



The

Criterion

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June 4, 2004

Vol. XXXIII, No. 34 75¢

Storms damage St. Elizabeth's, other properties

By Mary Ann Wyand

St. Elizabeth's Pregnancy and Adoption Services' facilities on the south side of Indianapolis sustained serious structural damage during a tornado that hit the Beech Grove area at about 7:20 p.m. on May 30.

All the residents and staff members escaped injury by going to the basement of the residential building when they heard the tornado siren.

The tornado, which was confirmed by National Weather Service officials in Indianapolis, toppled two chimneys and ripped off sections of roof on St. Elizabeth's administrative and residential buildings at 2500 Churchman Ave.

Heavy rains caused extensive water

damage to ceilings, walls and floors throughout much of the interior of both brick buildings, and damaged computer equipment, appliances and furniture.

Dozens of trees were felled on the nine-acre wooded property. Several trees were thrown against the buildings by high winds.

David Hodde, director of management services for the archdiocese, said Good Shepherd Church and Central Catholic School on the south side of Indianapolis and St. Jude Church in Spencer also were damaged by wind and rain when a series of tornadoes crossed the state on Pentecost Sunday.

Hodde said on June 1 that it is too early to estimate the cost of damages to

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Construction workers repair the roof and chimney of St. Elizabeth's Pregnancy and Adoption Services' residential building on May 31, a day after a tornado caused structural damage to the archdiocesan property. St. Elizabeth's ministers to young women who are experiencing crisis pregnancies and to their families.

Christian Awakening retreat helped set Eric Augenstein on path to priesthood

By Mary Ann Wyand

Combining his love of God and music, Deacon Eric Augenstein wrote a thanksgiving hymn titled "Come, Holy Trinity" for his first Mass—on the feast of the Holy Trinity—at 3 p.m. on June 6 at St. Jude Church in Indianapolis.

"Grant us your wisdom," the lyrics read in part, "as we seek to serve you, God in three persons. . . . God of all ages, living here among us"

The words to his song are reprinted in the "My Journey to God" column on page 15 of this issue.

Augenstein, who is a member of St. Jude Parish in Indianapolis, and Deacon Brian Esarey, a member of St. Paul Parish in Tell City, will be ordained to the priesthood by Archbishop Daniel M. Buechlein at 10 a.m. on June 5 at SS. Peter and Paul Cathedral in Indianapolis.

"Ordination is a chance to celebrate the gift of the priesthood with so many of the people who have been part of my preparation and my formation for the priesthood," Augenstein said during an interview at his parents' home on May 25. "It's not just mine. [The priesthood] belongs to the whole community."

Father Joseph Moriarty, archdiocesan vocations director, said Augenstein "is genuine, authentic and very present in his ministry" and "holds a special place in the hearts of the community of St. Jude Parish, at Cathedral High School and in the Catholic community of Indianapolis."

In every seminary evaluation, summer assignment and ministry opportunity, he said, "Eric has presented himself as a man of compassion who is present and available to the needs of others."

In "The Prayer of St. Francis," Father Moriarty said, "it is written, 'Lord, make me an instrument of your peace.' It is clear to me—as one who has journeyed with Eric for four years as his vocations director—that he has heard these words and desires to make them a hallmark of his ministry and service to others."



Deacon Eric Augenstein plays a song on the piano with his father, Bernie, who is Lutheran. His mother, Linda, is a member of St. Jude Parish in Indianapolis.

Augenstein asked Father Gerald Kirkhoff, pastor of St. Pius X Parish in Indianapolis and former pastor of St. Jude Parish for 17 years, to be the homilist for his first Mass.

Concelebrants include Msgr. Joseph F. Schaedel, vicar general; Father Stephen Banet, pastor of St. Jude Parish; Father Rick Ginther, pastor of Cathedral Parish; Father Vincent Lampert, pastor of SS. Francis and Clare Parish in

Greenwood; Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg; and Father John McCaslin, associate pastor of St. Barnabas Parish in Indianapolis.

Augenstein said "a few other priests from out of town" will also concelebrate his first eucharistic liturgy.

He is excited about his ordination and happy that many of his priest men-

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Pope tells U.S. Catholics to speak bravely and 'with a united voice'

VATICAN CITY (CNS)—Catholics in the United States must "speak courageously and with a united voice" about the moral and spiritual issues facing the country, Pope John Paul II said.

The Church, he said, "is called to respond to the profound religious needs and aspirations of a society increasingly in danger of forgetting its spiritual roots and yielding to a purely materialistic and soulless vision of the world."

Pope John Paul spoke on May 28 in a meeting with bishops from Illinois, Indiana and Wisconsin who were making their *ad limina* visits to Rome to report on the status of their dioceses.

Archbishop Daniel M. Buechlein gave the pope a report on the status of the Archdiocese of Indianapolis.

Chicago Cardinal Francis E. George, speaking on behalf of the visiting bishops, told the pope the bishops felt it was important "to affirm our profound commitment to the mission Christ gave the Church and to do so at a time when the

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ORDINATION

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tors will help him celebrate at the ordination and his first Mass.

On July 7, he will formally begin his priestly ministry as associate pastor of the Richmond Catholic Community of St. Andrew, St. Mary and Holy Family parishes. He also will serve as chaplain at Seton Catholic High School and teach religion classes there.

Augenstein said he is looking forward to assisting Father Todd Riebe, pastor of the three Richmond parishes, with a variety of ministries.

To prepare for his ordination, he set aside three days this week for a self-directed retreat at Saint Meinrad.

Augenstein said he first heard God calling him to the priesthood during a Christian Awakening retreat at Cathedral High School.

"During my senior retreat in high school, I got a letter from a teacher asking if I had ever considered priesthood," he said. "This started the ball rolling, of spending the next four years thinking and praying about the priesthood while going to college at La Salle University in Philadelphia, and really taking my time to pray with that decision and to try to discern what God was calling me to do with my life."

At La Salle University, he participated in campus ministry and changed his major study area from geology to religion and philosophy. During his senior year in college, he affiliated with the Archdiocese of Indianapolis and began preparing for seminary classes.

"I became more involved in the Church and in liturgy," he said, "and gradually, through all of that, came to be at peace with the decision that this is what God was calling me to explore in my life. Then that was confirmed when I started seminary at Saint Meinrad."

He began seminary studies at Saint Meinrad School of Theology in the fall of 2000, the Great Jubilee year.

"There's really no one point where I think anybody can say, 'This is the point when I knew that I was going to go to seminary or I knew that I was going to become a priest,'" he said. "It's more of a process of gradually becoming at peace with the decision."

Augenstein said pastoral experiences at St. Aloysius Parish in Shepherdsville, Ky., as well as ministry assignments at St. Malachy Parish in Brownsburg and St. Monica Parish in Indianapolis helped him realize the specific gifts that God has given him for the priesthood.

At St. Aloysius Parish, he served as a catechist for 12 children who were baptized at Easter.

"That was very exciting," he said. "I also was involved with RCIA [the Rite of Christian Initiation of Adults]. Beyond that, I learned about the spontaneity and flexibility of parish ministry."

During his seminary studies at Saint Meinrad, he enjoyed the homiletics and Scripture classes.

"There are a lot of excellent professors at Saint Meinrad," Augenstein said. "One



At Saint Meinrad, Deacon Eric Augenstein directs the *Scola* in the recently renovated St. Thomas Aquinas Chapel.

of the best things about Saint Meinrad was being able to combine the academic portion of seminary with a pastoral sensitivity—teaching us what we need to know intellectually and then learning how to apply that to a parish setting."

He loves music and enjoyed learning to play different instruments, including the baritone horn for Cathedral's Pride of the Irish Marching Band.

At Saint Meinrad, he had many opportunities to play the piano and organ and to conduct the *Schola* for liturgies in the St. Thomas Aquinas Chapel in the School of Theology. He also served on the chapel renovation committee for three years.

"It's an unbelievable place," he said. "There's a timeless quality, and you can feel the holiness of Saint Meinrad when you're there. Being able to be there this year and celebrate the 150th anniversary of Saint Meinrad with the monastic community was a blessing. The Benedictine monks have been praying together four times a day and educating men for the priesthood for 150 years."

During a four-week trip to Rome in January 2003, Augenstein and nine other Saint Meinrad seminarians traveling with Benedictine Father Gueric DeBona had a chance to sing Christmas carols for Pope John Paul II during an audience with the Holy Father.

"We met the Holy Father as part of a large group of individual audiences," Augenstein recalled. "He gave us each a rosary and a blessing then we had a group picture taken with him. Afterward, one of the butlers asked us to sing something so we spent the next 10 or 15 minutes providing background music for the rest of the audience. It was a few days after Christmas so we sang the first verse of several Christmas carols in English. We were an impromptu choir for the pope."

Bernie and Linda Augenstein of Indianapolis are happy that 21 years of Catholic education led their only child to say "yes" to God and the priesthood. She

is Catholic and he is Lutheran.

Linda Augenstein said when their son was born on April 14, 1978, her husband took a picture of him raising his arms.

"We said he was praising the Lord from the very beginning," she said. "We feel really honored and blessed because we have a son who is going to be a priest."

When Archbishop Buechlein ordained their son to the diaconate on Oct. 25 at Saint Meinrad Archabbey Church, Bernie Augenstein said the archbishop thanked them for giving their son to God and the Catholic Church.

"The archbishop said he felt that Eric was going to make a very good priest," Linda Augenstein said. "We think it just seems that this is a natural fit for him. We know he has made the right decision. It's written all over him. There's a radiance about him. We're real proud of him and are glad that he wants to be a priest."

Jo Cavanaugh, chair of the religion department at Cathedral High School, served as Augenstein's spiritual companion for three years.

"He'll be a great priest," she said. "He's very much a people person in a quiet way. He's a wonderful listener. He has a fine mind and is a tremendous organizer. He's self-assured, confident and well-grounded, and he has a wonderful smile."

During his high school years, Cavanaugh said, he excelled in music and speech.

"He was a member of the National Honor Society and the Pride of the Irish Marching Band," she said, "and he was president of the speech team. He's involved, dedicated and talented. He plays the piano, and taught himself how to play the organ. He also was the librarian for the band and took care of all the [sheet] music."

She said he began using a daily planner during his sophomore year in high school and enjoyed learning computer skills.

"He was so organized and always followed through on what he said he would

do," she recalled. "During the senior retreat, he told the group that he was thinking about the priesthood."

Several faculty members plan to help write an article about Augenstein for the Cathedral *Highlights* magazine, she said. "We're so proud of him. It's so incredible. We're excited that he's also going to be teaching religion classes at Seton Catholic High School in Richmond."

St. Jude parishioner Shirley Dreyer, a retired Catholic school music teacher and director of religious education, has been a member of the Serra Club of Indianapolis for 20 years. She also served as president of the organization devoted to promoting religious vocations, and has been Augenstein's Serra Club prayer partner during his seminary years.

"I've been praying for him for a long time," Dreyer said last week. "He was always special to me. When Eric was a student at St. Jude School, I was his music teacher. I could tell at an early age that he was gifted in music. He was a very interesting student. When he was in high school, he started taking part in the choir at St. Jude Parish. He would sing and also play the piano and organ."

As part of his college studies, Dreyer said he sent her a copy of "a beautiful dissertation he wrote on the Lutheran religion and the Catholic religion, comparing how they are alike and explaining the differences."

Dreyer said she thinks he chose the topic because his father is Lutheran and his mother is Catholic.

"He has a great gift for homiletics and will be a great liturgist," she said. "His ability to keep your attention and to make the homily really meaningful is just remarkable. There are so many things about him that will make him a good priest. His personality and his smile are wonderful. He always has a smile. I thank God because I feel that I have received a gift just by knowing him. I believe he was called by name [to the priesthood]." †



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

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
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 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

Postmaster:

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

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2004 Criterion Press, Inc. ISSN 0574-4350.

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Federal Death Row inmate David Paul Hammer appeals June 8 execution

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer of Oklahoma is preparing to die by chemical injection on June 8 at the U.S. Penitentiary in Terre Haute even as his attorneys pursue appeals that would at least temporarily stay his execution.



David Paul Hammer

Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, one of his spiritual advisors, said Hammer allowed his attorneys to initiate the appeals process again after he legally dropped it weeks ago.

Hammer is 45 years old and has spent the last 26 years in prison.

"He is tired of prison life," she said on May 31, "but I think his desire to live is stronger than he thought when he dropped his

appeals earlier this year.

"A decision has not been reached yet on whether the appeals will be reinstated," Sister Rita Clare said on Monday. "The lawyers from both sides—the prosecution and the defense—argued the case last Thursday [May 27] before three judges in Pennsylvania, and we have not heard anything yet. We hope we might hear at least by Wednesday [June 2]. All they want is for the appeals process to be reinstated so it would go forward from there."

Hammer's execution is scheduled for 3 p.m. next Tuesday. He would be the fourth federal Death Row inmate executed in the death chamber at the Terre Haute penitentiary.

Convicted Oklahoma City bomber Timothy McVeigh was executed there on June 11, 2001. Texas drug lord Juan Raul Garza died by chemical injection on June 19, 2001, and Army veteran Louis Jones Jr. was executed on March 18, 2003.

"I talked with David today," Sister Rita Clare said on May 31. "He's doing quite well. He's not depressed. He is planning for his death. He doesn't want to get his hopes up too high, of course, but he would welcome it if the appeals process was reinstated."

Sister Rita Clare said Hammer appreciates the prayers that people throughout the country and the world are offering for him.

"He really feels the effect of prayers," she said. "It's given him the strength and the courage that he needs each day to deal with the possibility of his death next week."

Hammer joined the Catholic Church on Oct. 27, 2000, while incarcerated at the Terre Haute penitentiary.

