



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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

By Sean Gallagher

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

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

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

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

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

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

In concluding his sermon, Archbishop Buechlein called

See EUCHARIST, page 12



Photo by Brandon A. Evans

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

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

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

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

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

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

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

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

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

See AFRICA, page 8



Photo by Sean Gallagher

Above, about 1,000 Catholics fill St. John the Evangelist Church in Indianapolis on June 12 to celebrate the Year of the Eucharist with Archbishop Daniel M. Buechlein.

Left, Archbishop Daniel M. Buechlein blesses the congregation with a monstrance holding the Blessed Sacrament on June 12 at St. John the Evangelist Church for "The Year of the Eucharist: Celebrating the Body of Christ."

Benedictine Sister Mildred Wannemuehler retires at St. Agnes Parish

By Mary Ann Wyand

NASHVILLE—She is often called Sister Agnes.

Benedictine Sister Mildred Wannemuehler relaxed on a porch swing on the deck of the convent at St. Agnes Parish in Nashville on June 8 and laughed about how many times people have addressed her by the parish saint's name during the past 19 years.

"They do call me Sister Agnes until I correct them," she said, smiling. "I tell them, 'No, I'm Sister Mildred at St. Agnes.'"

As the pastoral associate from 1986-98 and parish life coordinator from 1998-2005, Sister Mildred served St. Agnes parishioners, Nashville residents, tourists and low-income families in Brown County with love, compassion

and hospitality rooted in her religious vocation as a Benedictine and first ministry as a teacher.

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

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

St. Agnes parishioners honored Sister

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

Parishioners also established an endowment for "Sister Mildred's Fund" to provide ongoing assistance to the poor.

It's not easy to say goodbye to the people, parish and county that have become so much a part of her life during the past two decades, Sister Mildred said, but now that St. Agnes Parish finally has a new and larger church she believes it is the right time for her to retire and go home to live with her Benedictine sisters.

"I entered the order at Ferdinand, Ind., in 1947," she said. "I made my first vows on June 13, 1949, on the feast of St. Anthony so that's a special day for me [to retire to the monastery]. I'm leaving three days less than 19 years. I came here on June 16, 1986."

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

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

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

Before beginning her ministry at St. Agnes Parish, Sister Mildred served as a middle school and secondary school teacher at Catholic schools in her hometown of Evansville, Ind., then taught mathematics and religion at the former



St. Agnes Parish in Nashville has a new Marian shrine dedicated to Benedictine Sister Mildred Wannemuehler, who retired on June 12 after serving as the pastoral associate and parish life coordinator there for 19 years.

Kelly Green joins *Criterion* staff as advertising account executive

Kelly Green, a member of St. Joseph Parish in Corydon, has joined the staff of *The Criterion* as an advertising account executive.



Kelly Green

She will work mostly from her home in Corydon to sell advertising to businesses, parishes and schools in southern Indiana. Her main focus will be on calling potential advertisers, using her knowledge of Catholics in southern Indiana

to promote hometown advertising from that area.

Green's strong background in

marketing will enable her to reach out to businesses and services located in southern Indiana and northern Kentucky.

She brings more than 15 years of experience in business operations and sales to her new position with *The Criterion*.

Born and raised in Corydon, Green attended the University of Evansville, where she majored in communications.

She served as a property manager and district manager for Camden Development Inc. and Paragon Group in Louisville from 1991-99.

Also in Louisville, Green served as an account executive for Haas Publishing Company, a regional property manager for NTS Development Company and a senior sales representative for Coinmach Laundry Services.

Green and her husband, Larry, have two children. †

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Archdiocesan committee releases parish staffing recommendations

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

By Greg Otolski

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

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

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

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

About 700 pastors, parish life coordinators and parish lay leaders took part in 33 meetings—three meetings in each of the 11 deaneries—from October 2002 to October 2004 to discuss the best way for the archdiocese's 150 parishes to share a declining number of priests in the immediate future.

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

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

Changing the status of a parish church to a chapel means that no regular weekend or weekday Masses would be celebrated at the church. The church would still be maintained and used for special sacramental celebrations such as baptisms, weddings and funerals.

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

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

Following are the parish staffing recommendations:

Terre Haute Deanery

Current (2004): 11 priests are serving the deanery

By 2012: five priests serving the deanery

- From four priests to two priests from the Conventual Franciscans serving

St. Joseph, St. Benedict, Sacred Heart of Jesus and St. Ann parishes

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

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

- Holy Rosary Parish, Seelyville, to become a chapel

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

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

Indianapolis West Deanery

Current (2004): 15 priests are serving the deanery

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

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

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

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

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

Holy Trinity and St. Christopher parishes now share a priest.)

Indianapolis North Deanery

Current (2004): 11 priests are serving the deanery

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

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

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

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

New Albany Deanery

Current (2004): 16 priests are serving the deanery

By 2012: 11 priests serving the deanery

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

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

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

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

See STAFFING, page 7

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July 22, 2005, issue of *The Criterion*

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Deadline

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

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Editorial



Muslims pray in front of the tomb of St. John the Baptist at the Umayyad Mosque in Damascus, Syria. Visiting the mosque in 2001, Pope John Paul II became the first pontiff to step into a Muslim place of worship. He stressed the point that Christians, Muslims and Jews worship the same God of Abraham during his trips to Muslim countries.

Christians vs. Muslims

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

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

According to Reza Aslan, in his book about Islam titled *No god but God*, "What is taking place now in the Muslim world is an internal conflict between Muslims, not an external battle between Islam and the West. The West is merely a bystander—an unwary yet complicit casualty of a rivalry that is raging in Islam over who will write the next chapter in its story."

That sounds good, but it's not particularly comforting when some of those Muslims are convinced that it's their religious obligation to war against non-Muslims, and American non-Muslims in particular.

With the end of the Cold War between communist countries and the West, hostility between Islam and Christianity has returned with a vengeance. It has been fueled by the Iraq war and unanticipated events such as that *Newsweek* report. Most Muslims are convinced that our war is against Islam. Not that the hostility was ever absent. Saudi Arabia has long forbidden any religious practice except Islam.

It's not just coincidental that events of the past few years have spawned a rash of new books about the Crusades. They include *The First Crusade: A New History* by Thomas Asbridge; *The Fourth Crusade and the Sack of Constantinople* by Johnathan Phillips; *Fighting for Christendom: Holy War*

and *the Crusades* by Christopher Tyerman; and two books by Thomas F. Madden, *The New Concise History of the Crusades* and *The Crusades: An Illustrated History*. (Madden's books are the best.)

The late Pope John Paul II understood the dangers of Christian-Muslim animosity and did his best to soften it. He traveled extensively to Muslim countries and wrote approvingly of devout Muslims' religious practices. In *Crossing the Threshold of Hope*, for example, he quoted the Vatican II document *Nostra Aetate*: "The Church has a high regard for the Muslims, who worship one God, living and subsistent, merciful and omnipotent, the Creator of heaven and earth."

He met with moderate Muslim leaders and evidence of the high regard in which they held him was the large number of Muslims who attended his funeral.

At the meetings prior to the conclave that elected Cardinal Joseph Ratzinger Pope Benedict XVI, the cardinals identified both the secularization of Europe and the rise of Islam in Europe as serious problems. Even before that, Cardinal Ratzinger had spoken out against the inclusion of Turkey as part of the European Union because of its Islamic roots.

After his election, Pope Benedict met with Muslim leaders and expressed his hope "for the growth of dialogue between Muslims and Christians, both at the local and international level."

Largely because of Europe's secularization, but also because of its low birth rate that has required it to admit hundreds of thousands of Muslim immigrants to fill necessary jobs, Muslims appear to be slowly taking over Europe. France, England, Italy and Germany have all experienced a huge increase in the number of Muslims, and there's no indication that that situation will change.

It's no secret that this is a matter of serious concern to Vatican officials and, frankly, they aren't sure what to do about it. Pope Benedict will continue to reach out to moderate Muslims as Pope John Paul did. But, as Reza Aslan said in *No god but God*, it's too early to know who will win what he calls a civil war within Islam—moderates or extremists.

— John F. Fink

Parish Diary/Fr. Peter J. Daly

Celebrating the Year of the Eucharist

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



The Eucharist is at the heart of Catholic spirituality.

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

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

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

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

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

At the entrance to the church, we have a banner proclaiming the "Year of the Eucharist" made by two women in our parish who are great seamstresses.

At Christmas, we gave out 500 copies of Pope John Paul II's letter proclaiming this year and meditating on

the role of the Eucharist in our Church.

Each Sunday, we entrust a different family with a "traveling chalice" to carry to their home. They are supposed to put it in a prominent place where they eat their evening meal (but not on top of the television set). Each night for a week they pray for more vocations to the priesthood, religious life and lay ministry. This is to make a connection between our eucharistic worship and the priesthood. If there is no one to celebrate the Eucharist, there will be no eucharistic Church. The families seem to like coming forward, and it makes the work of vocations a family matter.

For several years now, we have had eucharistic adoration three days per week. This past year, we began Lent with a week of perpetual adoration. More than 370 parishioners came to the church to pray in the first week of Lent. I think that will be an enormous source of grace and blessing to us.

This month, we had a Corpus Christi procession. We have the parade permit to go around the center of our little town, past the courthouse and post office and bank and shopping center. This procession does, metaphorically, what each one of us should do each Sunday. It takes the presence of Christ that we have received in the Eucharist out into our secular world. It makes the whole world a sanctuary, a holy place.

In the bulletin each week, we print quotes from the pope or Church fathers on the importance of the Eucharist.

Each of these things is only a step, a way of renewing our devotion to the presence of the Lord, a way of calling our spiritual life back to the basics. The pope, even in his infirmity, has reminded us who stands at the heart of things: Christ.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

Letters to the Editor

Thanks to archbishop and two other Criterion writers

Much heartfelt thanks to Archbishop Daniel M. Buechlein for his May 27 column titled "Jesus Christ is the Truth, not a fleeting philosophy." And, also, thanks to Father John Catoir for his June 3 article contrasting the Christian versus the secular view of human rights, and finally to Daniel Conway for his editorial in the same issue on "The spirituality of letting go."

I praise God for three such eloquent and reasoned articles contrasting our current decaying culture with a Christian worldview. Such wisdom and conviction can only be the product of living close to the Spirit of God, and I thank God for giving his Church here in Indianapolis such leadership.

May He continue to bless and protect you!

Leslie Byrnes, Indianapolis

We need more conservative judges

The next three years is crucial to our nation. Our elected officials are in the process of filling vacancies in the federal courts.

