paul, Shelby County, May 31. Father of Kim and Tom Gilles Jr. Brother of Jean Kelsay, Dan, Joe, Ron and Steve Gilles. Grandfather of five.

GODBY, Lawrence L., 90, Holy Spirit, Indianapolis, May 27. Father of Greg Godby. Stepfather of Charles, Michael and Stephen Kaiser. Brother of James Godby. Grandfather of two.

HEAD, Catherine Florence, 77, St. Mark the Evangelist, Indianapolis, June 5. Mother of Jane Hiatt, Nancy Mullins, Angela Seneff, Joan, Bill, Edwin and Kenny Head. Sister of Charlie,

Pat and Ralph Yates. Grandmother of 17. Great-grandmother of four.

LATTA, Richard, 59, St. Luke, Indianapolis, May 28. Son of Evelyn (Unruh) Latta. Uncle of one.

Providence Sister Francis Eugene Bussing was a teacher and principal

Providence Sister Francis Eugene Bussing died on June 2 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on June 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Marcella Magdalene Bussing was born on Jan. 5, 1920, in Brazil.

She entered the congregation of the Sisters of Providence on Jan. 8, 1938, professed first vows on Aug. 15, 1940, and professed final vows on Aug. 15, 1946.

Sister Francis Eugene ministered as a teacher and principal at Catholic schools staffed by the Sisters of Providence in seven dioceses in Indiana, Illinois, Oklahoma, Massachusetts, California and

RITZI, Clara R., 100, St. Peter, Franklin County, March 6.

Mother of Clarence and George Ritzi. Sister of Agnes Kuhn. Grandmother of nine. Great-grandmother of 12. †

New Hampshire.

In the archdiocese, Sister Francis Eugene taught at the former St. Ann School in Indianapolis from 1947-56 and the former Annunciation School in Brazil from 1963-67.

Sister Francis Eugene returned to the motherhouse in 1997 and worked at the congregation's Office of Records until this year.

Surviving are a sister, Providence Sister Richard Bussing of Saint Mary-of-the-Woods; two brothers, Frank Bussing of West Terre Haute and Eugene Bussing of Granada Hills, Calif.; several nieces and nephews; and several grand-nieces and grand-nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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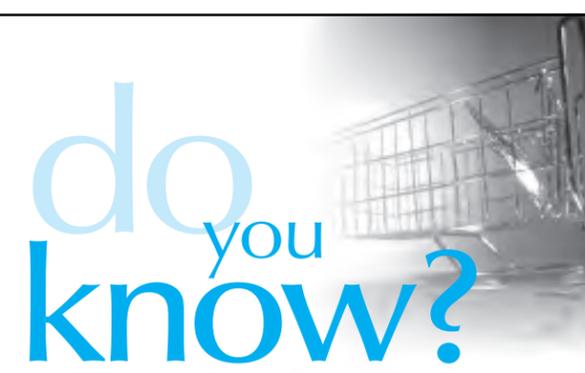
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The Staff at *the Criterion* would like to send their blessing and prayers to all the Father's on this very special day.

Blessings, from your Criterion family.



My Daddy Chris Pope is celebrating his very 1st Father's Day. "I love you Daddy" Love, Veronica

To my Dad, You are a very important part of my life, you made me who I am today. Even though we live miles from each other you are with me everyday in my thoughts, prayers and my heart. I love you Daddy. DD

GRANDPA, YOU'RE THE BEST! HAPPY FATHER'S DAY! LOVE, ZACH & JACOB



HAPPY FATHER'S DAY DAD, YOU'RE ALWAYS THERE FOR US. LOVE, AMY & JOHN

Daddy...Thank you for being there to tie a shoe or play catch or just listen for a while. All those things really make a difference. And every one of them holds so much love. For every little thing... We love you, Carter, Harrison, & Palmer



Positions Available

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Interested individuals should please send a cover letter, résumé, and list of references, in confidence, to:

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Archdiocese of Indianapolis
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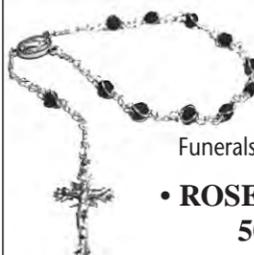
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