He was sentenced to death on Nov. 4, 1998, after pleading guilty to first-degree murder for killing cellmate Andrew Marti in April 1996 at the Allenwood Federal Penitentiary near Williamsport, Pa.

Prior to this conviction, Hammer was serving a state sentence of more than 1,200 years for multiple crimes committed in Oklahoma.

At present, his execution is scheduled on June 8 by the Federal Bureau of Prisons in compliance with an order from the U.S. District Court for the Middle District of Pennsylvania.

On May 20, Archbishop Daniel M. Buechlein issued a statement opposing Hammer's execution.

"If the sentence is carried out, Hammer will be the fourth person to be put to death since the federal government resumed executions in 2001 after a 38-year suspension," Archbishop Buechlein said in the statement.

"The Roman Catholic Church's view of the inappropriateness of capital punishment has evolved over the years," he noted. "But what is 'appropriate' punishment," the archbishop asked in the statement. "This is the question raised for our day by Pope John Paul II."

"I have met David Paul Hammer," the archbishop said. "In fact, I received him into the Church, gave him first holy Communion and confirmed him in the faith on Death Row in October 2000. I have corresponded with him. I believe that he is truly repentant for his crime."

For heinous crimes, the Church favors life imprisonment without parole rather than death, he said, and encourages rehabilitation of the offender.

"We believe life imprisonment without parole accomplishes the objective," he said, by protecting society from dangerous criminals and trying to restore the right order violated by the crime.

"A criminal should pay a price for the offense committed," the archbishop said, quoting Cardinal Avery Dulles of New York. "If possible, the victims of the crime should be compensated for the wrong suffered. This does not mean revenge."

Archbishop Buechlein also cited Cardinal Dulles' objec-

tions to capital punishment on the basis of the possibility of wrongful death, revenge but not justice, devaluation of human life and incompatibility with Christian forgiveness and the Gospel teachings of Jesus.

Quoting from the *Catechism of the Catholic Church*, the archbishop noted that, "The direct killing of anyone is only justifiable in a case of self-defense when there is absolutely no other way to protect oneself, another innocent person, or society in general from violence or death. We believe that in this day and age, life imprisonment without the possibility of parole is an action sufficient to protect society from murderers" (#2267).

Hammer asked his spiritual advisors, Sister Rita Clare and Mercy Sister Camille D'Arienzo of Glendale, N.Y., to witness his execution.

The following events open to the public have been arranged by various pro-life groups in the Terre Haute area, including the Sisters of Providence of Saint Mary-of-the-Woods, St. Margaret Mary Parish and the Terre Haute Abolition Network:

Monday, June 7—5 p.m. prayer service at the Church of the Immaculate Conception at Saint Mary-of-the-Woods followed by 7:30 p.m. program of speakers and music at St. Margaret Mary Parish, Seventh and Voorhees streets in Terre Haute. People who wish to spend the night at the parish are welcome to do so but should bring a sleeping bag.

Tuesday, June 8—8:30 a.m. assemble for a 9 a.m. march at the Federal Building, Seventh and Cherry streets in Terre Haute down Cherry Street to the Vigo County Courthouse then down U.S. 41 (Third Street) to St. Margaret Mary Parish. At 10:45 a.m., opponents of capital punishment will plant a lilac bush in memory of David Hammer at St. Margaret Mary Parish. After an 11 a.m. lunch at the parish, participants will board buses at Fairbanks Park on First Street between Farrington and Oak streets for a non-violent protest on the penitentiary grounds. At 1:15 p.m., people will be able to speak to the gathering in the pro-life area on the penitentiary grounds. At 2 p.m., participants will gather in a circle of silent witness then recite the "Prayer of St. Francis" at 2:55 p.m.

Those going to the prison site must bring picture identification and may also bring keys, a cell phone or pager, medication, a rosary, a Bible or other book, a sign without supports, a candle with a wind shield and small snacks. †

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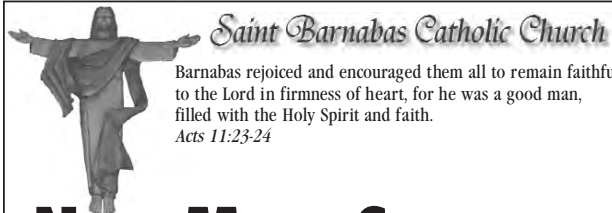


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Barnabas rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the Holy Spirit and faith.
Acts 11:23-24

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Editorial



A member of the Jewish community views anti-Semitic graffiti on tombstones at the Jewish cemetery in Herrlisheim, France, on May 2. Several graves were desecrated with swastikas and slogans written in German, and experts indicated the trend was increasing. A week later, Cardinal Jean-Marie Lustiger of Paris called the attack "a negation of faith and humanity."

A return of Europe's anti-Semitism

Back in 1997, Alan Dershowitz's book *The Vanishing American Jew* acknowledged that anti-Semitism in the United States has declined to such an extent that now "Gentiles want to marry us." The only problem with that, he wrote, is that experience has shown that many of the children of Christian-Jewish marriages are raised either with no religion or as Christians. Thus, the Jewish populace has dropped to about 3 percent of the total population.

It's good, of course, that anti-Semitism has declined in the United States. However, Jews know that they must be ever vigilant, and that's one reason why so many Jewish leaders saw anti-Semitism in Mel Gibson's movie *The Passion of the Christ* that Christians didn't notice.

It seems to be different in Europe, where anti-Semitism appears to have had a resurgence. Jewish leaders, therefore, fear that Gibson's movie will fan the flames of violence against Jews that is already taking place there.

Part of the problem is undoubtedly linked to the Arab-Israeli conflict since there are 15 million Muslims now living in Europe and only about a million Jews. But anti-Jewish attacks by Christians, too, have become more common.

Perhaps surprisingly, the Jewish population is growing fastest in Germany. Before World War II, there were a half million Jews in Germany—only 15,000 were left at the end of the war. That number grew to 33,000 by 1990, but today it's a little over 200,000. This return of Jews to the homeland of their ancestors has been likened to the return of Jews to Israel after the Babylonian captivity in the sixth century B.C.

France, though, has the largest number of Jews (600,000), followed by England (300,000). All other European countries have fewer than 100,000. Poland, where 3.5 million Jews lived before the Holocaust, today has only 8,000.

The national Catholic newspaper *Our Sunday Visitor* recently highlighted some of the anti-Semitic attacks, as reported by the European Union's document "Manifestations of Anti-Semitism 2002-3." They include such things as a Jewish school in Paris set on fire last November, 386 graves desecrated at a Jewish cemetery in

London last May, and Nazi slogans sprayed on headstones and a cemetery gate in Germany last October.

The report recorded 350 anti-Semitic incidents in Britain in 2002 and said that that figure increased 75 percent in the first quarter of 2003. But there have been even more incidents in France, where the chief rabbi has taken the step of warning Jews against declaring their identity in public.

The *OSV* article quotes Father Patrick Debois, head of the French Church's Commission for Dialogue with Judaism, as saying, "Anti-Semitism never went away in Europe. What's different now is that it's no longer taboo. At one time, people didn't dare speak ill of the Jews because of the Holocaust's proximity. Today, they no longer feel burdened by this dark legacy."

Some of the anti-Semitic sentiment is coming now because some European governments are trying to make restitution to Jews for properties lost during the Holocaust. In Austria, for example, the government agreed to pay \$18 million to Jews for Nazi seizure of goods. Jewish leaders say that this amounts to only 3 percent of the value of assets lost, including 95 synagogues, 46 cemeteries and 762 Torah scrolls.

The Polish edition of *Newsweek's* April 4 issue has been accused of stoking anti-Semitism with its cover story "Jews are taking what's theirs." The story claimed that many Poles fear being expelled from their homes by returning Jewish owners.

Fortunately, Christian Churches seem to be doing what they can to curb anti-Semitism. German Church leaders published an open letter urging Christians to remember their "common responsibility" for the German government's atrocities in 1938, which happened "under the eyes and with the help of a people calling itself Christian." Austrian Church leaders also called on Christians to guard against anti-Semitism.

We hope that all people will combat this resurgence of anti-Semitism. As the Austrian Catholic and Protestant bishops wrote in January, "We should rediscover the Jewish nation as people of the first covenant with God, and reflect on the spiritual heritage of Israel for Christian Churches."

— John F. Fink

Letters to the Editor

We are either with God or against him

In the May 21 edition of *The Criterion*, Father Peter J. Daly concluded in an article on "Communion for politicians" that there are three approaches to the problem. He called those three approaches "separationist," "interventionist" and "transformationist." As a lay person, I find myself in the uncomfortable position of being either very confused or surprised by Father Daly's assertions that his self-described "transformationist" model is the right one for the Church.

Father Daly states that the "interventionists" model allows bishops to tell Catholic politicians what public-policy positions to take and that it is "policy specific."

I thought that the Church told us what positions to take to be faithful followers of Christ and Catholics. If a politician or anyone else chooses to ignore Church teaching in their secular life, the Church is powerless to prevent that. Such actions however, seem to make a clear statement about where one's "treasures" lie.

The Church is not separating itself from the person. It seems that the person is separating themselves from God and the Church. As John 5:44 states, "How can you believe when you accept praise from one another and do not seek the praise that comes from the only God?"

Abortion rights and those that support them are seen as very praiseworthy and popular within some political factions, but it is contrary to God's law and Church teaching. The politician that chooses to seek praise from the secular world should accept the reality that he/she has distanced himself from not only the Church but from our Lord. They have made their own choice!

The "transformationist" approach endorsed by Father Daly seems to ignore the reality that the Church has not moved away and that somehow we should find a way to minimize the rift and listen to opposing views. As our parish priest put it so eloquently in a recent homily, our relationship with God is not a democratic relationship. Our views are irrelevant on matters of doctrine and God's law. We are either for God or against him.

If we choose to deny the sovereignty of our Lord and Savior over such a clearly sinful matter as abortion, we would seem to have completely denied our faith's most basic tenets. I was always taught that forgiveness required repentance. What we have here is defiance. Maybe I'm ill-informed, but I don't recall any teachings that the Church should tolerate continued active defiance of God's Word and Church teaching, especially when the defiant person is working against the Church in an

increasingly Christian-hostile secular culture.

As a police officer, I see much more of the dark side of our culture than I would like. For those of you that are lucky enough to not see it, let me assure you it's probably worse than you ever imagined.

As Catholics and Christians, I pray that more of us decide where our treasures lie, choose sides and make a stand.

I'm very proud of the bishops that have done so on the abortion issue. Until the time that abortion advocates are willing to accept God's sovereignty and see the truth about this horrendous act, they're on the other team. It is a team that is destroying not only innocent unborn children, but our families, our faith and the very basis of our being.

Rick Reynolds, Borden

Should supporters of war receive Communion?

We have been hearing and reading a lot about U.S. bishops wanting to refuse the Eucharist to politicians who are anti-life and to those who vote for them. What about denying Communion to those who pay U.S. income taxes?

It is these taxes that pay for and make possible the wars and related anti-life atrocities the United States is promoting and conducting all over the world.

And we all know, not just Catholics, that warring is anti-life and a mortal sin.

Bob Nowicki, Indianapolis

Disenchanted with the U.S. bishops

I have been Catholic for 82 years, but the older I have become the more disenchanted I have become with the Church hierarchy.

The bishops who knowingly moved around pedophile priests and exposed hundreds of children to sexual abuse were not excommunicated. Now I am being told how to vote—or else.

Maybe it is time to change my Church affiliation.

Mary Ellen Boyle, New Castle, Ind.

Letters Policy

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

The editors reserve the right to select and edit the letters. Letters must be signed, but, for serious reasons, names may be withheld.

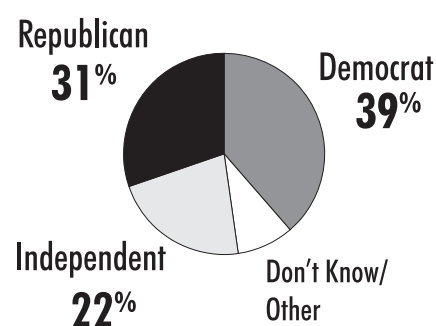
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Readers with access to e-mail may send letters to criterion@archindy.org.

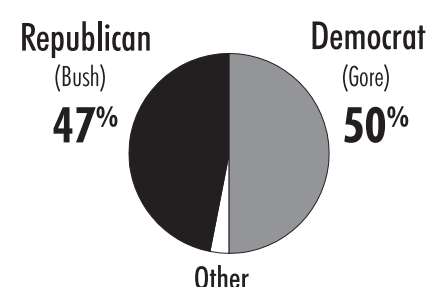
Church Facts

CATHOLIC POLLING

Catholics in early 2004 identifying themselves as...



How Catholics voted in 2000...



Sources: "Catholics in early 2004 identifying themselves as..." from March 2004 telephone survey of self-identified Catholics 18-years or older with a sampling error between 3.2 and 3.5 percent. "How Catholics voted in 2000" from Voter News Service exit poll.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Catholic view of marriage has become counter cultural

(Third in a series)

A few weeks ago, I observed the 40th anniversary of my ordination as a priest. As the years fly by, I count it an extraordinary privilege to serve God and the Church as a priest and bishop. At the same time, I cannot help but reflect on how much has changed in our society over these years.

Recently, I wrote about the importance of keeping in mind the common good of our society in the face of so much preoccupation with individual rights. As a Church concerned for social justice, make no mistake, protecting the rights and the dignity of the human person is paramount. But so is fostering the common good of the human family.

Never did I imagine 40 years ago—or 10 years ago, for that matter—that our Catholic view of the sacred institution of marriage would become countercultural. Never did I expect that I would be asked to write about the Church's position on the question of same-sex "marriage." However, judicial activism (and mayoral activism in some cities) in recent months have caused a great deal of confusion and consternation about same-sex unions.

It is important to recognize that the controversy on this issue is carried on in two different languages, namely the language of "rights" versus the language of the nature of marriage itself.