It has been the court system that has chosen the direction we have been going as a society and a nation. The courts, not our elected officials, made it legal for a

woman to kill her unborn baby. The courts made it illegal to pray in school. The courts made it legal to burn the American flag that our military fought and died for. It's the courts that called all manner of vulgarity and profanity on television and radio free speech. It's the courts that ignore personal responsibility, presenting huge awards to people who sue others for the stupid mistakes they themselves make. It is through the courts that the gay community seeks to make same-sex marriage legal. It is through the courts that the Hemlock Society seeks to make assisted suicide legal.

When a person or group of people want to get something legalized or banned that they know the average American wouldn't accept, like euthanasia or cloning of human beings, they discovered with *Roe vs. Wade* that it was best to go through the courts. Unlike politicians, many judges are appointed for life and are answerable to no one. According to our Constitution, they are not to make laws, only to interpret them. Since there is no one but them to determine when they cross the line between interpreting and legislating law, they have been legislating from the bench.

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

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

Sandra Dudley, Sunman

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Simon Bruté gives up a promising medical career for priesthood

At age 20, the future founding bishop of the Catholic Church in Indiana moved from Rennes, the capital of Brittany, to Paris. It was a great change for Simon Bruté as he pursued his medical career. His mother had hopes that her son would become a great, indeed a famous, surgeon. If that were to happen, Simon had to attend the best medical school in France.

Madame Bruté was well aware that Paris had been the center of revolutionary frenzy. Also aware that the great city was a center of licentiousness, she wrote out in characteristic fashion a set of rules that Simon was to observe. Along with instruction for maintaining good health, Simon was advised not to become too involved in social affairs and not to fall in among bad company. He was dissuaded from attending the theater.

On the positive side, she encouraged her son to practice his religious duties, to find a confessor, and to read the Bible and the works of St. Francis de Sales. As for medical studies, a few subjects thoroughly mastered were better than many pursued superficially.

In its day, the College of Medicine in Paris was considered the finest in the world. At least four of Bruté's professors would find a permanent place in medical history for contributions to the humane treatment of the insane, in the field of chemistry, in the study of anatomy, and in

the field of surgery. Madame Bruté's concern for Simon's spiritual and religious values was well-placed. In the post-Revolution era, it was not uncommon for professors to consider it incumbent upon them as scientists and philosophers to disparage religion and the "superstitions" of the Catholic faith. Many of the young intelligent medical students readily mirrored the mind of some of their faculty members.

The cynicism and religious skepticism, however, was not embraced by all the medical students. Simon Bruté and some of his classmates formed a religious sodality and found a priest-moderator to assist them. Later Simon would write that the preservation of his faith in Paris could be credited to the influence of this priest-moderator and his association with like-minded peers.

He and his peers chose topics for their written theses that gave them the opportunity to affirm their Catholic faith. Apparently, this controversy in the medical school caught the attention of the First Consul of France, Napoleon Bonaparte. His motives are not clear, but he is reported to have instructed the professors of the medical college to adhere strictly to the topics of their curriculum and to avoid criticism of religion.

During this period of medical studies, Simon's characteristic concern for a colleague who was unfairly imprisoned for

tending the medical needs of an alleged conspirator led him to intercede for his friend's pardon. His intervention caught the attention of Napoleon Bonaparte. Simon was also credited with finding a group of disguised priests to be available to provide absolution at the scaffold for a Catholic prisoner condemned to the guillotine.

Simon emerged as a brilliant medical student. In 1802, just before he graduated, he won the coveted Corvisart Prize, awarded to the most outstanding medical student. The competition was open to all 1,100 students of the medical college and the winner was determined through a process of written and oral examinations. The prize guaranteed Simon Bruté a successful career as a physician in France. In fact, although he did not seek it, after his first internship, Simon was appointed physician to the First Dispensary, the major medical center in Paris. The appointment had the fingerprints of Napoleon Bonaparte on it. It seemed that it would only be a matter of time before he would win a position on the faculty of the college of medicine.

Simon Bruté, however, refused the

government appointment. His mother was stunned. To everyone's astonishment, Simon had decided that he wanted to enter the priesthood. He had persevered in his studies, and did so with honor and distinction. As a gesture of gratitude, he sent the Corvisart Prize to his first teacher and mentor in Rennes, Dr. Duval.

Madame Bruté had no idea that her son had been discerning a vocation to the priesthood. Eventually, he would try to convince her that if it was noble to become a doctor who cured illness of the body, it was even nobler to cure the illnesses of the soul. His mother was not convinced and vehemently opposed his decision to become a priest.

She had wisely counseled him to take measures to protect and nurture his Catholic faith in the culture of Paris after the French Revolution. She had worried about the anti-religious environment, not realizing that perhaps her own strong influence would unwittingly lead her son to pursue studies for the priesthood.

Next week: Despite his mother's disapproval, Simon Bruté enters a seminary and studies to become a priest. †

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.

Simon Bruté renuncia a una carrera prometedora en medicina por el sacerdocio

A los 20 años, el futuro obispo fundador de la iglesia católica en Indiana se muda de Rennes, la capital de Brittany, a París. Este fue un gran cambio para Simon ya que emprendió su carrera de medicina. Su madre tenía la esperanza de que su hijo se convirtiera en un cirujano extraordinario y en efecto, famoso. Para que eso sucediera, Simon tenía que asistir a la mejor escuela de medicina en Francia.

La señora Bruté estaba muy consciente de que París había sido el centro del frenesí revolucionario. Consciente también de que la gran ciudad era un foco de vida licenciosa, escribió de forma característica, un conjunto de reglas que Simon debía respetar. Además de las instrucciones relativas a mantener una buena salud, se le advirtió a Simon que no se involucrara demasiado en asuntos sociales y que no se dejara llevar por malas compañías. Se le disuadió de que asistiera al teatro.

Desde el punto de vista positivo, alentó a su hijo a que practicara sus deberes religiosos, que buscara un confesor y que leyera la Biblia y las obras de San Francisco de Sales. En cuanto a los estudios de medicina, era mejor dominar a la perfección pocas materias que estudiar varias superficialmente.

En su época, el Colegio de Medicina en París era considerado el más prestigioso del mundo. Al menos cuatro de los profesores de Bruté obtuvieron un lugar permanente en la historia de la medicina gracias a sus aportes al tratamiento humano de los enfermos mentales, en el campo de la química, en el estudio de la anatomía y en el campo

de la cirugía. La preocupación de la señora Bruté por los valores espirituales y religiosos de Simon estaban bien fundados. En la época post-revolucionaria, no era extraño que los profesores consideraran que les correspondía a ellos como científicos y filósofos despreciar la religión y las "supersticiones" de la fe católica. Muchos de los jóvenes e inteligentes estudiantes de medicina reflejaban con facilidad la mentalidad de algunos de los miembros del profesorado.

Sin embargo, no todos los estudiantes se acogieron al cinismo y al escepticismo religioso. Simon Bruté y algunos de sus compañeros de clase formaron una cofradía religiosa y encontraron un sacerdote-moderador para que los asistiera. Más adelante Simon escribió que la preservación de su fe en París podría acreditarse a la influencia de este sacerdote-moderador y a su vinculación con aquellos que compartían su misma mentalidad.

Él y sus compañeros eligieron temas para sus tesis que les dieran la oportunidad de reafirmar su fe católica. Aparentemente esta controversia en la escuela de medicina atrajo la atención del Primer Cónsul de Francia, Napoleón Bonaparte. No están claros los motivos, pero se rumora que dio instrucciones a los profesores de la escuela de medicina de que se adhieran estrictamente a los temas contenidos en el plan de estudios y que evitaran las críticas a la religión.

Durante este período de estudios médicos, la preocupación característica de Simon por un colega que había sido encarcelado injustamente por atender a un pre-

sunto conspirador, lo llevó a interceder por el perdón de su amigo. Su intervención atrajo la atención de Napoleón Bonaparte. También se le atribuye a Simon el hallazgo de un grupo de sacerdotes disfrazados para que estuvieran disponibles para brindar la absolución en el cadalso a un prisionero católico, condenado a la guillotina.

Simon sobresalió como un estudiante de medicina brillante. En 1802, justo antes de su graduación, ganó el codiciado premio Corvisart, otorgado al estudiante de medicina más destacado. La competencia estaba abierta para los 1,100 estudiantes del colegio de medicina y se determinaba al ganador a través de un proceso de exámenes orales y escritos. El premio le aseguró a Simon Bruté una carrera exitosa como médico en Francia. De hecho, a pesar de no haberlo intentado, después de su primera pasantía, se le nombró médico del Primer Dispensario, el principal centro médico de París. El nombramiento tenía las huellas digitales de Napoleón Bonaparte. Parecía que sería sólo cuestión de tiempo para que obtuviera un cargo en el cuerpo de profesores del colegio de medicina.

Sin embargo, Simon Bruté no aceptó el nombramiento gubernamental. Su madre estaba atónita. Para el asombro de todos, Simon había decidido que quería dedicarse al sacerdocio. Había perseverado en sus

estudios y lo había hecho con honores y distinciones. Como un gesto de agradecimiento, le envió el premio Corvisart a su primer maestro y mentor en Rennes, el Dr. Duval.

La señora Bruté no tenía idea de que su hijo había estado considerando la vocación al sacerdocio. Posteriormente trataría de convencerla de que, si convertirse en doctor para curar las enfermedades del cuerpo era un oficio noble, lo era aun más curar las enfermedades del alma. Su madre no estaba convencida y se opuso vehementemente a su decisión de convertirse en sacerdote.

Le había aconsejado sabiamente que tomara medidas para proteger y alimentar su fe católica en medio de la cultura parisina después de la Revolución Francesa. Se había preocupado por los movimientos antirreligiosos, sin darse cuenta de que tal vez su propia enérgica influencia inconscientemente llevaría a su hijo a estudiar para el sacerdocio.

La próxima semana: A pesar de no contar con la aprobación de su madre, Simon Bruté ingresa al seminario y estudia para ser sacerdote. †

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.