We must ask, Do we cede to the state the right to define marriage? After all, the state didn't invent marriage. The state should stick to the limits of the law and resist what appears to be an ever-growing totalitarian tendency.

Nor did the Church invent marriage. Marriage is a natural institution. Neither the Church nor the state has the authority to change its nature. The Church blesses the natural marriage of a man and a woman in the sacrament of matrimony because it is a fundament of the family with all its implied responsibilities for children.

Same-sex marriage is not an issue of civil rights. It is based on an unchallenged assumption that homosexual orientation is genetic. While commonly assumed, this assertion has never been scientifically demonstrated. More accurately, we are talking about a matter of behavior rather than rights. Yet the prevailing argument for same-sex marriage is based on the individual's autonomous right to choose. The proponents of the argument in favor of same-sex marriages frame it with questions like these:

"How does our partnership affect your marriage?"

"What difference does it make to you?"

"What two consenting adults want to do is their business, not yours."

The media phenomenon of frequent opinion polls adds to the confusion and

controversy. At issue is the wording of the questions, most of which are based on feelings for the homosexual person regardless of societal consequences. Placed in the context of their individual rights, one hears that "their lives are none of my business and no problem for me." Gays see legal recognition of same-sex unions as a way of being told, "We're as good as everybody else."

The personal argument is difficult to address. For one thing, it is uncommon in our society to argue for what is best for the common good in the future. Yet, what is the best public policy for marriage and the family, say, four generations from now? Would ours be the first civilization to legitimize homosexual unions? The country of Norway has done so, and the institution of marriage in Norway has since virtually collapsed.

Not surprisingly, the Vatican Congregation for the Doctrine of the Faith recently wrote in opposition to the notion of same-sex marriage. The congregation also cautioned against the societal effects of protected civil unions. The Catholic Church takes the long view: the good of the family is at stake.

Francis Cardinal George recently

objected to a charge that the Church's stance on marriage is a hostile attack on gays.

"That is inflammatory and untrue," he remarked. "The Church's resolute opposition to same-sex marriages unfortunately causes tension between the Church and some of the gay community and is viewed by some as an attack against homosexuals themselves."

He stressed that our "Church opposes anyone who would punish, demean or attack anyone because of his or her homosexual orientation. But it would be a very great leap to move from respect for and acceptance of homosexual individuals to a demand that sexual relations between persons of the same sex be treated as the equivalent of marriage, morally and legally."

I would never have imagined 40 years ago that I would need to defend traditional marriage in our society. Nor did I think it would become necessary to insist on respect for the human dignity of homosexuals any less than that of any other person. For all of us, concern for the common good is crucial. †

(Next week: *Marriage for life?*)

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 posición católica frente al matrimonio va en contra de la cultura

(Tercero de la serie)

Hace unas semanas celebré el cuadragésimo aniversario de mi ordenamiento como sacerdote. Conforme pasa el tiempo, cuento los años como un privilegio extraordinario de poder servir a Dios y a la Iglesia como sacerdote y obispo. Al mismo tiempo, no puedo evitar reflexionar sobre lo mucho que ha cambiado nuestra sociedad durante estos años.

Recientemente escribí acerca de la importancia de tener en cuenta el bien común de nuestra sociedad a la luz de tanta consternación con los derechos individuales. Como Iglesia que se preocupa por la justicia social, tengan muy claro que la dignidad de la persona humana es de suma importancia. Pero también lo es fomentar el bien común y la familia humana.

Nunca me habría imaginado cuarenta años atrás, o sin ir más allá, diez, que nuestra perspectiva sobre la sagrada institución del matrimonio se tornaría contraria a la cultura. Nunca me habría esperado que me pidieran que escribiera sobre la posición de la Iglesia en cuanto a la cuestión de los "matrimonios" del mismo sexo. Sin embargo, el activismo judicial (y en algunas ciudades, el activismo de los alcaldes) en los últimos meses ha generado gran confusión y consternación en cuanto a las uniones del mismo sexo.

Es importante reconocer que la controversia que envuelve a este tema se ha traducido en dos lenguajes diferentes, es decir, el lenguaje de los "derechos" frente al lenguaje de la naturaleza misma del

matrimonio.

Debemos preguntarnos, ¿acaso le cedemos al Estado el derecho de definir el matrimonio? Después de todo, el Estado no inventó el matrimonio. El Estado debería adherirse a los límites de la ley y oponer resistencia a lo que parece ser una tendencia creciente al totalitarismo.

Tampoco la Iglesia inventó el matrimonio. El matrimonio es una institución natural. Ni la Iglesia ni el Estado tienen la autoridad para cambiar su naturaleza. La Iglesia bendice el matrimonio natural entre un hombre y una mujer en el sacramento del matrimonio porque es el fundamento de la familia, con todas las responsabilidades que esto acarrea para con los hijos.

Los matrimonios del mismo sexo no son una cuestión de derechos civiles. Se basan en una suposición incontestada de que la orientación homosexual es genética. A pesar de que esta aseveración es comúnmente aceptada, nunca ha sido comprobada científicamente. Más específicamente estamos hablando sobre una cuestión de comportamiento más que de derechos. Aun así, el argumento que prevalece en la discusión sobre los matrimonios del mismo sexo se basa en el derecho autónomo del individuo a elegir. Los defensores del argumento a favor de los matrimonios del mismo sexo lo enmarcan en preguntas como estas:

"¿Por qué nuestra unión afecta su matrimonio?"

"¿Qué diferencia tiene para usted?"

"Lo que dos adultos quieren hacer de común acuerdo es problema de ellos, no es de su incumbencia".

El fenómeno de las encuestas de

opinión de los medios de comunicación se suma a la confusión y a la controversia. La redacción de las preguntas es cuestionable, ya que la mayoría se basa en sentimientos hacia las personas homosexuales sin importar las consecuencias sociales. Bajo el contexto de los derechos individuales escuchamos que "sus vidas no me interesan y no representan un problema para mí." Los homosexuales ven el reconocimiento legal de las uniones del mismo sexo como si estuvieran diciendo "somos tan buenos como cualquiera".

El argumento personal es difícil de abordar. Para empezar, en nuestra sociedad es inusual discutir qué es lo mejor para el bien común en el futuro. Aun así, ¿cuál es la mejor política pública en cuanto al matrimonio y la familia para, por ejemplo, las generaciones futuras? ¿Será la nuestra la primera civilización en legitimar las uniones homosexuales? Noruega lo ha hecho y desde entonces, la institución del matrimonio en ese país virtualmente se ha desmoronado.

No es de sorprenderse que la Congregación del Vaticano para la Doctrina de la Fe haya escrito recientemente oponiéndose a la noción de los matrimonios del mismo sexo. La congregación también advirtió sobre los efectos en la sociedad de las uniones civiles protegidas. La Iglesia Católica ve más allá: el bien de la familia está en juego.

Recientemente Francis Cardinal George objetó enérgicamente que la postura de la Iglesia en cuanto al matrimonio era un ataque hostil contra los homosexuales.

"Es incendiaria y errónea", indicó. "Desafortunadamente, la oposición resuelta de la Iglesia contra los matrimonios del mismo sexo causa tensión entre la Iglesia y parte de la comunidad gay y se percibe como un ataque contra los propios homosexuales."

Hizo énfasis en que nuestra "Iglesia se opone a todo aquél que castigue, menosprecie o ataque a cualquiera debido a su orientación sexual. Sin embargo, hay una gran diferencia entre pasar del respeto y la aceptación de los individuos homosexuales a exigir que las relaciones sexuales entre individuos del mismo sexo se consideren como equivalentes del matrimonio, moral y legalmente."

Nunca me habría imaginado hace cuarenta años que tendría que defender el matrimonio tradicional en nuestra sociedad. Ni tampoco pensé que sería necesario insistir en el respeto a la dignidad humana de los homosexuales más que para cualquier otra persona. Para todos nosotros es vital la preocupación por el bien común.

(La próxima semana: *¿Matrimonio de por vida?*)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Check It Out . . .

The Class of 1944 of the former St. Mary Academy in Indianapolis will have their **60th class reunion** at 1 p.m. on June 8 at Hollyhock Hill, 8110 N. College Ave., in Indianapolis.

The third annual celebration of Catholic Social Services Adult Day Services, called **Summer Breezes**, will be held from 6 p.m. to 11 p.m. on June 26 at Marian, Inc., 1011 E. St. Clair St., in Indianapolis. There will be a social hour at 6 p.m., a dinner at 7 p.m., dancing at 8 p.m. and a silent auction from 6 p.m. to 9 p.m. The cost of the event is \$50 per person. Adult Day Services has two sites in Indianapolis and both are supported by this event. For more information, call A Caring Place at 317-466-0015 or Holy Trinity Place at 317-638-8322.

A **women's summer retreat** titled "A Journey to a New Place" will be held from 7:30 a.m. on June 26 to noon on June 27 at Mother of Redeemer Farm in Bloomington. The retreat, which will be led by author Lisa Marie Taylor, will help participants understand God's love for them and learn his will for their lives. The cost is \$75 per person for double occupancy or \$95 per person for a private room. Registration is due by June 15. The retreat will be offered again in October. For more information, call 317-881-0602 or e-mail taylormom4@netzero.net.

Oldenburg Academy is having its **Pro/Am Golf Classic** on July 12 at Hillcrest Country Club, 850 N. Walnut St., in Batesville. The format of play is a Florida scramble with each foursome being paired with a pro. Tee times are at 7 a.m. and 1 p.m. EST. The cost of a foursome is \$850 and includes cart and green fees, a navy vest, continental breakfast, buffet lunch, beverages and snacks, a deck party, dinner, auction and awards. There will also be a **tennis tournament**, with two divisions of play (those

under 25 and those 25 and above). The cost for a single tennis entry is \$25, with an extra \$45 to attend the deck party and dinner. The events will support Oldenburg Academy. For more information, call 812-934-4440.

A workshop on "**The Formation of the Catholic Christian Tradition**" will be offered by Saint Meinrad School of Theology on June 21-23 on the campus of Marion College, 3200 Cold Spring Road, in Indianapolis. The workshop will meet from 7-9 p.m. on each of the three evenings and will be presented by Benedictine Father Matthias Neuman, who has taught numerous courses and workshops on Church doctrine and history. The course is suited for anyone interested in better understanding the Scriptures, Creed, sacraments and bishops as central to our faith. The cost is \$55 per person, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats. There will be a weekend retreat for women titled "**The First Fire**" on June 11-13. Author Paula D'Arcy will present the retreat, which will focus on making women more aware of the Kingdom within and how to be guided more by its presence. There will be stories, directed times of reflection, video clips and times of silence. The cost of the retreat is \$165. There will be a retreat for women religious titled "**Living in the Now in the Presence of God**" on June 20-25. Father Keith Hosey and Sister of the Precious Blood Maureen Mangen, co-directors of the John XXIII Center in Hartford City, Ind., in the Diocese of Lafayette, will lead the retreat, which will help participants center on the present and the presence of God, as well as to reduce stressful thinking about the future and heal the past. There will be a weekend retreat for men and women titled "**The Lord's**

Prayer" on Aug. 6-8. John Shea, theologian and writer, will present the retreat, which will, through personal and Gospel storytelling, explore the Lord's Prayer as a framework for our daily lives. The cost is \$180 per person or \$310 per married couple. For more information, call the retreat house at 317-545-7681.

Kordes Retreat Center, 802 E. 10th St., in Ferdinand, Ind., in the Diocese of Evansville, is offering several upcoming retreats. The center is a ministry of the Sisters of St. Benedict of Ferdinand. "**Parables and Life**" will be presented by Benedictine Father Konrad Schaefer of Mount Angel Abbey in Oregon on June 19-26. The silent retreat will focus on the Gospel parables as guides for daily living and will include conferences, daily Eucharist and time for prayer and reflection. A **directed retreat** will be held from June 26-July 3. The retreat will feature private conferences with a director that will help participants focus on their individual spiritual journeys. "**Soul Sisters: Connecting, Bonding, Healing**" will be led by internationally known author and presenter Edwina Gateley on July 10-17. The retreat will focus on women in Scripture and contemporary women as models of hope, healing and new life for a world afflicted with war and suffering. There will be daily conferences, Eucharist and communal prayer available during the silent retreat. For more information on any of these retreats, call the retreat center at 800-880-2777 or 812-367-2777 or e-mail kordes@thedome.org or log on to www.thedome.org/kordes.

N.O.A.H., Inc. will offer a **Foster Parent Orientation session** from 10 a.m. to noon on June 19 at Jones Tabernacle A.M.E. Zion Church, 2510 E. 34th St., in Indianapolis. The session will include information for preparing families for foster parenting, as well as informing them of the requirement for attaining a foster parent license and foster parent training sessions. N.O.A.H., Inc., is the leading African-American foster care agency in Indianapolis, and a nonprofit organization that specializes in therapeutic foster care, mentoring and independent living skills. There are about 500,000 children in the U.S. foster care system. For more information or to make a reservation for the session, call Kenethia Jackson at 317-926-8266 or e-mail kjackson@noahkids.org. †

Benedictine Sister Jennifer Mechtild Horner transfers vow of stability

Benedictine Sister Jennifer Mechtild Horner formerly transferred her Benedictine vow of stability to Our Lady of Grace Monastery in Beech Grove during evening prayer on May 22.



Sister Jennifer entered St. Gertrude Monastery in Cottonwood, Idaho, in 1989 and made her perpetual vows in 1995.

She was born in Broken Hill, Zambia, and moved to the United States in 1977. She is the daughter of Rev. Francis and Mary

Horner of Auburn, Wash.

Sister Jennifer received her bachelor's degree in elementary education from Boise State University in Boise, Idaho, and her master's degree in theology from St. John's University in Collegeville, Minn.

She served as a pastoral associate and teacher in Idaho before acting as the director of spirituality at the Benedict Inn Retreat and Conference Center in Beech Grove. She was also the parish life coordinator at St. Paul the Apostle Parish in Greencastle.

Currently, Sister Jennifer is serving as the co-chaplain and director of the Lantz Center for Christian Vocations at the University of Indianapolis. †

VIPs . . .



Al and Mary (Guzman) Hernandez, members of St. Gabriel Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 13 with a Mass at their parish followed by an open house for family and friends. The couple was married on that date in 1954 at St. Jude Church in Chicago. They have seven children: Vicky Monaco, Linda Zabona, Alfie

Henry, James, Joe and Roy Hernandez. The couple has 16 grandchildren. †

Awards . . .

Father Ron Knott, a priest of the Archdiocese of Louisville, Ky., has been named director of continuing formation for priests and presbyterates for Saint Meinrad School of Theology in St. Meinrad. Father Knott will oversee the planning, launching and direction of a new program of continuing formation for priests. The program will include initiatives to strengthen local presbyterates and assist them in helping new priests take an active role in their presbyterates. He will also assist with the formation of seminarians in the School of Theology, serving as a spiritual director and mentor to seminarians. Most recently, Father Knott served as director of vocations for his archdiocese. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

The Day After Tomorrow (20th Century Fox) Rated **A-II (Adults and Adolescents)** because of intense scenes of natural disasters.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Saved! (United Artists)

Rated **L (Limited Adult Audience)** because of religious stereotypes, an implied teen sexual encounter, homosexual references, recurring rough and crude language, profanity and several sacrilegious jokes. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Healing the Wounds of Sept. 11, 2001

Reflections of an American Muslim

by

Shahid Athar, M.D.

If you ever wondered how American Muslims felt after the terrorist attacks of Sept. 11, 2001 and what they had to say about their faith this is the book to read. It is a collection of writings, speeches and poems by an American Muslim writer, Dr. Shahid Athar, a physician devoted to interfaith and spirituality. He offers respect for diversity and forgiveness as means for healing the wounds of the tragedy of 9/11. He challenges people of faith to unite to fight terrorism. The introduction has been written by Dr. Sayyid Syeed, General Secretary of ISNA and forward by Sister Mary Margaret-Funk, a Catholic nun and author of "Islam is..." Dr. Athar has hosted Islamic-Catholic dialogue (Midwest) for the last eight years.



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Boston archbishop urges unity despite closing of 70 parishes

BOSTON (CNS)—It came in a thin, white Federal Express envelope—Archbishop Sean P. O'Malley's answer to the question that Catholics in the Archdiocese of Boston have been asking for weeks: "Will my parish remain open or will it be closed?"

As those overnight letters arrived on the morning of May 25, clergy and parishioners at 70 of the archdiocese's 357 parishes faced the grim reality that their parish would be suppressed in the coming months.

In addition to the suppressions, five new parishes will be formed and five other church buildings will remain open as "worship sites" maintained by nearby parishes, resulting in a net loss of 60 churches in the archdiocese.

At a press conference later that day, Archbishop O'Malley appealed to Catholics to remain unified despite the loss and to look beyond parish boundaries and understand that the changes are necessary for the archdiocese.

"We may think of ourselves as liberal Catholics, as Latin-Mass Catholics, Irish Catholics, Italian Catholics, Lithuanian Catholics, Hispanic Catholics, French Catholics, Vietnamese Catholics, Haitian Catholics, Cape Verdean Catholics, the Voice of the Faithful or the silent majority. We need to put the accent on Catholic and come together as one people ready to make sacrifices for our Church," he said.

"My hope is that the major step we are taking together today will set us on firm ground so that we can focus our attention once more on our primary mission to preach the truth of our Catholic faith in both word and in deed," the archbishop continued.

Archbishop O'Malley said, as he has throughout the reconfiguration process, that the need for the parish closings was brought about by demographic changes, the growing shortage of priests and the mounting cost of maintaining aging buildings.

According to Archbishop O'Malley, 130 of Boston's pastors are over 70 years of age and one-third of all parishes are "operating in the red." In addition, he said, in the city of Boston alone parishes are in need of approximately \$100 million in repairs.

"The alternative to going through this exercise would be that we would experience a continual decline in some areas of our archdiocese, closing parish after parish, school after school, outreach program after outreach program, all because the archdiocese would be unable to subsidize these entities," the archbishop said.

Though the process of reducing the number of parishes has been ongoing for

years—the archdiocese has suppressed 55 since 1985—the need to accelerate the process is widely seen to have been precipitated by the drop in donations and Mass attendance in the aftermath of the clergy sexual scandal.

Yet, in his remarks, the archbishop stressed that the parish closures are unrelated to last year's multimillion dollar clergy abuse settlement.

"The decision to close parishes is in no way connected with the need to finance the legal settlement with the victims of clergy sexual abuse," he said, adding that the sale of the former archbishop's residence and surrounding land has raised the needed \$90 million.

Instead, the archbishop said, proceeds from the sale of closed parishes will be used to support remaining parishes as well as prop up the funds that provide health and pension benefits to archdiocesan employees.

"This process of reconfiguration is directed not toward the past, but toward the future mission of the Church," Archbishop O'Malley said.

One hundred forty-seven parishes had been recommended for closure at some point in the reconfiguration process, and there had been speculation that as many as 90 parishes would ultimately need to be closed.

But, responding to a reporter's question, the archbishop also expressed his belief that no similar wave of closures would be required in the near future.

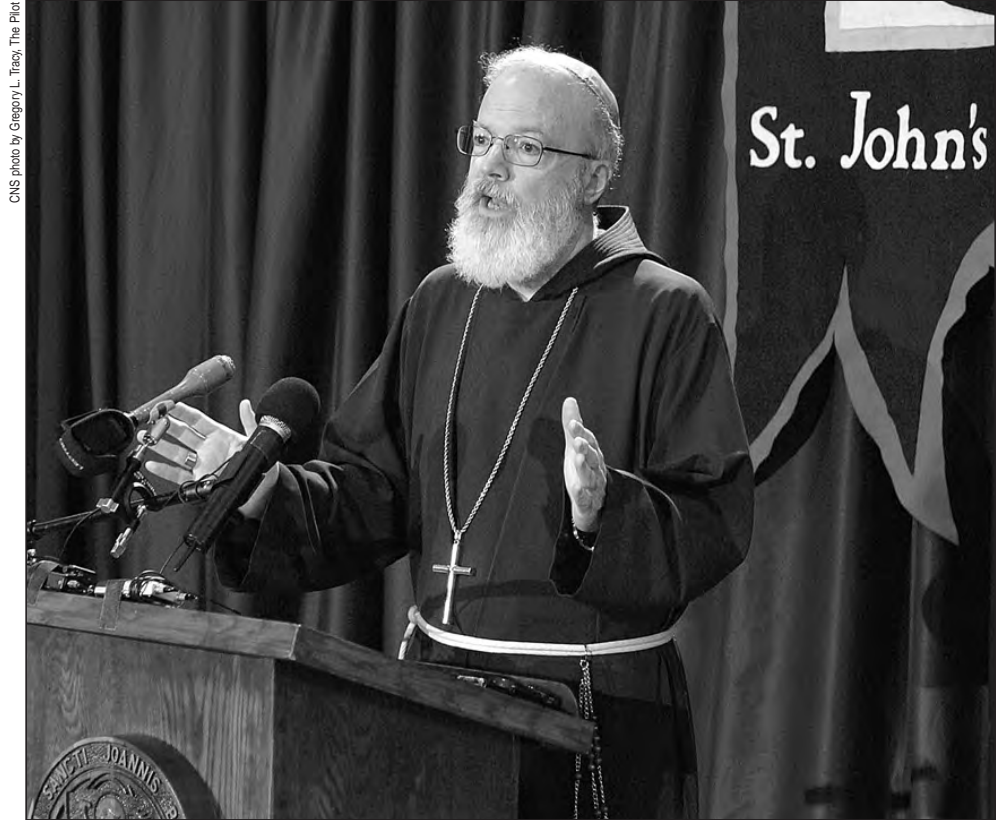
"We hope this is it for a long while ... that is why we decided to carry on with a process that is this radical, hoping that from here on we'll be able to plan knowing what sites we have and to make sure the entire archdiocese is covered with the pastoral care that it needs," he said.

At the same time, the archbishop said, he is "committed to aggressively promoting vocations" in response to the shortage of priests. He called on all

Catholics to recognize their responsibility to encourage those who may be called to the priesthood, noting that, "if every parish sent one young man to the seminary every 10 years, we'd have more than enough vocations."

The time frame for parish closures was not released with the announcement, although within the next week each parish is expected to be assigned a time period of two, four or six months to complete the process of closing, depending on the circumstances of the individual parish.

Also in the coming week, the remaining parishes will be notified of their new territories and the parish populations they will be absorbing. †



Boston Archbishop Sean P. O'Malley speaks during a press conference at St. John's Seminary in Boston on May 25 to announce the closure of 70 of the archdiocese's 357 parishes. Five parishes were scheduled to continue as worship sites and five new parishes were to be created, Archbishop O'Malley said. The archbishop stated that the reconfiguration was "in no way connected" to the \$85 million legal settlement with victims of clergy sexual abuse.

'My hope is that the major step we are taking together today will set us on firm ground so that we can focus our attention once more on our primary mission to preach the truth of our Catholic faith in both word and in deed.'

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Ellen Kerrigan, Marquette Manor resident since 1997



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Bishop says denying Eucharist not part of Church's pastoral tradition

PITTSBURGH (CNS)—While one has a “clear and grave obligation” to vote against legislation that bolsters abortion, the view of refusing Communion to politicians



Bishop Donald W. Wuerl

who support keeping abortion legal is not part of the pastoral tradition of the Church, Pittsburgh Bishop Donald W. Wuerl said in a May 25 address.

“Given the long-standing practice of not making a public judgment about the state of the soul of those who present themselves for holy Communion, it does not seem that it is sufficiently clear that in the matter of voting for legislation that supports abortion such a judgment necessarily follows,” he said.

“The pastoral tradition of the Church places the responsibility of such a judgment first on those

presenting themselves for holy Communion,” he added.

Bishop Wuerl addressed the issue of “Faith, Personal Conviction and Political Life” during his annual Loebig Lecture before the St. Thomas More Society on May 25 at the City-County Building in downtown Pittsburgh.

Saying that people in a democratic society must bring their moral values into the voting process, he pointed to the Vatican Congregation for the Doctrine of the Faith’s 2002 “Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life,” which reminded the faithful that it is wrong to perform an abortion or support legislation that enables it.

The bishop noted, however, that while the doctrinal note highlights the evil action of abortion, it does not propose disciplinary actions on politicians.

“In fact, there seems to be a practice both in Rome and throughout the diocesan Churches in Europe of refraining from disciplinary actions in such circumstances,” he said.

Bishop Wuerl said the responsibility of a bishop

includes making judgments on how best to achieve the spiritual conversion of intellect, will and heart.

The initial step, he said, is to provide clear and adequate teaching on the issue of abortion and the issue of voting to support abortion legislation. Private discussion with legislators on the issue could follow. Further steps could include a public declaration that a legislator’s actions contradict Church teaching.

The bishop said actions against politicians must be clearly explained so the faithful do not get the impression the Church is attempting to force its will on legislation.

“Before taking disciplinary action, if such a route were chosen, there would have to be a clear explanation about what action is being taken, why it is being taken and how it is justified,” he said.

Bishop Wuerl noted, however, that politicians who support abortion legislation should not be surprised if they are not welcome in certain Catholic circles, or do not have the doors of Catholic facilities open to them in the same manner as those who support the Catholic tradition of faith and morals.

He said efforts must be made to more clearly expose the evil of abortion, and to debunk the theory that abortion is acceptable simply because some Catholic politicians support it.

“All of us have an obligation to be informed on how critical the life-death issue of abortion is, and how profoundly and intrinsically evil is the destruction of unborn human life,” Bishop Wuerl said. “Our political actions, out of which come the laws of this country, must be based on the natural moral law and the most basic of all human rights—the right to life.” †

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STORMS

continued from page 1

archdiocesan Church properties.

"There is a lot of roof damage and water damage," he said. "Good Shepherd Church was damaged when a cross snapped off and broke windowpanes in the cupola. There was water and glass in the church. The storm blew windows out of a couple of the classrooms and in the principal's office at Central Catholic School."

Hodde said "a broken tree limb knocked a hole in the roof of the church in Spencer."

David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese and former executive director of St. Elizabeth's Pregnancy and Adoption Services, said two teen-age clients who are pregnant were examined at a hospital after the storm and were fine.

Michelle Meer, the current director of St. Elizabeth's, is vacationing with family members out of state.

The tornado scattered dozens of felled trees around the scenic wooded property and against the exterior walls of the Catholic Charities agency, which serves low-income expectant mothers and their children.

St. Elizabeth's provides support to women and families experiencing crisis pregnancies, including counseling and residential services, as well as adoption services to families and programs for parent and child development.

Siler said the facilities require extensive repairs that are expected to take several months. Ten residents and their babies will stay at another Catholic facility in Indianapolis this summer while repairs are made to St. Elizabeth's buildings.

He said the archdiocese's insurance will cover structural repairs to the buildings, but St. Elizabeth's needs donations to cover a lot of other clean-up expenses, including tree removal on the grounds.

"St. Elizabeth's sits on about nine acres of heavily wooded property," he said, "and there are very few trees that aren't already down or are going to have to come down."

Siler said there were 10 teen-age girls and eight babies with staff members in the residence when the tornado struck the property.

"They had the weather radio on so they knew the storm was coming," he said, "and they went down to a secure hallway in the basement of the residence. They spent last night in a motel. Two of the residents' rooms were heavily damaged.