STAFFING

continued from page 3

- From two priests to one priest serving St. Mary-of-the-Knobs Parish, Floyds Knobs; St. John the Baptist Parish, Starlight; and St. Mary Parish, Navilleton OR

- One priest serving St. Francis Xavier Parish, Henryville; St. Patrick Parish, Salem; Church of the American Martyrs, Scottsburg (both in the Seymour Deanery); St. Michael Parish, Charlestown; St. Joseph Parish, St. Joseph Hill; and St. Paul Parish, Sellersburg

Seymour Deanery

Current (2004): eight priests are serving the deanery

By 2012: seven priests serving the deanery

- From two priests to one priest serving St. Rose of Lima Parish, Franklin, and Holy Trinity Parish, Edinburgh, without weekend assistance

OR

- From two priests to one priest serving St. Anne Parish, Jennings County; St. Joseph Parish, Jennings County; and St. Mary Parish, North Vernon (Jennings County)

OR

- From two priests to one priest serving Church of the American Martyrs, Scottsburg; St. Patrick Parish, Salem; and St. Francis Xavier Parish, Henryville (New Albany Deanery)

The strategic planning committee report continues the work begun in 1989 when a Future Parish Staffing Committee of the Priests' Personnel Board was appointed by the late Indianapolis Archbishop Edward T. O'Meara. The committee's report in March 1992 outlined a similar set of recommendations. The recommendations in the 1992



report have, for the most part, been implemented as circumstances unfolded in the dozen years since the report was compiled.

However, not every recommendation in the 1992 report was implemented. In certain instances, projections made or

circumstances assumed in 1992 did not, in fact, turn out to be accurate or relevant at a later date. †

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S. Olga Wittekind
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AFRICA

continued from page 1

financial institutions, which requires the agreement of the Group of Seven, the G-8 countries minus Russia.

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

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

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

Elsewhere, the world's music fans are the target audience for five concerts to be held on July 2, when headliners will perform as part of a campaign to raise awareness about global poverty and put "political heat" on the G-8 leaders. The concerts, known as Live 8, will be broadcast

worldwide.

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

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

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

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

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

"These are avoidable catastrophes."

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

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

"The G-8 leaders have it within their power to alter history," said Geldof's statement on the www.live8live.com website. "They will only have the will to do so if tens of thousands of people show them that enough is enough."

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

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

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

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

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

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

(More information about debt relief campaigns is available at these websites: Live 8 concerts, www.live8live.com; Catholic Campaign Against Global Poverty, www.usccb.org/sdwp/globalpoverty/; One Campaign, www.one.org; and Make Poverty History, www.makepovertyhistory.ca.) †



CNS photo from Reuters



Irish musician and producer Bob Geldof speaks at a news conference held to release a Commission for Africa report in London on June 9. Geldof announced he is giving two free concerts as a follow-up to the Live Aid concerts he organized in 1985.

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Parishes are called to bring Christ's love to the world

By Leisa Anslinger

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

Sharing a vision guides what we do and why.

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

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

But being such a community doesn't just happen. It takes careful planning to identify the ways that a local parish community will live the Gospel challenge: How does Christ call "us" to be his witnesses in "this" time and in "this" place?

Where does a plan begin? Where might it lead?

Begin "at home."

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

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

Listen!

I always have found it wonderful that

St. Benedict began his rule for living together with the word "listen."

St. Benedict's rule explains: "Listen, my child, to the words of one who loves you." That rule could inspire more than monastic communities or individuals connected to them. What would be possible if, in our parish communities, we learned to listen carefully to one another and to the world beyond us? How might such listening help us to focus our plan in important ways?

This listening can take many forms. Through special meetings and in groups that already exist, parishioners can offer their needs, concerns, dreams and hopes. The pastor, pastoral council and parish leaders then use what they hear, along with reflections on Scripture and key sections of Church documents, to develop a plan that can guide the community effectively.

What results from active listening and discernment will be different for each parish community.

Ten years ago, a new pastor arrived at our parish. After his first year with us, he asked the pastoral council and parish leaders to participate in a parish long-range planning process. Following preliminary discussions in pastoral council and commission meetings, leaders met with a facilitator on two evenings.

During the first evening, dreams were expressed through small-group discussion, and those dreams were shared with the whole group. At the end of the evening, participants were encouraged to reflect on what had emerged from the discussion, to think about anything that might have been overlooked and to pray, asking the Holy Spirit to guide the discernment period that would follow.

Pastoral plan prioritizes faith

By David Gibson

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

Pastoral planning allows members of the community to express their needs and hopes. Through pastoral planning, parishes and their people clarify priorities, put new programs into effect and

revitalize, replace or reaffirm old programs.

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

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

(David Gibson edits Faith Alive!) †



Through special meetings and in groups that already exist, parishioners can offer their needs, concerns, dreams and hopes. What results from active listening and discernment will be different for each parish community.

At the next meeting, the leaders were invited to offer additional thoughts. Then the group prioritized the dreams, putting them into categories of three-to-five year, five-to-seven year and five-to-10 year goals. The goals ranged from large undertakings—including our church building's renovation and the addition of faith-formation space for adults—to ministerial goals, such as increasing outreach to the poor and providing more vibrant youth ministry.

Over the next seven years, the plan helped us stay focused on the goals that had been identified, and much was accomplished in our parish.

We increased our ministries within the parish to include Helping Hands, a group that provides meals and transportation when families experience death or a crisis.

Liturgical ministers now participate in annual renewal and formation.

Small faith-sharing groups have been given a boost through expanded attention by parish leaders.

And those interested in the Catholic faith are invited into a year-round process of discernment, supported by parishioners who receive special formation for this religious education ministry.

A parish nurse became part of the staff, empowering parishioners in the health professions to provide many ministries for the sick, elderly and homebound.

We began a twinning relationship with a community in Nicaragua.

Adult and family faith formation programs are now regularly available.

And yes, we did renovate the church, build adult faith-formation space and renovate the school.

By the seventh year, all the plan's goals had been addressed so a new planning process was begun. This time, parishioners were invited to put their dreams in writing, focus groups were formed so that people could share their thoughts verbally, commissions proposed areas to concentrate on and more parishioners met to finalize the new plan.

Twelve goals for the next five years were discerned, with the new plan building upon the preceding one's results.

The new plan is a vision for a community built upon living discipleship, serving one another and the world.

(Leisa Anslinger is pastoral associate for faith formation at Immaculate Heart of Mary Parish in Cincinnati, Ohio.) †

Discussion Point

Council discerns parish needs

This Week's Question

What concerns and needs does your parish pastoral council address?

"We have a 10-member body that addresses the financial, educational, social justice, community, liturgy and other parish concerns. We update the website and put an insert in the bulletin four times a year to update the parish on what the council is doing." (Bob Murphy, Billings, Mont.)

"We have a number of ministries, and the person in charge of each is on the [parish] council. When we meet once a month, each ministry reports what it has achieved and what it needs so that, as a council, we can help meet those needs." (Hilbert D. Stanley, Baltimore, Md.)

"Our thinking is that council membership is a

ministry. We even come to conclusions by consensus, not by votes. Our biggest need is to unify the Anglo and Hispanic communities within the Church and to follow the diocesan pastoral plan." (Deacon Craig La Gier, Elko, Nev.)

"Because we have a very culturally diverse parish, our council was chosen by the pastor to get a balanced group. With limited financial resources and diverse ethnic communities, we simply try to help the pastor guide the parish." (Ted Naff, Seattle, Wash.)

Lend Us Your Voice

An upcoming edition asks: Is interreligious understanding—e.g. Christian-Muslim and Christian-Buddhist—urgent? Why?

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



CNS photo Nancy Wiehlic

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Mission of the Twelve

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

Let me interrupt this series about Jesus in the Gospels to say something about the Apostles, although they're usually referred to as "the Twelve." I'm doing that because Matthew devotes an entire chapter to the instructions Jesus gave to the Twelve before he sent them ("apostle" means one who is sent) around Galilee. I hope you'll read that chapter.

Seven columns back, I wrote about the calling of the Twelve. Since then, though, they haven't done much. They have been with Jesus and observed him, and Jesus explained the meaning of the parables to them, but that's about all. We have to imagine, though, that Jesus was preparing them for their role in his Church.

Now Matthew and Luke tell us that Jesus sent the Twelve, traveling two-by-



two, around Galilee. It appears that he wanted them to get their feet wet, so to speak. He wanted to test them. For now, he told them to go only to the Jews, not to pagan territory or to Samaria. They weren't to take food or money with them, and only the clothes on their backs.

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

But what did they preach? At this stage in their development, they didn't know that Jesus was God. They weren't even certain that he was the Messiah; Peter's assertion that he was came much later. Even after Peter's declaration, Jesus told them not to tell anyone that he was the Christ.

They were told to proclaim, "The kingdom of heaven is at hand." But did they understand what Jesus meant by the king-

dom? The Gospels indicate that they were not quick learners, to put it mildly. Well after this mission, they would still be arguing about which of them would be the greatest in the kingdom, and even just before the Ascension they asked, "Lord, are you at this time going to restore the kingdom to Israel?" (Acts 1:6).

They were told that, if they were not received, to shake the dust from their feet outside that house or town. This is what Jews did when they left pagan territory. (The word for shaking off, by the way, is *intifada*, what the modern Palestinians are trying to do to the Israelis.)

And what was Jesus doing while the Twelve were on their mission? Perhaps this is when he went back to Nazareth, a visit that ended with the Nazarenes trying to kill him. Surely the Twelve were not with him on that trip or the Nazarenes would not have been able to try to hurl him off a cliff.

In the end, we have to feel disappointed that we don't know any details about this mission of the Twelve. †

Cornucopia/Cynthia Dewes

Will the real dad please stand up?

Dads seem to get short shrift, don't they? They are the villains of middle-aged divorce, the clueless characters in sitcoms, the usual suspects in the perpetration of abuse in families. At least, that seems to be the impression we get from TV and the news.



Whatever happened to the caring patriarchal figure of yesteryear? You know, the Victorian dad who earned respect from his wife, his kids, his neighbors and servants? The William Powell character in *Life with Father*, always wise and in charge.

It seems that this kind of dad went out with a lot of other authority figures in the 1960s. Suddenly, his opinions and values were questionable. His reign as leader, mentor, inspirer ended and he was just another failed human being. Besides that, he didn't fit many feminists' notion of what the male ideal should be, considering that he didn't even know he was supposed to have a "feminine side."

But, wait. Like many of the old verities, the value of dad still exists. He may

be glued to a laptop now, or wear an earring or belong to a fitness club, but he's still the same old dad we've always loved.

Dads are generally larger and stronger than moms and kids so they still have the physical presence that demands some respect. They're invaluable for opening tight jar lids or intimidating pushy technogeeks trying to sell something expensive to teenage sons. Also, judging by the dads I've known, they seem to be able to drive long distances without the need for potty breaks or lowering the kids' music.