"The ceiling caved in when the wind blew two large brick chimneys over," he said. "The chimneys came through the ceiling and pushed the whole contents of the ceiling and all the insulation down into the rooms. A large part of the roof was torn off and there is a tremendous amount of water damage all the way down to the basement."

Siler said he had "no idea yet what kind of money we're looking at to remove the downed trees and repair the buildings."

He said the administrative building was damaged more than the residential building.

"The water leaked through the walls and ceilings," Siler said. "It's even down in the basement. Walls are going to need to be torn apart and ceilings are going to have to come down. They're telling us now it could be 60 days or so before we're able to be back in the administrative facility here."

Siler said he hopes that St. Elizabeth's offices will be temporarily relocated to the Archbishop O'Meara Catholic Center this week.

"We need to continue to do the adoption work and be able to answer phone calls to help women in crisis pregnancies," he said. "The phones will be forwarded to the other offices."

Siler said it will be at least 30 days before clients can move back into the residential building.

"We've moved the mothers and babies into another Catholic facility in Indianapolis," he said. "All of our essential services will be able to continue in a new location. The daycare facility and reflection room were not damaged, so we'll take portable cribs from the daycare to the new location."

Siler said the clients are attending summer school classes, but St. Elizabeth's van was not damaged so they can be transported to school from their temporary residence.

"Right now, it's really hard to say how much damage there is," he said.

A staff meeting was planned for June 1, Siler said, and some employees may not be able to work for a few weeks.

Staff members and volunteers began removing twisted and broken trees from the grounds on Memorial Day.

Construction workers covered the roofs to prevent further water damage and started removing insulation and drywall from the interior of both buildings.

"We're grateful that no one was hurt," Siler said. "We just had an assessment done on the three-story residential facility, which was built in the 1960s and needed new furnishings and carpeting, but this wasn't the way we thought we would go about replacing those things. The administrative building was built in the 1970s and is one

Photos by Mary Ann Wyand



Above, the west side of St. Elizabeth's Pregnancy and Adoption Services' administrative and residential buildings sustained structural damage during a May 30 tornado on the south side of Indianapolis. Dozens of trees on the wooded lot were felled by high winds and scattered around the property.



Left, David Siler, right, executive director of Catholic Charities and Family Ministries for the archdiocese, watches as workers remove damaged drywall from a ceiling in a bedroom at St. Elizabeth's Pregnancy and Adoption Services' residential building.

story with a lower-level conference room.

"Every tragedy brings opportunities," Siler said. "This is a chance for the community to become even more aware of what we're doing and offer some additional support for our ministry. Staff members have salvaged the essential records so they can continue to take care of our clients."

The west side of the buildings sustained the most damage, he said, and the roof of the computer room was torn off.

"We're not sure yet if our computer servers are still functioning," Siler said. "The power is out in the buildings. Luckily, we have taped back-ups if the servers were destroyed."

Ron Lenz, president of St. Elizabeth's advisory council, used a chain saw to help cut up dozens of trees in the front, side and back yards.

"We could use lots of help in all kinds of ways," Lenz said. "We need prayers, financial assistance and hands-on volunteer labor. St. Elizabeth's is a not-for-profit ministry, and we operate on a tight budget. Now we need a lot of repairs. We'll be putting a list together of all the things we need. St. Elizabeth's has been around for 90 years and we've faced many challenges. We just have

a temporary setback."

Rosemary Meyer, director of marketing and development, said May 30 was a sad day for St. Elizabeth's, but fortunately the women, children and staff are fine.

"We thank God that no one was hurt," Meyer said, "and we are trusting him as we begin to rebuild. We have lots of damage and lots of repair work to do. We have a message on our telephone line to let people know how they can reach us for help or how to help us. We are asking people to pray for us, for the girls and for everyone involved in the clean-up effort. We also need contributions because there are many things that the insurance does not cover."

St. Rose of Lima parishioner Tony Bordenkecher of Franklin was among the volunteers who brought his chain saw and helped clean up the property on the holiday.

"I just thought it was the right thing to do," Bordenkecher said. "I got the day off, so why not come and help out?"

(If you would like to help St. Elizabeth's Pregnancy and Adoption Services, call 317-787-3412 for information about volunteer service opportunities or financial needs.) †

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Book Reviews

Strong core of Catholic values in *Roman: Unparalleled Outrage*

Roman: Unparalleled Outrage

Published by 1stBooks Library, now AuthorHouse, it's available in dust jacket hardback (\$22.95 and 388 pages); paperback (\$14.95); and electronic book (\$5.95) at www.1stBooks.com.

Reviewed by Shirley Vogler Meister

Before current media coverage about sexual abuse cases and the associated curiosity about the Catholic seal of confession, these topics piqued John William McMullen's interest when he discovered they were in the public limelight in Indiana in the 1800s. McMullen heavily weighed the prudence of publishing a book about his findings, then went forward with *Roman: Unparalleled Outrage*. This was a wise and principled decision.

Research proved that a young immigrant priest from Alsace, France, was caught in a situation that scandalized the Church because of ongoing negative press—even in Europe. McMullen's essentially true historical fiction is braced by a strong core of Catholic values. He substantiates the courage and holiness of a much-maligned Roman, who came to America in 1839 and was ordained in Vincennes, Ind., as a diocesan priest.

While Father Roman Weinzopfel helped pastor an Evansville, Ind., parish, he suffered cruelly—emotionally and physically—because a young woman falsely accused him of raping her when she went to confession. His subsequent trial and imprisonment, as well as the previous conflicts, are so vivid that a reader can easily imagine the story being made into a movie, with Father Weinzopfel's strong faith shining through.

Especially interesting are the political and social upheavals of the early and mid-1800s, resulting in bloody conflicts between Nativists (Protestant citizens who had arrived in America earlier or whose ancestors were earlier immigrants) and the newer immigrants (notably the Irish and German), as well as the tensions between Protestants and Catholics. In the early-to-mid 19th century, anti-Catholicism was particularly strong, as was the rising debate over



slavery. McMullen's book could be a positive force in understanding and preventing similar difficulties today.

James Knox Polk, the 11th president of the United States, finally brought about a positive resolution to Father Weinzopfel's suffering because of the interest and influence of his wife, Sarah "Sally" Childress Polk. Even the governor of Indiana, James Whitcomb, visited the priest incognito at a Jeffersonville prison.

A reader's knowing the outcome of the story before starting *Roman* is no hindrance to reading because the settings, dialogue, courtroom scenes, and characterizations are so vivid and true to the times. McMullen fleshes out his people with colorful precision, using flashbacks to heighten the suspense.

Another person in his story with special holiness and courage is Blessed Mother Theodore Guérin, well known to Indiana Catholics. She was beatified in 1998 by Pope John Paul II. She and five other Sisters of Providence emigrated from France to Vincennes, Ind., in 1840, founding a motherhouse and academy for young women at Saint Mary-of-the-Woods, near Terre Haute, the following year.

Both she and Father Weinzopfel had ongoing disagreements with the authoritative Bishop Célestin de la Hailandière of Vincennes, who turned out to be more foe than friend. Eventually, he was known as "The Bishop without a See."

Mother Theodore and Father Weinzopfel reacted differently to Hailandière, but each teaches the reader the importance that prayer and patience have in everyone's life. The near-explosive exchanges between Mother Theodore and the bishop, documented in correspondence, also come to witty life.

Also portrayed well are the young woman responsible for the scandal, trial and imprisonment, whose father and husband were partly responsible for what happened; the woman's sister, whose life was also shattered; the trial lawyers, whose special interests—for or against Father Weinzopfel—add spice and depth to the story; the Catholics and Protestants who believed in Father Weinzopfel's innocence and acted accordingly; and many peripheral personalities.

After the controversy ended, Father Weinzopfel returned to his Evansville parish, served as novice master

for the Congregation of Holy Cross, and was transferred to New Alsace in southeastern Indiana. He eventually found peace as a professed Benedictine monk at Saint Meinrad, dying there in 1895. That's where Benedictines first established a priory in 1852, and that's where the priest's grave is located.

McMullen has a master's degree in theological studies from Saint Meinrad School of Theology. A native of Vincennes, the author is a teacher of theology at Mater Dei High School in Evansville, Ind., where he and his wife, Mary Grace, and family reside. They are both Benedictine Oblates affiliated with Saint Meinrad; and he is a member of the Thomas More Society. The McMullens' sons are Andrew Martin, 7, and Theodore Guerin, 5.

The "Unparalleled Outrage" subtitle for this book is quoted from a headline in *The Evansville Journal* at the time of the scandal. As in modern times, Father Weinzopfel's innocence did not get the same world coverage as the scandal. McMullen's work balances that flaw.

What triggered his interest? In the book's afterword, he tells about attending the 25th celebration of the ordination of his cousin, Benedictine Father John (David) McMullen, at St. John the Baptist Church in Vincennes in 1986:

"Someone had taken the time to set up a table with old parish history books and other memorabilia. . . . Perusing the material, I picked up an old book covering the history of the parish . . ." learning that Father Weinzopfel was "one of the first German-speaking priests to serve the Germans of the area."

Then in 1993, while teaching at Mater Dei High School, he was given a paper, "My Great Uncle Father Roman," written by Christan Stoffleth for her social justice class. McMullen found this interesting, but again shelved an idea for a research project. "During the summer of 1997," he says, "I began studying the history and politics and day-to-day life in America from 1830 to 1850 . . . a most neglected period of American history."

Despite a few grammatical and Latin translation flaws, *Roman: Unparalleled Outrage* is a gripping tale and a fine example of Catholic traditions.

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

We, the leaders of religious congregations in Indiana, believe in the sacredness and dignity of all life.

As women of faith, we believe we are to love our neighbor, not to kill; to forgive one another, not to seek retribution with vengeance and further violence for the evil done to us.

We believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases.

Please join us as we pray for all Death Row inmates and their families, especially for David Paul Hammer, who pleaded guilty to the 1996 murder of prison cellmate Andrew Marti in a U.S. penitentiary in Pennsylvania. His execution has been scheduled for June 8, 2004, at the U.S. Penitentiary south of Terre Haute.

Join us, too, as we pray for all victims of violence and their families.

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The human body is a precious gift from God

By Fr. Robert L. Kinast

Recently, a promotional catalogue listing resources for an alternative spirituality arrived in my mail. It emphasizes body posture and exercises to enhance meditation.

The same week, I received a letter from the Catholic Theological Society of America announcing that the "Resurrection of the Body" is the theme of next year's convention.

In our culture today, the nutritional information printed on packaged foods, popular nutritional programs such as the Atkins or South Beach diets, physical fitness gyms and home workout equipment, as well as advertisements for all sorts of medicines and health aids keep our attention focused on the human body.

Medical research continues to astound us with breakthroughs that combat bodily illness and disease. On the other hand, alternatives such as eating organic foods, vegetarian diets, herbal remedies and holistic health practices stress the primacy of the body from a different perspective.

And the advertising, fashion and entertainment industries continually bombard us with their images of physical beauty and bodily experience.

While all this has been going on in culture, theologians and pastoral ministers have been striving to affirm the body as a blessing from God and to balance a cultural preoccupation with the physical body by presenting a more complete appreciation of human embodiment.

Vatican Council II extolled the beauty, value and dignity of the human body while dispelling negative and distorted attitudes about it (*Church in the Modern World*, #14). The focus for the council's view was marriage, highlighted by its discussion of the physical expression of marital love (*Church in the Modern World*, #49).

At the same time, the council's vision of the consecrated life portrayed the traditional vows of poverty and celibacy not as denials of bodily enjoyment, but as a means for deepening bonds of love and service, and of witnessing to the fullness of life to which bodily existence leads (*Decree on Religious Life*, #13-14).

This position of the council has been given practical expression through the Church's commitment to health care and its defense of a person's dignity even when the body is disabled, limited or worn out.

Advocacy on behalf of those with disabilities as well as protection of the unborn, the aged and the mentally restricted reaffirm that the body is a blessing—not because it is physically perfect but because it embodies a human person.

As women in the Church have articulated feminine experiences, they have reminded us that they are uniquely embodied and express their humanness in forms of grace and action different from those expressed by men.

And it isn't incidental that the impact of women's experience in the Church has helped to turn theological attention to a new appreciation and concern for the natural world in which we live.

Protecting the environment's life-giving and life-sustaining resources is not solely a woman's issue, but women have taken the lead in heightening our awareness of the physical world's value, nurture and irreplaceable beauty.

The blessing of the human body is not limited to its physical nature. It also stimulates the theological

imagination by serving as an analogy for other important truths. The diversity of the body's parts and the complexity of bodily interactions, resulting in a harmonious, well-functioning whole, serve as an analogy for understanding the Church as a mystical body.

The human body also serves as an analogy for the well-functioning society. The Church's strong social teaching during the last century and a half envisions society as analogous to a body whose diverse parts and systems interact in beneficial ways—ways that, coordinated as a whole, serve the common good.

This vision also translates into concrete concern for the actual bodily lives of citizens. Thus, the need for employment, housing, nourishment, education, health care and security parallels the needs of the human body to survive and flourish.

From St. Paul's initial image in 1 Cor 12, to the formal doctrine of the mystical body, the Church has described itself as patterned analogously on the interworkings of a body's parts. This vision has been expressed through the expansion of diverse ministries, the development of consultative structures in the Church and, in a special way, in the awareness of bodily presence, posture and functioning in the liturgy.

It is in the liturgy that the Church most fully expresses its communal nature. From ritual gestures such as extended hands in prayers and embracing at the greeting of peace, to the physical gathering of worshipers or even the use of liturgical processions, the body is seen today as an important component of the liturgy.

The blessing of the body is not just in its physical properties. It is also a blessing as a reminder of what embodied human life truly is.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

Suffering reminds us of our humanity

By Fr. Dale Launderville, O.S.B.

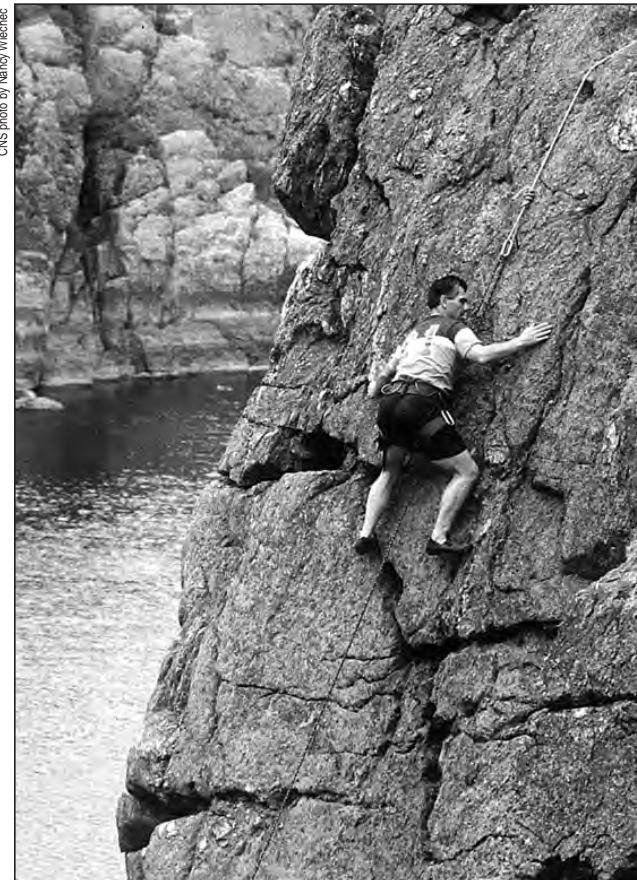
Experiences of hunger, loneliness and illness make us very much aware that we are embodied beings. We cannot ignore our need for food, companionship and community. Nor can we overlook our limitations and vulnerabilities.

Our bodies remind us that we are creatures who have received the gift of life from the Creator. And when we experience a limitation, it is an invitation to recognize that our lives have abiding meaning only insofar as we stand in a loving relationship with God.

According to texts of both the Old Testament and New Testament, human beings cannot exist without bodies. In difficult times, people may want to escape and leave behind this mortal body that weighs them down. But the Book of Genesis tells us that God fashioned us from the dust and breathed life into us (Gn 2:7).

And later texts of the Old Testament, such as Daniel 12:2 and 2 Maccabees 7:23, proclaim that God will awaken or give the breath of life back to the faithful after they die. Life after death is imagined to be embodied life in some form.

The New Testament evangelists accent the physical dimension of Jesus' resurrection by saying that he ate fish (Lk 24:42-43) and that Thomas examined the wounds in



A rock climber illustrates the human body's flexibility and endurance. The blessing of the human body stimulates the theological imagination by serving as an analogy for other important truths. The complex but harmonious interaction of the body's diverse parts serves as an analogy for understanding the Church as a mystical body.

his hands and side (Jn 20:27). However, the evangelist John testifies that the resurrected Jesus came into the locked room where the disciples were hiding without opening the doors (Jn 20:26). Thus, Jesus' resurrected body is continuous with his earthly body, yet different.

St. Paul indicates that a transformation also will happen to the bodies of Christians when we die: The physical body will be raised as a spiritual body (1 Cor 15:44). Just as a seed dies in the ground and germinates to bud forth as a plant, so the physical body will continue in a new form in the next life (1 Cor 15:36-37, 53-54).

The body is a living, dynamic gift from God. It offers us the possibility to come into communion with God and other human beings. A handshake, embrace, kiss and smile are common ways that we express our relationships with others as part of a human community.

By being born as a human and then raised bodily after his death, Jesus reveals to us that as the glorified Christ he has an enduring bodily dimension that continues to be essential in his communication with us. In the Eucharist, when we eat his body and drink his blood, we are brought into an intimate, life-giving union with God—not only a spiritual union with Christ but also a bodily communion.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Prayer helps refresh the spirit

This Week's Question

When you are feeling tired and "run down," how do you refresh your spirit?

"I take a break and say a little prayer." (Kathy Glass, Hanover, Md.)

"I attend Mass or take up some spiritual reading because this helps me to step away and look at things in a different way. A personal retreat can also be helpful." (Anne DeVeaux, Johnson City, Tenn.)

"I go on retreat." (Father Perry Kenaston, Hoonah, Alaska)

Lend Us Your Voice

An upcoming edition asks: What does the Church in your community do that seriously confronts the realities of poverty?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

The Civil War's 'Nuns of the Battlefield'

Most of us recognize how important religious orders of women were to the growth of the Catholic Church in the United States. But how many of us realize how important they were for the armies of both the North and the South during the Civil War?



There's a monument in Washington, D.C., called "Nuns of the Battlefield." It was dedicated after the Civil War to the more than 600 nuns who volunteered to serve as nurses for the North during the war. During that war, there were few doctors, no Nurses Corps had been established, and there was no Red Cross yet. It was the Catholic religious orders that provided women to care for the wounded.

The nuns worked immediately behind the battle lines. They used barns and warehouses as their hospitals, and usually sanitary conditions were impossible. The soldiers of the Civil War called the nuns "Angels of Mercy."

The nuns did more than care for the wounded. Although the Church provided as many priests as it could to serve as chaplains, there were many more nuns than there were priests, and the nuns had to care for the spiritual as well as the physical needs of the soldiers. Historian Theodore Maynard wrote, "Often, after having made all efforts to save life, they had to show men how to die." Of course, these sisters didn't minister only to Catholic soldiers. They helped many Protestant soldiers make their peace with God.

Among the religious orders that provided sisters as nurses were the Sisters of Providence, Sisters of Charity, Sisters of Mercy, Ursulines, Sisters of St. Dominic, Sisters of the Poor of St. Francis, Sisters of St. Joseph, Sisters of the Holy Cross and Sisters of Our Lady of Mount Carmel.

However, it was the Daughters of Charity of St. Vincent de Paul, the forerunners of the sisters who operate St. Vincent Hospital and Health Services in Indianapolis, who seem to have provided the most volunteers: 231 nurses

plus an additional 87 who served in the ambulance corps that followed the troops into battle. Just at the Battle of Gettysburg, there were 26 Daughters of Charity.

(Unfortunately, there don't seem to be any records of the numbers of nuns who worked as nurses for the South.)

The Civil War occurred at a time when there was still a great deal of anti-Catholic prejudice and bigotry. The sisters did a lot to remove antagonism toward the Catholic Church. They were responsible for numerous converts.

As for priests, 40 chaplains were assigned to the armies of the North and 28 to the South. The future Archbishop John Ireland was awarded the Congressional Medal of Honor. Holy Cross Father William Corby from Notre Dame distinguished himself before a battle by mounting a horse and dashing along the front lines telling the men to be sorry for their sins because he was going to give general absolution.

But it was the nuns who served as nurses who were most remembered by the men who survived the war. †

Cornucopia/Cynthia Dewes

Everything's relative at reunion time

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the relatives is heard in our land." (With apologies to the Song of Solomon.) Yes, everything is relative, especially in the summer when family reunions dot the calendar. This is the season to renew acquaintance with the fringe ones, deepen the bond with the beloved ones and assess the health of the family tree in general.



And every year, along with reunions, come the memories of relatives of distinction, past or present. You know, the few who are celebrated or rich, and the many who are eccentric or ordinary, not to mention annoying. Sometimes they can be all of those things, and still endear themselves to us.

Now, my Uncle John was a case in point. He was clever, creative and alcoholic, a combination that served to make him an interesting person indeed. We kids all loved him because he was fun, but the grown-ups were wary of his binges and

emotional eruptions.

We think Uncle John was the only Seabee in World War II who came home with an honorable discharge due to what was then called "shell shock." He'd only gone as far as Hawaii during his service, so we never could quite figure out what happened to him.

Uncle John told hilarious stories. He could fashion terrific toys from junk he found around his shop, as well as turn out elegant cabinetry for Chris Craft luxury boats. He could also tease his sister, my mom, into laughing when she was trying to be firm with him, which was most of the time.

Mom also had a cousin, Ray, who was really something. No sentence passed his lips without at least one swear word in it, usually of the worst kind. He was a nice, kindly man, but seemed not to notice how shocking his conversation was, jabbering on while innocent bystanders paled.

Ray drove what he called a "funeral car," an old limousine he bought second-hand from a funeral home. It had a roll-up window between the driver and the passengers, and we loved to roll it up from the back seat and then shout to see if Ray could hear us as he drove.

Actually, my mom's family was the

eccentric side, containing most of the really fascinating relatives we had. Another was Mom's Aunt Teen (short for Christina). She was 4 feet 10 inches of wit, wisdom and skill. She never had children of her own, but her nieces and nephews of two generations adored her.

When company came on Sunday, which they did every week, Aunt Teen fetched a couple chickens and some fresh vegetables from her back yard and whipped up gourmet meals for any number of guests. She did every kind of needlework there was, including making braided rugs of all sizes.

When she made a room-size rug, she'd sit with it across her lap, sewing the braids together until the thing needed turning. Then she'd yell, "Eb!!" and her 6-foot, 2-inch husband, Uncle Eban, would come in and turn it for her. What a pair.

You might say, so what? Everyone has relatives, including peculiar ones. But it's in observing them that we recognize God's wit, variety and goodness. Love is indeed a many-splendored thing, and it's mostly relative.

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

Faithful Lines/Shirley Vogler Meister

Turning troubles over to God's power

Last fall, I ran into a friend, Janet, who was undergoing intensive cancer treatment. "I'm holding you in my prayers," I told her. After graciously thanking me, she shared how her only prayer under the circumstances is "Thy will be done." Then she added, "What else is there to say?"



Christ taught us "Thy will be done" in "The Lord's Prayer" found in Matthew 6 of the New Testament. Even under severe stress in the Garden of Gethsemane, Jesus prayed to his Father, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

Recently, I saw Janet again. Her health had improved considerably. I told her how much I admired the simplicity and truth in her autumn advice.

Yet, when I faced wrist surgery in late March, what did I pray? Instead of "Thy

will be done" (Mt 6:10), I asked God to give me a sign important enough to cancel surgery. I then received three good signs, which my husband called "excuses." However, Paul also agreed we should attend a trio of special family events in Illinois rather than my having surgery.

Then, as the new April surgery date approached, there were no more signs/excuses to delay—except that I experienced more pain, thus knowing surgery was wise.

When I told others about my signs/excuses, someone pointed out it's wrong to test God in prayer. Then I recalled a "fleece test" in the Old Testament. Erroneously thinking the passage was in the Book of Isaiah, I searched for it with no luck. No wonder. It's not there.

When I subsequently mentioned the "fleece test" to a much better Bible-educated friend, Bitsy, she told me to read about Gideon in Judges 6:36-40. (Gideon was the fifth Judge of Israel

and was instrumental in defeating Midianites.)

Gideon told God he would place a fleece of wool on the threshing room floor. If by morning the fleece was wet with dew but the ground around it was dry, he'd know God wanted him to deliver Israel from the enemy. The next morning, he found exactly what he'd requested. Still unsure, Gideon asked God to do the opposite the next morning—dry fleece, wet ground. And it was so.

However, we are not Gideon of the Old Testament. We are followers of both the Old and the New Testaments, and we believe in the tremendous support that Jesus Christ promised to those who love God.

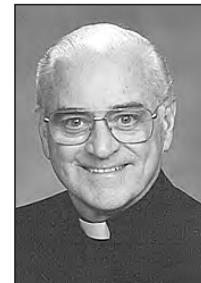
Still, I respect and admire the simplicity of Janet's brief prayer at a time when she was sorely tested—one of awesome faith and hope.

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

Spirituality for Today/Fr. John Catoir

Letting go

For real love to survive in a husband-wife relationship or any other kind of human bonding, there is a need for all parties concerned to create an atmosphere of emotional comfort. That means you have to work out your differences within the framework of mutual freedom and respect.



You can't command love, and you can't make another do what you want, even though it might be in the person's best interest to do so. Therefore, you need a strategy for letting go. Instead of fighting to maintain control at all costs, there is a better way.

The need to control causes more arguments between a husband and wife than anything else. Whether in the man or the woman, it often comes from a deep insecurity. Sometimes it is justified, sometimes not.

If it is rooted in jealousy, it needs to be purged. That vice torments the mind with the idea that someone else may be getting what is rightfully yours. Fear and suspicion seem to dominate every waking thought. For the sake of your own happiness, let go.

Sometimes the cause is found not in jealousy but in the spirit of perfectionism. It doesn't matter what the cause is, the disease must go, or it will ruin the marriage.

I once heard an older widow say, "I'll never marry again. It takes too much effort to train a man." With that kind of attitude it's best that she remain in single bliss. She'll save herself a lot of grief because men basically do not change. Nor do women. Not essentially, that is. The only one you have any hope of changing is yourself. And for that, you'll need a lot of prayer.

All marriages are really unions between two incompatible people who are joined together by a commitment to love one another on good days and bad. Prayer often softens the edges of discord, and helps bring about compromise and forgiveness.

When it comes to grown children, the art of letting go is also a valuable tool. They will right you every step of the way if you treat them like children. Let go, and let God take care of them. What I'm asking is nearly impossible for some, but if they don't try they will be doomed to a life of anger and frustration. Here then is a little prayer I came across recently, to help you along the way.

The Prayer of Letting Go

I place you lovingly in the care of the Father.

I release you from my anxiety and concern.

I let go of my possessive hold on you.

I am willing to free you to follow the dictates of your conscience.

Dear husband (dear wife, son, daughter, brother, sister, friend),

I will no longer try to force my ideas on you, my ways on you, my faith on you.