Often, dads can unravel computer commands for the rest of us, diagnose the car's latest idiosyncrasy, or explain, for the umpteenth time, why airplanes stay up in the air. If they don't cook, they're grateful for the food put in front of them and, if they do cook, they're grateful when everyone stays out of their kitchen. In fact, the entire family is grateful.

Real dads are good for helping with math and chemistry homework, and sometimes even language problems. They're willing to play catch for hours, set up basketball hoops, wax skis and do whatever a child's sport requires. They coach Little League and CYO sports, and help with confirmation and Boy/Girl Scout projects.

Dads are dads because of moms, and therefore, being good to moms is one of their chief responsibilities. They tell her she's pretty and smart, and that she cooks like a gourmet. They're equally considerate to the mom who bore them and to the mom they married, not to mention all the mom-substitutes, such as aunts, teachers, kindly neighbors and the like.

Not only are real dads busy on the home front, they also work to help support their family. They educate themselves, find something they're good at and enjoy then do the best job possible. They participate in church activities and take citizenship seriously. They set good examples for their kids, showing their boys how to be men and their girls the kind of man to look for as a husband.

Father Theodore Hesburgh, the president emeritus of the University of Notre Dame, once said that the best thing a man can do for his kids is to love their mother. In the end, that's what real dads do best. Take my word for it, everything else will follow.

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

Faithful Lines/Shirley Vogler Meister

The ongoing struggle between war and peace

This spring, Paul and I drove through Fort Riley, Kan., where we viewed a



water tower painted with "America's Warfighting Center." My stomach did a flip-flop. I wondered why that couldn't instead read "America's Peacekeeping Center."

Recently, I found better information about Fort Riley on the Internet, which states "Fort Riley, America's Warfighting Center, is known for its excellent training, abundant recreational opportunities, rich history and tremendous relations with surrounding communities..." (Readers can learn more by logging onto www.riley.army.mil/).

Since first struggling with the "warfighting center" idea, I have prayed and grown beyond my initial knee-jerk reaction. I've also meditated on the differences and similarities between words like "peace" and "war" or "love" and "hate." Depending upon motives and choices,

there is only a fine line between them even though they seem to be direct opposites.

Then, on Memorial Day, when our nation honored Americans lost in war efforts, I read statistics in an *Indianapolis Star* editorial giving the numbers of dead patriots since the Revolutionary War.

"Behind those numbers were individuals with hopes and dreams cut short, families and friends in mourning," the editorial added.

I once wrote a column for *The Criterion* that said the same thing. Most of us realize that those deaths included fathers, sons, grandfathers, grandsons, uncles, brothers, nephews—even priests and ministers who were chaplains. The same applies to enemy forces. (I especially mention men here because Father's Day is upon us, not to slight women who have also died in service to our country.)

After reading the *Star* editorial, I found on the next page a "My View" column: "War forces us to make choices about love" by Gregory S. Clapper, a professor of religion and philosophy at the University of Indianapolis and also a Lieutenant Colonel and chaplain with the

Indiana Air National Guard. Clapper clarifies the difficult decisions that servicemen and women face in war.

During recent deployment, Chaplain Clapper was at Landstuhl Hospital in Germany leading a psychiatric ward wellness group. When a soldier noted how it is impossible to be a Christian in war, some in the group agreed and some disagreed. Clapper counseled them wisely. His also shares in his column a profound moment of truth he experienced at a German cemetery.

Lt. Col. Gregory Clapper's thoughts are so powerful and important that I cannot summarize them well enough to share here. Instead, I contacted the author for permission to share photocopies of his column with *Criterion* readers who ask for his May 30 "My View" from *The Indianapolis Star*. Requests can be made by sending a self-addressed, stamped envelope to me at 5948 Hillside, W. Dr., Indianapolis, IN 46220.

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

Seeking Life/Moises Sandoval

There is always time for peace

My uncle Herman let it be known earlier this year that he wanted a party for his 92nd birthday, intimating it could be his last. He asked that I be invited and inquired several times if I was coming.



That perplexed me because we often found ourselves at odds going back several decades over

property rights. One time, brandishing a gun, he forced my cousin José Perea and me to stop surveying land deeded to Perea by his grandfather but claimed by my uncle as his.

I mulled over the invitation but, at length, decided to make the 2,000-mile trip. With Ecclesiastes (Eccl 3:1-8) I felt this was the "time to heal ... the time to embrace ..., the time to laugh ... the time to dance"—in sum, "the time to make peace." That seemed to be my uncle's attitude, too. He wanted everyone there: sons, daughters and other relatives, especially those with whom there had been difficulties.

The celebration began with a special blessing after Mass at Our Lady of Sorrows Parish in Las Vegas, N.M., everyone then gathering in a banquet room in cousin Charlie's restaurant for a sumptuous meal, music and dancing. Guests came from the surrounding area, from Albuquerque 120 miles away and even from Denver—daughters, nephews, nieces and granddaughters, great-grandchildren, a grandniece and a sister-in-law. Only one of his five daughters, injured in an auto accident the day before, was absent. But the five sons stayed away, aggrieved about their inheritance, claiming their sisters had been favored.

Since biblical times, as Scripture demonstrates, the deepest, most intractable conflicts afflict families as much or more than nations. In my own neighborhood, I see hurts that will not be assuaged, misunderstandings that cannot be reconciled. A couple has not seen their daughter for decades, never met their only grandchild. A widow with only one son, who lives seven miles away, heard from him only once in four years—when he needed money. In our immediate family, a son and daughter harbor grievances against each other that they can't reconcile.

We can let go of the hurts inflicted by strangers more easily than those inflicted by those nearest and dearest to us. Difficult indeed is following Christ's command, "First be reconciled to your brother, and then come and offer your gift" (Mt 5:24).

Uncle Herman and Aunt Simona masked their disappointment well. With my brother Arsenio accompanying on his mandolin, my uncle sang his favorite Spanish songs and, with amazing grace, danced with five or six of his granddaughters, nieces and Aunt Simona. Despite the sons' absence, it was a time to embrace, to laugh and to dance.

For me, the healing began in 2003 when, after avoiding him for years, I went to see him. He said he often prayed for me. He showed me several rosaries and was especially proud of one my sister gave him. Somehow, I had never thought of him as particularly religious.

I visited him again after his birthday. He urged me to help restore the nearby rustic chapel of San Isidro, where our families worshipped. A World War II veteran, he worries his children will bury him in the soldiers' cemetery in Santa Fe., N.M. He prefers the one at San Isidro, where his father and other relatives lie. He draws solace thinking he would be with them, ready to rise together one day.

The family may be our cross. It is also a magnet pulling us together, even in the cemetery.

(Moises Sandoval is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, June 19, 2005

- Jeremiah 20:10-13
- Romans 5:12-15
- Matthew 10:26-33

The prophecy of Jeremiah supplies this weekend's liturgy with its first biblical reading.



As did the other prophets, Jeremiah met opposition and rejection. Jeremiah predicted that difficult times awaited God's people. The people deeply resented these predictions and angrily rose against Jeremiah.

In this weekend's reading, the prophet quotes the threats and murmurs of those who are standing against him. The language is eloquent and very descriptive of the situation. It is easy to sense the tension—and even treachery—in the situation. Jeremiah says that persons who were once his friends are allied against him.

Nevertheless, the prophet insists in the reading, the persecutors will stumble and their plots will fail. God will protect Jeremiah, proclaims the prophet. God will protect the righteous and the just.

Jeremiah declares that he has no reason for fear. He sings of the greatness of God.

The second reading is from Paul's Letter to the Romans.

This passage is very unique. The first verse represents one of the rare occasions when the Church, through its Magisterium, has definitively exegeted a biblical text.

Adam was the father of Original Sin. Jesus is the Redeemer. Until the Redemption achieved by the Lord Jesus, doom was the only option for humanity. Through Adam, humankind had turned against God. Through Jesus, the lamb of Calvary, humankind returned to God.

St. Matthew's Gospel furnishes the last reading.

In reading, and in seeking to understand the Gospels, it is important always to remember that the four Gospels were not written at the time of Jesus. They are in no way the daily journal of the Lord's activity and preaching.

Instead, they all are the written compilation of memories of those who knew Jesus or of the stories about Jesus that had been collected and handed from one generation to the next.

Matthew's Gospel, for example, was composed several generations after Jesus. By the time it was composed, Christianity was developing in its stages. Already, it was very evident that Christianity stood

utterly opposite to the prevailing culture of the Roman Empire. Indeed, this situation of opposition would soon erupt into outright hostility.

In this atmosphere, it was easy for the evangelist to recall warnings, or consoling words, spoken years earlier by the Lord to give guidance or encouragement to the believers alive 40 years or so after the public life of Jesus.

This reading is in this category of writing. In it, Jesus bluntly tells the Apostles that difficulties, even great difficulties, await them. Nevertheless, they should not fear because God will protect them.

Reflection

On the eve of the conclave that resulted in his election as Pope Benedict XVI, Cardinal Joseph Ratzinger preached the homily at the Mass celebrated by all the cardinals in St. Peter's Basilica. Many regarded his homily as an especially perceptive and frank assessment of the modern world.

He minced no words in telling the cardinals—and millions of people worldwide who were watching on television—that the culture that drives much of the world today is hostile to the Christian Gospel. Rejecting God, it has only death and hopelessness to offer.

For most Americans, life is comfortable. Everything may not seem to be ideal, but most Catholics, indeed most people, think that the culture in which we live is not essentially evil.

We must remember that it is not good. The only standard cannot be tyranny or dire want, circumstances unfamiliar to almost all Americans. The standard must be the example of Christ and evidence of virtues exhibited in this example.

We are materialistic as a people, unmerciful all too often, and self-centered. As Christians, these faults confront us. However, with God, we—and our beliefs—will prevail. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible 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 critterion@archindy.org. †

Daily Readings

Monday, June 20

Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 21

Aloysius Gonzaga, religious
Genesis 13:2, 5-18
Psalm 15:2-5
Matthew 7:6, 12-14

Wednesday, June 22

Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 23

Genesis 16:1-12, 15-16
or Genesis 16:6b-12, 15-16
Psalm 106:1-5
Matthew 7:21-29

Vigil Mass of the Nativity of John the Baptist
Jeremiah 1:4-10
Psalm 71:1-4a, 5-6b, 15ab, 17
1 Peter 1:8-12
Luke 1:5-17

Friday, June 24

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

Saturday, June 25

Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, June 26

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

Question Corner/Fr. John Dietzen

Websites list socially responsible investments

QA missionary priest who visited our parish a few weeks ago told us that it is important in our global economy to choose carefully the investments that we make as individuals or as parishes. Some investments, he said, can really help the poor around the world, but others only add to the problems.