I give you the freedom to develop your own ideas, to follow your own way, to mature in your own faith, small or great.

I lift my thoughts above the personal level.

I see you as God sees you, a spiritual being, created in his image, endowed with qualities and abilities that make you important in God's larger plan.

I do not bind you with whatever pain I may experience.

I no longer believe that you are too immature to meet the challenges of life.

I bless you, I have faith in you and I behold Jesus in you. Amen.

(Father John Catoir is a columnist for Catholic News Service.) †

Feast of the Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 6, 2004

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Book of Proverbs, the source of this feast's first reading, is part of a collection of Scriptures called the Wisdom Literature.



As do the other books in this collection, Proverbs is thoroughly rooted in a deep faith in God, in the majesty of God so awesomely manifested in all of cre-

ation and, most especially, in God's loving mercy.

This book, as the others of the Wisdom category, validates human reasoning and therefore human wisdom. Humans can recognize what is real, and they are able to dismiss what is unreal.

Putting these two processes together, namely profound religious faith and human wisdom, these books, including Proverbs, fundamentally say that trust in God, and belief in God, are not far-fetched and unreasonable.

To the contrary, belief in God, and all the consequent resolutions about behavior, are reasonable to the utmost.

Proverbs is a series of maxims and statements of advice. Many of these maxims have found their way into commonplace speech.

Since it draws its messages from many Middle Eastern cultures, and from many experiences of the Hebrew people, over a period of centuries, it is difficult to date. Suffice it to say that it is ancient, and the pious have treasured it for many, many years.

A literary device in the Wisdom Literature, to personify wisdom, occurs in this reading. The Wisdom of God becomes a person and speaks. Of course, believers always have seen God, or Jesus or the Holy Spirit, as this person.

In any case, this reading establishes God as the Almighty and as the Creator, possessing an unchallenged power to give life and form evidenced throughout

creation.

St. Paul's Epistle to the Romans, the second reading this weekend, declares that those who have accepted Jesus as Lord are at peace with God.

Moreover, as a result of this bond with Jesus, and as proof of this peace, true disciples have within themselves the very life and love of the Holy Spirit.

For the last reading, the Church on this feast selects a part of St. John's Gospel.

It is the word of Jesus, spoken to the disciples. Splendid itself in a Gospel renowned for its eloquence and depth, Jesus promises the disciples that the Holy Spirit will be with them.

These words surely are reassuring, but they also reveal the oneness of the Lord with the Holy Spirit. Jesus and the Spirit are one. Jesus and the Father are one.

Therefore, Jesus, the Spirit and the Father all are one. Followers of Jesus are linked with God—Father, Son and Holy Spirit—inseparably and eternally.

Reflection

Last week, the Church celebrated the feast of the Pentecost, when it asked us all to remember the unity we have in the community of believers, the Church, and the power to live virtuously that comes to us in the Holy Spirit.

In a sense, this weekend's feast, that of the Holy Trinity, and Pentecost both occur in the aftermath of the Ascension, celebrated a week before Pentecost.

At the Ascension, human and divine, crucified but risen, Jesus returned to the glory of God. But Jesus did not leave us. This feast reassures us about the presence and guidance of God with us, as we were assured at Pentecost.

These readings emphasize that Jesus is God, perfectly living with the Father and the Holy Spirit. The evidence of God's life, indeed the essential outcome of life in God, is creative and undying love.

As Christians are asked to imitate Jesus, they necessarily are asked to love others. It is not easy. Yet, despite our weaknesses as humans, despite our sins, we have with us, and in us, the life of God, with all its joy and its eternity, for Jesus is with us. †

Daily Readings

Monday, June 7

1 Kings 17:1-6
Psalm 121:1-8
Matthew 5:1-12

Tuesday, June 8

1 Kings 17:7-16
Psalm 4:2-5, 7-8
Matthew 5:13-16

Wednesday, June 9

Ephrem, deacon and doctor
of the Church
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 10

1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 11

Barnabas, apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:27-32

Saturday, June 12

1 Kings 19:19-21
Psalm 16:1-2, 5, 7-10
Matthew 5:33-37

Sunday, June 13

The Most Holy Body and
Blood of Christ
Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11b-17

Question Corner/Fr. John Dietzen

May crowning is a form of paraliturgical prayer

QA local Catholic high school, where a relative of mine is principal, is embroiled over a May crowning that he and some parents want to observe with the students.



The head of the religion department, a woman in her 40s, objects to the tradition on the basis that this ceremony was

started in the Middle Ages to entice non-believers into adoration of Mary and that this ritual was denounced at Vatican Council II.

My family and I attended grammar school after Vatican II, and we remember participating in May crownings.

What is the Church's position? Is there a reason not to have them? (New York)

AI realize this response will not reach you during May, but I have no idea why this woman would think Vatican II "denounced" May crowning ceremonies.

It's just the opposite. If it is a form of devotion to the mother of Christ that enhances honor for him, the rite is encouraged.

The Council of Ephesus in 431 defended the teaching that Mary is the Mother of God, not first to honor Mary but to clarify Catholic belief that Jesus is one (divine) person with two natures, human and divine.

Following this council, Catholic honor of Mary increased greatly, a fact that the Church generally saw as fulfilling her words in the *Magnificat*, "From now on will all ages call me blessed; the Mighty One has done great things for me, and holy is his name."

Through the centuries, certain forms of devotion to Our Lady tended to cloud the vital distinction between her role and the role of her Son. Some prayers appeared, for example, seeming to place her on an equal footing with Jesus as redeemer of the world.

So it is true that Vatican II told theologians and preachers to be alert to treat correctly the unique dignity of the Mother of God. They should, said the council, "equally avoid the falsity of exaggeration on the one hand, and the excess of narrow-mindedness on the other" (*Constitution on the Church*, #67).

It insists, however, that traditional

practices and exercises of devotion toward her be treasured, as approved by the Church through the centuries, since "Mary shines forth on earth ... as a sign of sure hope and solace for the pilgrim people of God" (#68).

If there's a problem with Mary being called, or crowned as, queen, that too is unfounded.

The concept of Mary as Queen Mother, a prestigious title often given to the mother of a king in ancient times to signify her particular influence with her son, has good scriptural and traditional roots. (See, for example, Solomon and his mother, Bathsheba.)

The Church, of course, has a feast of the Queenship of Mary, celebrated now on Aug. 22.

There is no need, therefore, to see May crownings as anything more than a legitimate form of paraliturgical prayer, a way of appropriately honoring the mother of Jesus.

Almost any devotions, from the Stations of the Cross to novenas, can be abused, distorted or misunderstood. But that is only a reason to be thoughtful and careful that these celebrations fit within authentic Catholic tradition and teaching. It is not a reason to forbid them.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Come, Holy Trinity

Come, Holy Trinity, pitch your tent among us.
Bathe us in beauty, in your image shining.
Grant us your wisdom, as we seek to serve you,
God in three persons.

Come, Holy Trinity, tree of life and glory:
Transform our Eden into wounded Calvary.
Rise over sin and death, shine from tomb now empty,
Fill all creation.

Come, Holy Trinity, breathe new life within us,
Wash us in water, cleanse us in your mercy,
Clothe us in splendor, radiant in your brightness,
Sealed as your chosen.

Come, Holy Trinity, Father, Son and Spirit,



CNS photo from Crosiers

God of all ages, living here among us.
Bind us in glory, now and through all ages,
World never ending.

By Deacon Eric M. Augenstein

(Deacon Eric M. Augenstein is a member of St. Jude Parish in Indianapolis. He will be ordained to the priesthood by Archbishop Daniel M. Buechlein on June 5 at SS. Peter and Paul Cathedral in Indianapolis. He wrote these lyrics for a thanksgiving hymn for his First Mass, which he will celebrate on June 6 at St. Jude Parish in Indianapolis.)

Readers may submit prose or poetry for faith column

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

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

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

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

June 3-5
St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6000, ext. 3.

June 4
Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, Mass, teaching, 7 p.m. Information: 317-927-6709.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-462-2246.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," cookout, St. John's Rectory Garden, 5-6:30 p.m., baseball game, Victory Field, 7 p.m., \$10 per person includes game ticket. Information and reservations: 317-635-2021 by June 1.

June 4-6
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**.

Summerfest 2004, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Weekend retreat, "Seeking God with St. Benedict's Guidance," Benedictine Sister Kathryn Huber, presenter. Information: 812-267-2777 or 800-880-2777 or e-mail kordes@thedome.org.

June 5
Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. Auction and dinner, 6:30-9:30 p.m., featuring the late Father Patrick Kelly's Indianapolis Colts, Cathedral High School and golf memorabilia, \$10 adults, \$5 children 10 and under. Information: 317-546-1571.

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish picnic and festival, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

June 6
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. St. Agnes Academy all-class reunion, Mass, 10:30 a.m.; brunch, Riviera Club, 5640 N.

Illinois St., \$16 per person. Information: 317-257-8886.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Filipino Mass, 3 p.m. Information: 317-291-7014.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

June 8
St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild picnic, noon.

June 9-17
Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Novena, 6:30 p.m. Information: 317-638-5551.

June 10-12
St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Parish festival, food, games, 5-11 p.m. Information: 317-636-4828.

June 10-13
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. 5-11 p.m., Fri. 5-midnight, Sat. 2 p.m.-midnight, Sun noon-9 p.m., rides, food, games, Infor-

mation: 317-888-2861, ext. 15.

June 11-12
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 21st annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 11-13
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, Sun. 5-10 p.m., food, games, rides. Information: 317-291-7014.

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-1 p.m. Information: 812-934-3661.

June 12
Brickyard Crossing Golf Resort and Inn, 4400 W. 16th St., **Indianapolis**. St. Mary Academy Class of 1954, 50th class reunion, 6:30 p.m., \$40 per person. Information: 317-241-2460 or 407-321-2869.

June 13
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Scott Hahn video series, "A Closer Look at Christ's Church: Answering Common Objections," 11:45 a.m. Information: 317-283-5508.

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic, City Hall Park, 700 Main St., across from church, 11 a.m.-6 p.m., booths, crafts, quilts. Information: 812-547-7994.

June 14
Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. Liturgical Decoration of

Churches, Franciscan Sister Sandra Schweitzer, presenter, 6-9 p.m., \$25 per session. Information: 812-933-6437 or e-mail: center@oldenburgosf.com

June 14-15
St. Joseph School, 125 E., Broadway, **Shelbyville**. "Discipline with Purpose," 10-hour workshop, \$225 per person includes workbook and materials, registration due June 1. Information: 800-691-1660.

June 16
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Evening of Information for Annulment Petitioners," 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

June 17-19
St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, 5 p.m.-midnight, rides, games, food, Howard's famous pork barbecue. Information: 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Summer Fest 2004, Thurs. 5-11 p.m., Fri. 5-11 p.m., Sat. 1-11 p.m., rides, food. Information: 317-462-4240.

June 18
Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Feast day of the Sacred Heart, Mass, 6 p.m., Central Catholic School, 1155 Cameron St., dinner. Information: 317-638-5551.

June 18-19
St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, food, booths, Fri. 5-19 p.m., family night, Sat. 7 p.m.-1 a.m.,

street dance, \$7.50 cover charge. Information: 812-944-0417.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Juneteenth Celebration, Fri. 6 p.m., Sat. noon-8 p.m., Fri. dinner-dance, \$35 per person, food. Information: 317-926-3324.

June 18-20
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Aging Gracefully: A Retreat for 60s and Over," Benedictine Father Noel Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

June 19
Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Organ concert, 4 p.m. Information: 317-638-5551.

Sacred Heart of Jesus Parish, 2322 N. 13 1/2 St., **Terre Haute**. Summer auction, antiques, collectibles, new and used miscellaneous items, 10 a.m. Information: 812-466-1231.

June 20
St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish picnic, chicken dinner, turtle soup, games, 10 a.m.-6 p.m. EST. Information: 812-623-2964.

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road,

—See ACTIVE LIST, page 17

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

Twenty First Annual ITALIAN STREET FESTIVAL JUNE 11th & 12th • Friday & Saturday 5:00 PM to 11:00 PM

***** Free Admission *****
Featuring Over 25 Different Italian Meats, Pastas, Salads & Desserts

LIVE MUSIC & DANCING • AMUSEMENT RIDES



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• Saturday June 12th, Mass at 4:30 p.m. and
Colorful Italian Religious Procession at 6:45 p.m.,
Followed by 2nd Mass in the church at 7:00 p.m.
The Catholic Choir of Indianapolis will be singing at both Masses.

St. Gabriel the Archangel Parish Invites You To Their International Festival

Fourth
Annual



June 11 - 12 - 13, 2004

Friday & Saturday - 5:00 p.m. - 12:00 a.m.
Sunday - 5:00 p.m. - 10:00 p.m.

International Food Booths
Carnival - Games - Bingo
Monte Carlo - Live Bands
\$10,000 Cash Raffle

Advance ride tickets available at Parish and School Offices
6000 W. 34th Street (Between Moller & High School Road)
Must be purchased before June 11
Advance Ride Tickets Are Good June 11-13, 2004

Special "Carnival Only" Night
Thursday June 10 6:00 p.m. - 10 p.m.
Pay One Price-\$15-Ride All Night
The Festival Booths Will Not Be Open
Your Advance Ride Tickets Cannot Be Used

Free Shuttle Service-Parking at Northwest High School (Moller & 34th)
Lic. #102187

The Active List, continued from page 16

Indianapolis. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis.** Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis.** Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg.** Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis.** Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays
St. Vincent de Paul Church, 1723 "I" St., **Bedford.** Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove.** Mass, 8:15 a.m., Eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville.** Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove.** Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood.** Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827

Kessler Blvd., E. Dr., **Indianapolis.** Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis.** Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis.** Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis.** Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis.** Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis.** Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany.** Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute.** Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood.** Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis.** Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis.** Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis.** Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman.** Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays
Church at **Mount St. Francis.** Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis.** Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis.** Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville.** Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis.** Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-**

Woods. Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove.** Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove.** Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis.** Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis.** Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis.** Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis.** Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis.** Daughters of Isabella, Madonna Circle meeting, noon, dessert

and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis.** Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis.** Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. †



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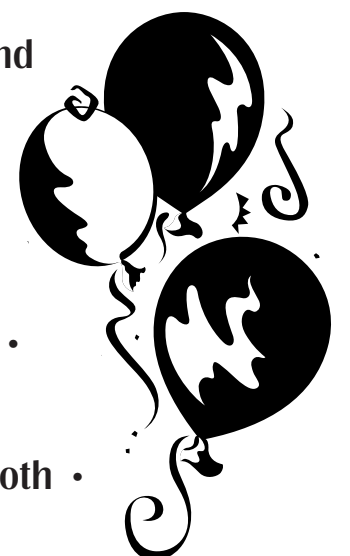
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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious 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.

CALLAWAY, David Lee, 55, Nativity, Indianapolis, May 15. Husband of Paula L. (Kuntz) Callaway. Father of Qiana Quinn, Danielle, David, Jim and Travis Callaway. Son of Nida Callaway. Brother of Rosemarie Gibson, James and Michael Callaway. Grandfather of three.

CHAMBERS, John Vernon, 48, St. Gabriel, Connersville, May 17. Husband of Debra Chambers. Father of Christy Field and Dakota Chambers. Stepfather of one. Son of Catherine Anderson. Brother of Patty Glenn, Alan Woods,

Robert and Rodney Jacobs. Grandfather of several.

CHANEY, Eileen, 81, St. Gabriel, Connersville, May 17. Mother of David and John Chaney. Sister of Kate O'Shea. Grandmother of four.

DIRKHISING, Martha J., 96, St. Mary-of-the-Rock, St. Mary-of-the-Rock, May 20. Mother of Patricia Berg, Martha Harnishfager, Ida Miller, Dorothy Smith, Daniel and Raymond Dirkhising. Sister of Paul and Tom Buckler. Grandmother of 31. Great-grandmother of 57. Great-great-grandmother of six.

DOERFLEIN, Helen R., 79, Holy Guardian Angels, Cedar Grove, May 19. Wife of Arthur Doerflein. Mother of Scott Doerflein. Sister of Shirley Reece and John Skeoch. Grandmother of four.

FRANZ, Gwendolyn L., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 13. Mother of Mary Kay Bramell and Alice O'Brien. Grandmother of eight. Great-grandmother of 11.

HELBIG, Eleanore M., 80, St. Joseph, Sellersburg, May 15. Mother of Judy Bearden, Joyce Hagest, Susan Troncin, Donna, Jerry and Larry Helbig. Sister of Rose Langford and Joseph B. Klein. Grandmother of 12. Great-grandmother of nine.

LIOSI, Ethel M., 85, St. Luke, Indianapolis, May 15. Mother of Pat Lee, Sharon Page, Mary Stahl and Bonnie Stevens. Grandmother of 11. Great-grandmother of 13.

McGOVERN, Marian A. (Davis), 78, St. Jude, Indianapolis, May 16. Mother of Shara Calhoun, Sandra Funke, Janine Heiny, Christina Hollinger, Jeri Ann Slack, Linda, Danny, Michael and Patrick McGovern. Sister of Jean Trezise, Jack, Jerald, Michael, Robert and Ron Davis. Grandmother of 26. Great-grandmother of 11.

MILLER, Howard J., 82, St. John the Baptist, Osgood, May 15. Husband of Virginia Miller. Father of Ellen Davis. Grandfather of one.

NOLTE, Anthony E., 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 23. Father of Toni Lewis, Tammy Page, Jackie Thomas and Steve Nolte. Brother of

Agnes Faror, Ed, Hank and Joe Nolte. Grandfather of seven. Great-grandfather of six. (correction)

PHILLIPS, Mary W., 85, Sacred Heart, Jeffersonville, May 15. Mother of Marilyn Embry and Fredrick Phillips. Sister of Sherman Wethington. Grandmother of six. Great-grandmother of 11.

POPP, Kathleen Emily (Ritzman), 67, St. Rose of Lima, Franklin, May 22. Wife of Richard Popp. Mother of Julie Deterding, Anne Lewis, Mary, Brian, Kurt and Mark Popp. Sister of Bonnie Bridehagen, Barbara Kertscher, Clarice Popp, Larry and Richard Ritzman. Grandmother of eight.

ROGIER, Lawrence J., 92, St. Paul, Tell City, May 18. Husband of Helen (Goffinet) Rogier. Father of Barbara Durcholz, Mary Foley, Gene, Kenneth and Larry Rogier. Brother of Gertrude Malone and Christie Rogier. Grandfather of 10. Great-grandfather of nine.

WALTON, Denzil O., Sr., 77, St. Joseph, Shelbyville, May 21. Husband of Martha Ann (Rhoades) Walton. Father of Susan Decker, Jane Jones, Mary McDonald, Teresa Patrick, Linda Stevens, Denzil Jr.,

Thomas and Timothy Walton. Brother of Vickie Camden, Joan Fix and June LeClerc. Grandfather of 22. Great-grandfather of 13.

WHITE, Helen C., 91, St. Paul, Greencastle, May 18. Wife of Robert L. White Sr. Mother of Joanne Whittaker and Robert White Jr.

Grandmother of 21. Great-grandmother of 57.

YOUNG, Howard S., 91, St. Luke, Indianapolis, May 15. Husband of Mary A. Young. Father of Elsie Cerrone, Mary Stewart, Julie Terrell, Drew, James, John, Joseph and William Young. Grandmother of 28. †

Archbishop says U.S. soldiers carry out 'noble vocation'

WASHINGTON (CNS)— At an annual military pilgrimage Mass, the head of the U.S. Archdiocese for the Military Services said the "barbarous acts" of a few U.S. soldiers should not overshadow the "noble vocation" of military service or the enormous accomplishments of most American men and women in uniform. "This is not a political statement but a matter of fact," said Archbishop Edwin F. O'Brien in his homily at the Ascension Sunday Mass on May 23 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Referring to the recent revelations that some U.S. soldiers subjected Iraqi prisoners to abuse and torture at Abu Ghraib prison in Iraq, the archbishop said, "As we discuss the ethics of our nation's role in the overthrow of two dictatorships, as we decry the barbarous acts of custodial cruelty on the part of a few malicious miscreants, let there be no doubting the solid motives and the too-often unheralded and enormous accomplishments of so many of our military men and women, day in and day out, under the most trying of conditions far from home."

In an earlier public statement, Archbishop O'Brien had said the abuse of the prisoners "must be condemned without equivocation" and those responsible must be brought to justice.

In his homily, he described military service as a form of response to the call of baptism.

"The baptismal call to follow Christ is, basically and universally, a call to love of God and neighbor—to love God by sacrificing self for neighbor," he said.

"You, our servicemen and -women and their families, are responding, sometimes heroically, to that call," he said. "It is indeed a noble vocation to give one's life even in death that our neighbor might enjoy the justice and peace so often threatened by the despot and the terrorist."

Citing the "harrowing realities" facing U.S. troops deployed to Afghanistan and Iraq, Archbishop O'Brien said, "Since we last came here in pilgrimage, how many young and generous souls have lost their lives in the effort? How many thousands more have come home physically and psychologically scarred—some for life?"

The annual pilgrimage Mass is usually held the Sunday before the Memorial Day weekend and commemorates those who have died in defense of their country. About 1,600 people attended the liturgy.

Archbishop O'Brien asked the worshippers to pray in thanksgiving for all those currently serving in the military as well as for "past generations of our armed forces who have willingly given their all in so many noble endeavors for justice and peace.


"And as Christians who beg the Lord for peace in this Mass," he added, "we cannot fail to pray as well for the innocent people of Afghanistan and Iraq, persecuted for decades, who continue to bear the heavy burden of war." †

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POPE

continued from page 1

Church in the United States is in great danger.”

“The scandal of the sexual abuse of minors by some priests and the failure of adequate oversight by some bishops has brought with it a more overt expression of the anti-Catholicism which has always marked American culture,” the cardinal said.

Cardinal George also said the Church “is further weakened by her inability to shape a public conversation that would enable people to understand the Gospel and the demands of discipleship.”

“The public conversation in the United States speaks easily of individual rights; [but] it cannot give voice to considerations of the common good” and the existence of objective moral truths that would protect human life from the moment of conception and would defend the family based on marriage between a man and a woman committed to each other for life, the cardinal said.

In previous speeches to U.S. bishops making the visits that are required every five years, the pope focused on a bishop’s obligation to promote holiness in his own life and that of his people.

With the Midwest group, he turned to the bishop’s role of promoting the prophetic mission of the Church, saying there is “an intrinsic relationship between holiness and Christian witness.”

A firm foundation in faith must lead to living a holy life, which in turn must lead to a credible, public witness of the Christian faith and its moral demands, the pope said.

Pope John Paul also said Catholics must “firmly defend the Church as being, in Christ, the authentic minister of the Gospel” and its saving truth.

“An effective proclamation of the



CNS photo from Catholic Press Photo

Pope John Paul II poses with U.S. bishops at the Vatican on May 28. Bishops from the states of Illinois, Indiana and Wisconsin met with the pope for their *ad limina* visits. Seated are Chicago Cardinal Francis E. George, left, and Indianapolis Archbishop Daniel M. Buechlein. Standing from left are Bishops Gerald A. Gettelfinger of Evansville, Ind.; Dale J. Melczek of Gary, Ind.; Wilton D. Gregory of Belleville, Ill.; and Archbishop Timothy M. Dolan of Milwaukee.

Gospel in contemporary Western society,” he said, “will need to confront directly the widespread spirit of agnosticism and relativism which has cast doubt on reason’s ability to know the truth which alone satisfies the human heart’s restless quest for meaning.”

The pope said Catholics must understand that faith is a gift of God and not simply the result of a reasoned deduction that God exists and has a plan for how people should live their lives.

Understanding the gift of faith, he said, “will help to overcome purely subjective approaches” to religious and moral truths and will lead to a deeper appreciation of the Church’s role in “authoritatively proposing” that which is to be believed and practiced.

Pope John Paul encouraged U.S. Catholics to be bolder in their task of sharing the Gospel with others and bringing its

teaching to bear on public life.

He told the bishops they must discover new ways to present the teachings of the Catholic faith persuasively and to “prepare young people especially to dialogue with their contemporaries about the Christian message and its relevance to the building of a more just, humane and peaceful world.”

The pope praised the work of the U.S. bishops’ conference and of individual bishops to bring the light of the Gospel to bear “on controversial social questions such as respect for human life, problems of justice and peace, immigration, the defense of family values and the sanctity of marriage.”

He told them “the profession of the Catholic religion demands of every member of the faithful a consistent witness to the truth of the Gospel and the objective requirements of the moral law.”

Cardinal George told the pope the U.S. bishops were committed to upholding that teaching, but too often when the Church preaches the demands of faith it “is seen as an enemy of personal freedom and a cause of social violence.”

“Americans know that we as a people can be generous, fair-minded and freedom-loving; we are slower to see that we can be arrogant, brutal and eroticized,” he said.

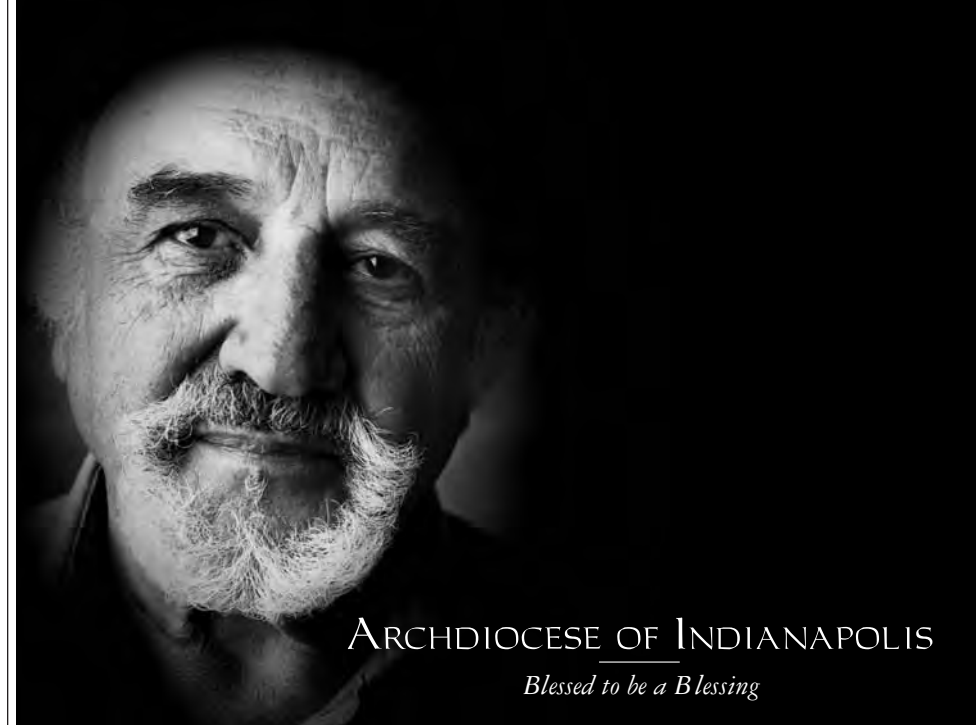
The cardinal said the Church’s public influence is weakened further by internal divisions—from the right and the left—“which paralyze her ability to act forcefully and decisively.”

“The Church is an arena of ideological warfare rather than a way of discipleship shepherded by bishops,” he said.

Cardinal George asked for the pope’s prayers and thanked him for his example of leadership. †

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