However, he gave no specific examples. How can we, or our diocese and other institutions, learn where our money will do the most good or at least will not do more harm? (Maryland)

A Since the last time I received such a question several years ago, the sources for the facts you desire have multiplied many times. So you're not alone in your prudent care.

Increasing numbers of Catholic and other religious denominations are drifting to funds that address their concerns about working with low-income regions of the world, avoiding war-related industries and products exploiting child labor, supporting small business initiatives in impoverished countries, providing affordable medicines and health care where these are not available, and similar efforts.

Before going further, let me note that some serious research and study will be essential for anyone desiring to choose good investments that reflect these Christian and human values. All I can do is point to a few directions for information that might aid your search.

One that has proven helpful is the Pax World Mutual Funds, accessed online at www.paxworld.com. Established in the aftermath of the Vietnam War, Pax World has several "socially responsible" funds with low initial investments.

For several decades, the Interfaith Center on Corporate Responsibility has taken a leading role in value-conscious investing. An association of more than 275 religious institutions, major

denominations, economic development funds and similar groups, its present portfolio value is about \$110 billion. Their website is www.iccr.org.

Another development bank is Oikocredit, which is accessed online at www.oikocredit.org. It was established 30 years ago by the World Council of Churches, but is now broadly ecumenical. Its focus on "micro-credit" lending groups around the world and its work to help impoverished women become more self-sustaining are two factors that have helped gain wide participation.

The Society of Catholic Medical Missionaries (Medical Mission Sisters) is among many major Catholic participants in Oikocredit, as are other religious orders and Catholic bishops in North America, Europe and Africa.

Most of these websites will lead you to others, especially if you reach them through a Google search.

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

A During the Roman persecutions of early Christians, the question was hotly debated about whether baptisms and confirmations (and other sacraments) conferred by priests and bishops who abandoned their faith were valid. Could they "give" to others a faith that they themselves did not have?

The response of the Church, arrived at over time and particularly through the teachings of St. Augustine, was that sacraments are from Christ and through Christ. The sacraments, and what they confer, including the Eucharist, are Christ's to give, not the minister's.

That has remained the position of the Church through the centuries. Whether the priest or other minister of a sacrament is a saint or a sinner, whether he or she is worthy or not, the sacraments and the grace that comes through them are God's gift and God's doing. We don't need to worry. †

My Journey to God

Holy Spirit, Guide Us

Wellspring of wisdom,
Light piercing the dark,
Banish the shadows,
Rekindle your spark.

Strengthen our strivings,
Renew our resolves.
Be always with us
Whatever evolves.

Fearless and faithful
We go forth each day,
Armed for the journey,
Assured of the way.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. In this April 13 photo, light shines through the Holy Spirit window in St. Peter's Basilica at the Vatican.)



CNS photo by Nancy Wiehech

EUCHARIST

continued from page 1

his listeners to follow the example of those two and pray in thanksgiving for the gift of the Eucharist.

"Sisters and brothers, our humble beginnings are a striking reminder that God's grace provides for our needs," he said. "Today we are pointed to the treasure of the same Eucharist and the same shared mission that comes to us through the ages.

"Let us pray gratefully with generous hearts this afternoon. Let's pray in homage to Jesus in the Blessed Sacrament with the humble spirit of Bishop Simon Bruté and Blessed Mother Theodore. Surely they join us in our mission still. But, sisters and brothers, there is another greater than these in our midst. It is Jesus the Lord."

Shortly after finishing his sermon, Archbishop Buechlein blessed those in attendance with the Blessed Sacrament held in a monstrance.

He then brought the service to a close by processing with the Blessed Sacrament throughout the church. Joining him in the procession were dozens of priests, many boys and girls who have celebrated their first Communion this year and members of several Catholic fraternal organizations.

After the event, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, commented on the change in plans brought about by the day's stormy weather.

"I was very pleased with what we call 'Plan B,'" he said. "We had standing room only in the church and a very prayer-filled crowd. And I thought the music and the liturgy as it was laid out went very well. It was as good as it could be. We're disappointed that we weren't able to be at Victory Field, but I guess that's not what the Lord wanted."

Moving the event to St. John meant some aspects of "The Year of the Eucharist: Celebrating the Body of Christ" did not take place as scheduled. These included a ministry fair, witnesses on the Eucharist, and music before and after the event by Grace on Demand, a band of youth and young adult parishioners,



Photo by Sean Gallagher

Protecting her first Communion dress from the rain, Audrey Petrone, a member of Our Lady of Lourdes Parish in Indianapolis, holds an umbrella as she follows her father, Nicholas, into St. John the Evangelist Church in Indianapolis on June 12 for "The Year of the Eucharist: Celebrating the Body of Christ."

largely from Mary Queen of Peace Parish in Danville.

Despite the change in location and a scaled-back service, several who braved the elements and came to St. John spoke in appreciation of it afterward.

Janis Dopp, the administrator of religious education at St. Charles Borromeo Parish in Bloomington, thought that the service was an evangelizing moment for the archdiocese, regardless of the fact that it happened in a less public place than the streets of Indianapolis and at Victory Field.

"I think that the world knows when we're happy about who we are and when we're proud of the Eucharist," said Dopp, who is also a member of the archdiocesan Evangelization Commission. "I think it shows on our faces when we leave the

church."

Daniel Padilla, a member of St. Bartholomew Parish in Columbus, recently celebrated his first Communion and values the sacrament so much that he has since kept count of each time he has received it.

"Whenever I eat it, my heart just somehow beats really hard," he said.

Daniel liked participating in the eucharistic procession.

"I've never done anything like this before, walking with the bishop," he said. "It was really special to me."

Daniel's mother, Lourdes, said she appreciated the service and the opportunity her son had to participate in it.

"It makes me want for him to continue to be an active member of the Church in living its sacramental life," she said. "And being surrounded by all the priests and the archbishop—they're just such good role models for him to follow."

Many seminarians also had roles to play in "The Year of the Eucharist: Celebrating the Body of Christ," including

Holy Trinity in Edinburgh parishioner Rick Nagel, who recently completed his second year of formation at Saint Meinrad School of Theology in St. Meinrad.

"It was such an honor to be here today, to serve in this way," he said. "I had to kind of catch my breath a couple of times because it was just so awe-inspiring. The Holy Spirit was obviously moving among people. And to see all the little kids, especially, was inspiring."

Eileen Johantges, a member of Immaculate Heart of Mary Parish in Indianapolis, accompanied her daughter, Katherine, who celebrated her first Communion earlier this year.

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

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

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

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

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

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

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

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



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Above, standing together during the service are, from left, Karen Oddi, archdiocesan evangelization coordinator; Julia Frey, a member of Holy Guardian Angels Parish in Cedar Grove involved in Disciples in Mission (DIM); Cathy Meier, a DIM team member at St. Michael Parish in Brookville; Ann Tully, DIM coordinator at St. Matthew Parish in Indianapolis; Janis Dopp, a member of the archdiocesan Evangelization Commission and administrator of religious education at St. Charles Borromeo Parish in Bloomington; and Alice Steppe, a member of the Small Communities of Faith sub-committee of the Evangelization Commission.

Above left, following the conclusion of the service, Archbishop Daniel M. Buechlein stands with several of this year's first communicants who participated in the service's eucharistic procession.

Above right, Benedictine Father Noah Casey, pastor of St. John the Evangelist Parish in Indianapolis, incenses the Blessed Sacrament at the conclusion of the parish's 11 a.m. Mass on June 12. The Blessed Sacrament was exposed for adoration from the end of that Mass through the conclusion of "The Year of the Eucharist: Celebrating the Body of Christ."

Left, Msgr. Joseph F. Schaedel, vicar general, proclaims the Gospel during the archdiocesan celebration of the Year of the Eucharist on June 12 at St. John the Evangelist Church in Indianapolis.

Litany of woes couldn't stop Eucharist celebration from being a success

By Karen Oddi

The clown wasn't there and no one even came close to getting a balloon animal dog or giraffe. There was no face-painting or games for the kids.



Karen Oddi

The artistically crafted displays from 20 archdiocesan ministries and groups stayed stored in the first-aid room at Victory Field in Indianapolis and the evangelization hand-outs for visitors would be saved for another time and place.

The Catholic band, Grace on Demand had all of its equipment in place, but the young musicians did not have a chance to show their talent and share their faith with

the public. The eucharistic witnesses were cancelled and the parade of banners was washed out.

The cadre of 50 volunteers was cut to a team of six or seven. The master of ceremonies, meteorologist Kevin Gregory of WRTV Channel 6 in Indianapolis, was able to focus on the weather, and there was plenty of that. The rainfall from tropical storm Arlene dumped three inches of rain on Indianapolis.

Under most circumstances, given the litany of woes and pitfalls I have cited, a big event such as "The Year of the Eucharist: Celebrating the body of Christ" that the archdiocese had planned on June 12 would be considered a failure. But that wasn't the case at all.

The celebration was a great success, precisely because we were truly celebrating the Body of Christ. As Catholics, we are people of hope who find consolation in

our faith when times are difficult and our plans go awry.

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

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

I especially want to commend the parents and parish leaders who brought children to participate in the small procession of first communicants.

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

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

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

(Karen Oddi is the evangelization coordinator for the archdiocese.) †

National Review Board gets new chair woman and members

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

He named Patricia O'Donnell Ewers, a Chicago-based educational consultant and a board member since last October, as chairwoman until her board term ends in October 2007.

Appointed to three-year terms on the board were:

- Dr. Joseph G. Rhode, president of Midland (Texas) Family Physicians.
- William D. McGarry, president of Anna Maria College in Paxton, Mass.
- Thomas A. DeStefano, former interim president of Catholic Charities USA and former executive director of Catholic Charities of the Diocese of Brooklyn, N.Y.
- Milann H. Siegfried, a philanthropist and former chairwoman of the board of St. John Medical Center in Tulsa, Okla. She is the wife of outgoing review board member Ray H. Siegfried II, board chairman of the NORDAM Group, a Tulsa-based international aviation and manufacturing company.

Bishop Skylstad said the review board has "played a tremendously important role in helping the Church confront and deal effectively with the crisis of the sexual abuse of minors in the Church."

"I continue to be amazed and inspired by the work the NRB has done and continues to do," he said.

The board was established by the "Charter for the Protection of Children and Young People." The bishops adopted the charter in June 2002 in response to the then-growing national Church crisis spurred by revelations about the extent of sexual abuse of minors by Catholic priests over the past half-century.

The board was formed to oversee annual reports on diocesan compliance with the terms of the charter and to commission and oversee two major studies, one on the nature and scope of the abuse and another on its context and causes.

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

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

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

Besides Cafardi and Ray Siegfried, outgoing members of

the board are New York attorney Pamela D. Hayes and former University of San Diego president Alice Bourke Hayes.

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

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

DeStefano, who headed Brooklyn Catholic Charities for 20 years, was the first layman in that post. A father of two and grandfather of five, he is on the advisory board of the New York City Department of Social Services and has served on a number of other nonprofit and corporate boards.

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

Not many sound bites: New pope's discourses defy simplistic headlines

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

To judge by media reports, the pope's talk on June 6 to the Diocese of Rome was no less than a declaration of war against gay marriage, abortion and birth control. Newspapers plucked out phrases like "anarchic" and "pseudo-marriages" for some zinger headlines.

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

As one veteran wire service reporter recently lamented in the Vatican press office, the new pope is hard to write about because short citations don't do justice to his complex arguments. You can't just cherry-pick quotes.

That was especially true when the pope spoke about the family to a packed Basilica of St. John Lateran. His 3,000-word speech was a seminar, not a tirade.

It began with an explanation of the "anthropological foundation" of the family and moved on to outline three sets of connections that give the family meaning: the relationship between God and man, between the body and the spirit, and between personal freedom and the concept of fidelity.

When these relationships are forgotten, he said, the result is a false idea of freedom—an "anarchic freedom"—that gives rise to various forms of marriage dissolution, such as

cohabitation, "trial" marriage and gay marriage.

He said the idea that freedom is simply the right to "do what one wants with oneself" ends up trivializing the human being and making the human body a secondary instrument of pleasure.

The pope also underlined the idea that the promises made in marriage have always had a public aspect, making it a core social institution. The generation of children in marriage flows from the natural desire not just to produce babies but also to give them the love provided by a family, he said.

Interestingly, Pope Benedict said little about specific Church teachings on these issues. His goal was not to insist on Catholic doctrine, but to convince with arguments that have inspired the doctrine—no doubt realizing that his audience was the wider society as well as the diocesan leaders sitting in front of him.

The lengthy text was so rich that one archbishop, rereading it carefully the next day, remarked that the pope had given "a theology lesson on the family." It was a challenging talk even for pastoral experts.

"Everyone who listened had the impression that this was a text we had to go back and read again," said Luca Pasquale, who helps run the Diocese of Rome's Family Pastoral Center.

Some in his audience noted that Pope Benedict did not mention the many everyday problems faced by families in Rome, including housing, unemployment, inflation, child rearing or internal family tensions. There was a reason for that, Pasquale said.

"He knows that without understanding the foundations of the family, any discussion of everyday problems can be superficial," Pasquale said.

"The pope was connecting the family to the supernatural plan for creation, and this is a very important point. Our

people need to know that the family is not a sociological category that could be replaced tomorrow," Pasquale said.

It was the fourth time since his election that the pope has delivered a major talk or sermon at the Lateran basilica. In comparison, he has presided only once at an event in St. Peter's Basilica. Catholics in Rome think that's significant. The Lateran basilica is the seat of the pope's diocese, and Pope Benedict has given every indication that he takes his role as bishop of Rome very seriously.

But that doesn't necessarily mean getting into the local political trenches. Noticeably absent from the pope's talk was any reference to the *realpolitik* decisions faced by Catholics as they respond to legislative and other initiatives on gay marriage, domestic partnership benefits, abortion or embryonic manipulation.

These are issues that are swirling around Rome, Europe and the world. The day before the pope's talk, voters in Switzerland upheld a law that grants gay couples greater rights. Spain's national assembly gave preliminary approval to a law legalizing gay marriage in April.

Italians were voting on a referendum on June 12-13 that would repeal some restrictions on artificial reproduction and embryonic research. Italian bishops have urged Catholics to boycott the vote to help invalidate it—a controversial strategy, even among Catholics, though ultimately successful.

In late May, Pope Benedict spoke about the referendum, but in very general terms. He praised Italy's bishops for "working to enlighten and inspire" Catholic voters, and also said he trusted in the Holy Spirit to influence the "consciences and hearts" of people.

He didn't mention the boycott strategy. He enunciated principles without issuing political directives.

U.S. Archbishop William J. Levada, the newly appointed head of the Congregation for the Doctrine of the Faith, paid close attention to the pope's remarks on the Italian vote. He said he thought the pontiff was wisely leaving it to local Church leaders to take the lead on local political issues.

"I thought to myself, that's helpful. He's supportive, but he's saying primarily it's the responsibility of the bishops of this country," Archbishop Levada said. †

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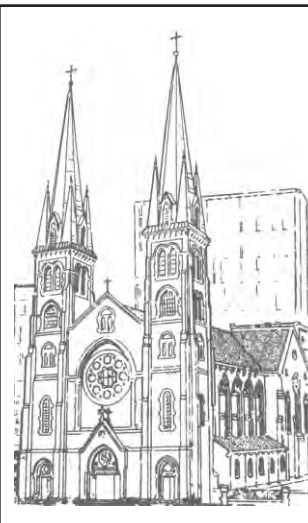
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Sleep apnea is a 'silent' disorder for millions

By Carole Norris Greene
Catholic News Service

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

Sleep apnea dangerously increases the risk of high blood pressure, coronary disease and congestive heart failure. Symptoms include loud snoring and gasping for air while asleep.

I've suffered from sleep apnea most of my adult life. I snored, but so did lots of people. I constantly was tired, but thought simply going to bed earlier would cure that.

Then, a few years ago, I was asked to share a room with three other women on a retreat. I confessed my terrible snoring and they all brushed it off, assuring me it was no big deal.

The next morning, I asked "Well, how did I do?"

"Girl, you can move furniture in your sleep!" one woman bravely offered.

Crushed, I finally sought help.

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

Sure enough, the diagnosis was sleep apnea. I now use a continuous positive airway pressure (CPAP) machine. It is about the size of a shoe box and has a 2-foot-long hose connected to it and to a second, flatter plastic box that it sits upon. This second box, half the thickness of a telephone directory, contains water. The moisture it provides keeps the pumped air from stinging my nostrils.

Another hose is connected to the box containing the water. This hose conducts the pumped air through a third, much thinner tube inserted into my nostrils to keep my airways open. (Other units come with a face mask.)

To find out more about this condition, I contacted St. Joseph Medical Center in Towson, Md. (410-337-1337), and looked at their Web site at www.sjmcmd.org.

I learned that snoring results when air cannot move freely through the air passages at the back of the mouth and nose. This causes vibration of the roof of the mouth and uvula (part of the soft palate). The smaller the airway, the more obstruction and the louder the snoring.

The site describes three types of sleep apnea:

- Obstructive sleep apnea—This occurs when the throat tissues relax too much and cave in on each other. If you're overweight, your excess tissue might be putting too much pressure on your airway, causing it to collapse.

- Researchers say that about 1,400 U.S. traffic fatalities each year are caused by sleep-deprived drivers with obstructive sleep apnea. It is estimated that some 4.7 million drivers in the United States suffer from this form of sleep apnea.

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

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

Food sensitivities, allergies can affect behavior and even cause death

By Nancy Frazier O'Brien
Catholic News Service

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

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

Through the trial and error method of removing certain foods from Hugh's diet, Moore discovered which foods were likely to trigger the kinds of behaviors she wanted Hugh to avoid.

She was following the recommendations of the Feingold Association, named for Dr. Benjamin Feingold, chief emeritus of the allergy department at Kaiser Permanente Medical Center in San Francisco.

The diet developed by Feingold eliminates artificial food dye and flavors, petroleum-based preservatives such as BHT and TBHQ, and foods and nonfood products containing salicylate, a group of chemicals related to aspirin.

It's a diet the whole family can follow, Moore said. "It isn't eliminating anything from the diet that we absolutely need."

Proponents of the Feingold diet say that following its recommendations can also help avoid other health problems such as headaches, asthma, hives or even bed-wetting.

Moore said she did not receive much support from Hugh's teachers in his early school years, but when they saw the effect of too much Halloween candy one year, "they got on board."

Now, at age 10, Hugh is in the gifted-and-talented class at school, and he makes the right food choices on his own, Moore said proudly.

The Feingold diet addresses sensitivities to certain foods, but food allergies can be much more serious and even deadly.

According to the Food Allergy & Anaphylaxis Network, approximately 11 million Americans suffer from food allergies, including 6.5 million people who are allergic to seafood and 3 million who are allergic to peanuts and tree nuts.

"Peanuts are the tip of the iceberg,"



Colleen Moore watches closely the food that's consumed by her son, Hugh. She eliminated foods with artificial dyes and flavors as well as those containing petroleum-based preservatives.

said Anne Munoz-Furlong, chief executive officer and founder of the Food Allergy & Anaphylaxis Network.

"We must also make people equally aware and diligent about the dangers of fish and shellfish, tree nuts, milk, egg, wheat and soy—the other major food allergy culprits," she said.

Food allergy reactions result in more than 30,000 emergency room admissions each year in the United States, and an estimated 150 to 200 people die annually from anaphylaxis, a sudden, severe and

systemic allergic reaction that affects the skin, the respiratory system, the gastrointestinal tract and cardiovascular system.

Those who have asthma, eczema or hay fever in addition to a food allergy are believed to be at higher risk for developing an anaphylactic reaction.

Since strict avoidance of the allergy-causing food is the only way to prevent a reaction, the Food Allergy & Anaphylaxis Network advises vigilance. Milk or peanuts might be contained, for example,

See ALLERGIES, page 19

Stress is universal—and manageable

By Nancy Frazier O'Brien
Catholic News Service

Stress, as pervasive as the common cold, can affect children, teens, adults—and even those who work for the Catholic Church.

Licensed clinical professional counselor Steven J. Stein recently led two dozen employees of the U.S. Conference of Catholic Bishops in Washington in a seminar on "Stress Management 101." It's a scene that is playing out at workplaces around the country as well as in schools and individual counseling sessions.

"Stress affects us physically, emotionally and mentally, and can threaten our health if unmanaged," Stein said. "But it's natural, and it can be managed and used for growth."

In their 2003 book *The Stress Owner's Manual: Meaning, Balance and Health in Your Life*, Ed Boenisch and C. Michele Haney say that stress occurs "whenever your mind and your body react to some real or imagined situation.

"Since every condition or event in your daily life causes some type or degree of stress, it is unrealistic and impossible for you to totally eliminate stress from your life," they add. "You actually need

moderate levels of stress to help you stay alert and perform well. The only people totally free of stress are those who populate our cemeteries."

But too-high levels of stress—what Hans Selye, the so-called "father" of stress research, called "distress"—can be managed with a combination of healthy habits, positive thinking, relaxation, time-management techniques and common-sense rules about how many commitments a person takes on.

Breaking those rules by scheduling too many activities has caused high numbers of young people to experience stress, experts say.

A 2003 survey conducted by Liberty Mutual and Students Against Destructive Decisions (the organization founded as Students Against Drunk Driving) showed that 43 percent of those ages 13 or 14 and 59 percent of those from 15 to 17 years old said they felt stressed every day.

The reasons they cited included homework, the pressure to excel, relationships with parents, driving, after-school jobs, puberty, and appearance and weight.

The survey found that teens who regularly feel stress or depression are much less inclined than other teens to avoid high-risk behaviors such as drinking, using drugs or

engaging in early sexual activity.

Among adults, unmanaged stress can lead to health problems, such as migraines or high blood pressure, work accidents and absenteeism, and difficulty with relationships. It is estimated that more than half of the 550 million working days lost each year to absenteeism in the United States are stress-related.

What's the solution?

At the USCCB seminar, Stein outlined some healthy coping strategies:

- "Tune and maintain your body" with a regular exercise program, a well-balanced diet, and avoidance of alcohol and tobacco.
- Establish support systems, find time to relax with friends and family, and carve out private time for yourself.
- "Develop healthy perceptions, attitudes and approaches," including a spiritual faith, a sense of humor and a healthy imagination.
- "Know your values and goals, both long-term and short-term," and judge all your commitments by how they fit those goals and values.
- Try to maintain a balance among work, family, community or church obligations, and your responsibilities to yourself.

See STRESS, page 18

Depression can be a serious issue, even for 'real men'

By John B. Reynolds
Catholic News Service

Depression is a serious medical condition affecting more than 6 million men in the United States, but help is available. Dr. Susanne Bennett, a psychotherapist in private practice and an assistant professor at The Catholic University of America's National Catholic School of Social Service, said that men suffer from depression for the same reasons women do: biological and neurological imbalances, which may be triggered by an event such as a loved one's death or may be related to an early childhood condition. Citing the American Psychiatric Association in Washington, Bennett confirmed that reported cases of depression in women occur roughly twice as frequently as reported cases in men. But she added that men may be less prone than women to recognize the symptoms of depression, to accept them as such or to seek help even if they do admit that they are depressed. This is also what the National Institute of Mental Health found in conducting focus groups to assess depression awareness. Here, men were often unaware that their physiological problems, such as headaches, digestive disorders or chronic pain, could be symptoms of depression. In a booklet titled "Men and Depression" published in conjunction with its "Real Men, Real Depression" public-awareness campaign, the National Institute of Mental Health reported that men "expressed concern about seeing a mental health professional or going to a mental health clinic, thinking that people would find out and that this might have a negative impact on their job security, promotion potential or health insurance

benefits." Men feared that being labeled with a mental illness diagnosis could cause them to lose the respect of family and friends, or lessen their community standing. Thus, instead of seeking diagnosis and treatment, men may seek solace in alcohol, drugs or working compulsively. The booklet explained that "depression is a serious medical condition that affects the body, mood and thoughts. It affects the way one eats and sleeps, one's self-concept and the way one thinks about things. A depressive disorder is not the same as a passing blue mood." Both women and men can develop standard depression symptoms. However, women and men may cope differently with the symptoms. "Men may be more willing to report fatigue, irritability, loss of interest in work or hobbies rather than feelings of sadness, worthlessness or excessive guilt," said the booklet. Other symptoms include feelings of hopelessness, appetite and/or weight changes, and persistent physical disorders that do not respond to treatment. "Men and Depression" also referenced research showing that in the United States, over any given one-year period, "depressive illnesses affect 12 percent of women [more than 12 million women], and nearly 7 percent of men [more than 6 million men]." Though women try to commit suicide more frequently than men, "four times as many men as women die by suicide in the United States." (1-800-SUICIDE is a tollfree, 24-hour hotline for those in need.) Bennett stressed that proper diagnosis is critical and that a thorough medical examination should be the first step to discerning whether the depression symptoms might be the result of a medical condition.



Depression is a serious medical condition that affects body, mood and thoughts. Men suffering from depression may report fatigue, irritability and loss of interest in work or hobbies.

Medications used to treat certain medical conditions may generate side-effects that mimic depression symptoms, she cautioned. But by asking questions and conducting tests, a medical doctor can determine if the patient's symptoms really have to do with depression or something else altogether. From there, various medical and social services professionals can establish the proper diagnosis and develop the proper treatment plans. Dr. John Noble, a professor and mental-health policy specialist also at The Catholic University of America, said that "drugs are probably overprescribed to

alleviate psychological symptoms ranging from mild to severe." But he said that "severe depression increasingly is seen as originating in the brain chemistry dysfunction, and appropriate drug treatment is often effective." While concurring that medication helps in some cases, Bennett added that psychotherapy—talk therapy—is a valuable tool as well, and that often the two are used in conjunction. The good news, mental-health professionals agree, is that more than 80 percent of those suffering from depression respond to such treatments. †

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How the patient privacy laws affect families

By Mary Anne Zapor

Catholic News Service

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

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

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

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

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

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

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

Health care providers must give a copy of their privacy practices to patients. Doctors or hospitals that violate the law face severe fines and penalties.

In some health care facilities, these new patient-privacy protections actually have led to fewer hospital and nursing home visits to Catholic patients by hospital chaplains or parish priests and ministers. Where in the past a priest or lay minister might visit any hospital patients who identified themselves as Catholic, now some health care facilities release to such ministers only the names of patients who specifically have requested a visit from a Catholic minister.

Father Thomas Burdick, pastor of Sacred Heart Parish in Redlands, Calif., said that this privacy change means he now spends two hours a week visiting a nearby hospital,

where he used to spend three to five hours weekly.

The bottom line is that those who are seen now basically "are active Catholics, parishioners" who request a visit. "Most of the non-active Catholics are no longer seen," said Father Burdick.

While each hospital and health care facility, including nursing homes and doctor's clinics, may have their own requirements for HIPAA compliance, some general guidelines can prevent problems like those that Audrey and her father experienced.

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

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

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

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

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



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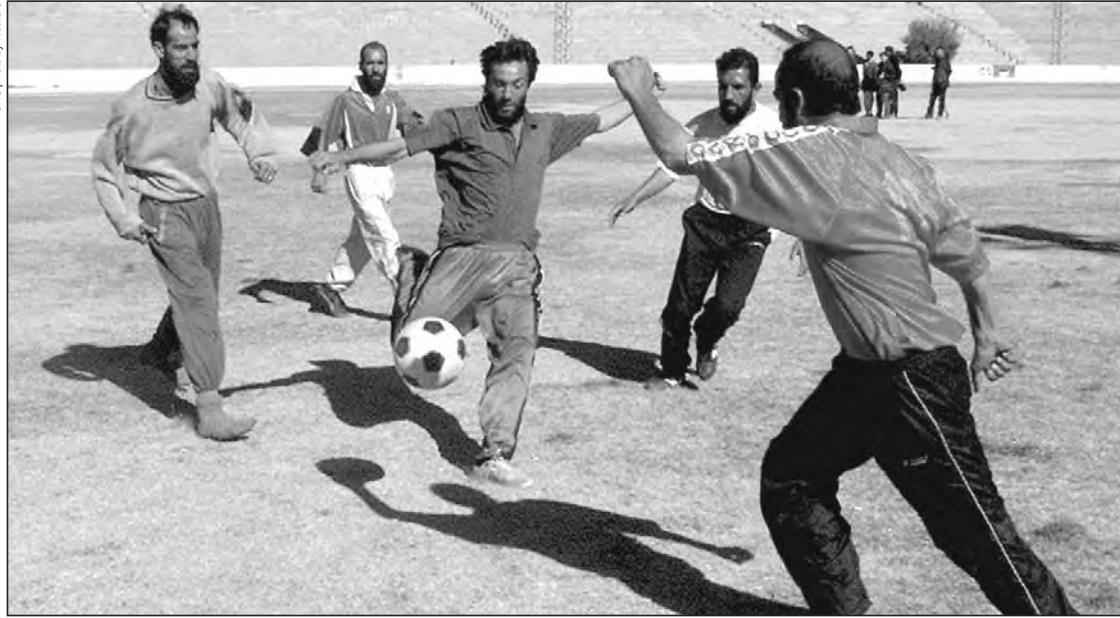
continued from page 15

The solution to managing stress comes from your personal reaction to the event or condition, according to authors Boenisch and Haney.

"You can have more control over your physical and psychological responses than you may realize," they write. "The power of the mind is the key. Your brain, through what you think, literally controls your destiny."


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

CNS photo by Reuters



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


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FOOD ALLERGIES

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

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Tingling sensation in the mouth

Swelling of the tongue and throat

Difficulty breathing

Abdominal cramps, vomiting and/or diarrhea

Hives

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

Source: FDA

© 2004 CNS Graphics

ALLERGIES

continued from page 15

in such items as candy, baked foods, trail mixes, sauces, desserts and gravy.

Even lunch meat from a deli can cause problems for those with allergies to milk if the establishment uses the same slicer for both meat and cheese.

The biggest problem may be that those with known allergies often think they can simply avoid the problem food. But a majority of those who have a reaction ate a food they thought was safe.

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

"Often, individuals with seafood allergies believe they can simply avoid the food," Munoz-Furlong said. "However, study after study shows that accidental ingestion is common. If you have a

history of seafood reactions, it's vitally important to visit a doctor and, based on a thorough examination, get a prescription to carry epinephrine with you at all times." †



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Why today's health-conscious consumer gets a bit confused

By Peggy Weber

Catholic News Service

The two women pushed their carts slowly through the grocery store. They stopped in the dairy section and looked over the array of items.

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

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

Is coffee good or bad?

Is the low-carb craze good for me?

Is jogging, swimming or weightlifting the best exercise?

Should I use hormone replacement therapy or go without it?

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

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

"Nutrition is a very young science. The American Dietetic Association is only 30 years old," she said in an interview.

"Nutrition has only now been recognized as a real science, and because of that a body of research is emerging. It is not stagnant. It is always going to change as we understand more about nutrition and more studies are done," she said.

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

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

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

"Be wary of books. They can be written by anybody. They are there for a purpose—to sell more books. And sometimes the more radical the book, the more it sells," said Andersun.

Fad diets, including the most recent low-carb craze, are



CNS photo by Nancy Wiechec

not the way to go, she believes. "The problem with fad diets is that they offer a glamorous, quick fix. And despite unhealthy outcomes over the long term, people still want the quick fix," she said.

Andersun advised people to avoid any extreme diet.

Regarding the margarine versus butter controversy, Andersun said that a trans-fat-free margarine—made with olive oil or canola oil—is best.

Coffee is acceptable in moderation, Andersun said.

"One or two cups a day will not stunt your growth or affect your cardiac health."

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

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

Smart Health Choices: How to Make Informed Health Decisions, a book by Les Irwig, Judy Irwig and Melissa Sweet, advises that "whether you are considering taking vitamin supplements or having surgery, you need to know

the effectiveness of the options and their side-effects. You need to know what questions to ask your practitioner."

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

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

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

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

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

"There is no pill or supplement that is a panacea. A balanced diet of Mother Nature's forms of food, in moderation, is truly the best," Andersun said. †

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Rest in peace

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

ALLGAIER, Florence M., 94, Our Lady of Perpetual Help, New Albany, May 28. Mother of Susie Schmidt, Jerry and Thomas Shelton. Grandmother of five. Great-grandmother of four.

BACHUS, George E., 68, St. Lawrence, Indianapolis, May 27. Husband of Rita (Fry) Bachus. Father of Karen Joines, Brian and Kevin Bachus. Brother of Eileen Armbruster, Teresa Bray and Franciscan Father Victorin Bachus. Grandfather of eight.

BLACK, Vivian M., 78, St. Paul, Tell City, May 13. Wife of Raymond Black. Sister of Dorothy Mitchell and Gene Lahee.

BUCKEL, Kathleen M. (Roth), 80, St. Roch, Indianapolis, June 1. Mother of Kathleen Beeson, Marjorie Bostick, Mary Louise Hinderliter, Patricia Lamperski, Joan Lutgring, Judith Parrett, Anne and Jean Ann Schoettle, Teresa Smith, James, John, Lawrence and Robert Buckel. Grand-

mother of 87. Great-grandmother of 42.

CHURCHILL, Pauline, 94, St. Bernard, Frenchtown, May 25. Mother of Madeline Pfeiffer and William Churchill. Sister of Rosalie Colson, Bonnie Jean Holzheimer and Elsie Jacobi. Grandmother of seven. Great-grandmother of seven.

COYLE, Ann M., 54, St. Philip Neri, Indianapolis, May 27. Sister of Breada Campbell and Frank Coyle.

DRURY, John M., 60, St. Augustine, Jeffersonville, May 31. Brother of Steven Drury.

HAWKINS, Laura June, 87, St. Gabriel, Connerville, June 3. Mother of Judith Gulley, Sandra Kleyla and Robert Hawkins. Sister of Phyllis Whipple, Ruth Riebsomer, Norman and William Brown. Grandmother of 12. Step-grandmother of three. Great-grandmother of 17. Step-great-grandmother of four.

HESS, Renus M., 79, St. Paul, Tell City, May 29. Husband of Doris (Smithhart) Hess. Father of Sue Bosler, Merry Hale, Sheila Yelland, Ed, Kenneth and Tom Hess. Brother of Bernice Fischer and Earl Hess. Grandfather of eight. Great-grandfather of two.

JARBOE, Paul J., 66, St. Paul, Tell City, May 25. Husband of Virginia (Young) Jarboe. Father of Kelly Peter, Gregg, Mark and Tim Jarboe. Brother of Sara

Ann Beard, Mary Ward and William Jarboe. Grandfather of seven.

JOHNSON, Celestine L., 90, Our Lady of Perpetual Help, New Albany, May 27. Mother of Jean Wolfe. Sister of Fannie Clark, Martha Hanger and William Buck. Grandmother of three. Great-grandmother of 10. Great-great-grandmother of two.

LEACH, Michael S., 49, St. Mary, North Vernon, May 25. Husband of Jeanna (Shepherd) Leach. Father of Charlotte, Colson, Daniel and Samuel Leach. Brother of Mary Barlow, Lisa Butler, David, James and Mark Leach.

MARKLEY, William, 78, Holy Family, Richmond, June 6. Husband of Mary Markley. Father of Jill Skillman, Jeff and Pat Markley. Stepfather of Lynn Bailey and Scott Hoppe. Grandfather of five. Step-grandfather of two.

MESSMER, Pauline Marie, 81, St. Barnabas, Indianapolis, May 21. Mother of Robert and William Messmer. Sister of Providence Sister Agatha Vonderheide. Grandmother of three.

MULLINS, Florence E., 85, St. Mary, Rushville, June 9. Wife of Shirley Mullins. Mother of Andrea, Joyce, Cary, Dennis, Mark, Mick and Tim Mullins. Grandmother of 16. Great-grandmother of 21.

RECKELHOFF, Shirley Ann, 69, St. Vincent de Paul, Bedford, May 23. Wife of Robert Reckelhoff. Mother of Pam Haverly, Karen Petrie, Jamie and Steve Reckelhoff. Sister of Kay Elliott, Mertzie McRae, Martha Olinger and Gary Riester. Grandmother of

seven. Great-grandmother of one.

ROBERTS, Lowell J., 96, Holy Spirit, Indianapolis, May 23. Husband of Barbara (Apple) Roberts. Father of Mary Ambs and Carol Kelly. Brother of Donald Roberts. Grandfather of four.

ROGERS, Robert F., 90, St. Jude, Indianapolis, May 31. Husband of Mary D. Rogers. Father of Connie Denton, Francie Downie and Katherine English. Brother of Dorothy Lee. Grandfather of four.

SCHALL, Mary E., 84, St. Bartholomew, Columbus, May 28. Wife of Richard Schall. Mother of Theresa Books and Michael Schall. Sister of Carol Faircloth, Joan Kelly, Dorothy Wildeman and Robert Opal.

STENGER, Harry, 84, Holy Family, Richmond, June 1. Husband of Eileen Stenger. Father of Victoria Davis, Kathleen Hunt and Linda Stenger. Brother of Doris Stenger. Grandfather of two. Great-grandfather of one.

SUTTON, Sherie D. (Benoit), 67, Our Lady of Lourdes, Indianapolis, June 4. Mother of Chantel Way-Sutton, Chris and Dan Sutton. Grandmother of five.

VOIGT, Lois (Goodwin), 94, Sacred Heart, Jeffersonville, June 4. Mother of D. Dale and J. Gary Voigt. Sister of Jane Munk. Grandmother of 11. Great-grandmother of 17.

WELCH, Eileen R. (Ball), 79, St. Matthew, Indianapolis, May 26. Mother of Bridget Arthur, Kelly Teirmunik, Molly Weiler, John Jr. and Leo Welch. Grandmother of 12. Great-grandmother of five. †



Papal coin

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

John Clegg Sr., father of diocesan priest, died on June 2 in Indianapolis

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

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

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

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

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

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

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

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



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SISTER MILDRED

continued from page 2

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

Father Stumpf praised Sister Mildred for her “extraordinary service” to St. Agnes Parish and the Brown County community for nearly two decades.

“She’s been an absolutely wonderful parish life coordinator,” Father Stumpf said. “She really was very much the heart and soul of St. Agnes Parish. It was her spirit and drive that enabled us to build the new church, and she will be greatly missed, not only by the folks at St. Agnes but also by the community of Brown County.”

Sister Mildred said she has “been blessed in so many ways” with wonderful ministries through the years.

“I’ve loved everything I’ve ever done,” she said. “It’s all been gift. Everything I do, I try to do with God, seeing people as God’s creation. About 30 percent of what I do is ministry to the poor. I love the poor and the ladies at the jail. I’ve been going there every week visiting with them for 19 years, and I’ve worked with the [Brown County] Sheriff’s Department on some interesting cases

Death Row inmate asks parole board for clemency

By Mary Ann Wyand

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

Lambert, who is 34, is scheduled to be executed by chemical injection on June 22 at the Indiana State Prison in Michigan City for fatally shooting Muncie Police Department Officer Gregg Winters on Dec. 28, 1990.

Lambert was intoxicated when he was apprehended as he crawled away from the scene of a traffic accident.

While handcuffed in the patrol car, Lambert was able to shoot Officer Winters with a .25-caliber pistol.

The Indiana Parole Board has scheduled a public hearing on Lambert’s clemency petition at 9 a.m. on June 17 at the Indiana Government Center in Indianapolis.

The parole board’s recommendation will be sent to Gov. Mitch Daniels for his decision on the pending execution. Unless Gov. Daniels commutes his capital sentence to life in prison without parole, Lambert will be the fourth Indiana Death Row inmate executed by the state in 2005. †

through the years.”

During her sabbatical studies in California in 1985, Sister Mildred read in *The Criterion* that Providence Sister Marsha Speth was leaving her position as pastoral associate at the Nashville parish so she inquired about this ministry opportunity.

“It’s the best group of people I’ve ever met,” she said of St. Agnes parishioners. “I can honestly say that I’ve never asked them to do anything they haven’t done. But I didn’t ask them to do anything that I wouldn’t do with them.”

Fifteen years ago, Sister Mildred started presiding at a Communion service on weekday mornings, and enjoyed sharing her love of the Eucharist, Scripture and prayer as the focus of daily life.

“I started my day with about 15 to 20 people who came for morning prayer,” she said. “They’re a prayerful people, and they love the poor. They’re talented people. I can’t praise them enough. Our reputation here in the county is for what we do for the poor ... and for our hospitality to visitors. In the summertime, we have tourists by the bushels.”

Weekend Masses at the former log church on Highway 135 and now the new church on McLary Road are supplemented by outdoor liturgies on Saturdays from May through October at nearby Brown County State Park.

“One time a deer came right down the aisle during an outdoor Mass at the park,” she recalled. “Father Koetter said, ‘I won’t bother him. I’ll just walk down the other aisle.’ It’s wonderful here with all God’s creatures.”

Sister Mildred celebrated her 75th birthday on March 16 and decided it was time to return to the monastery.

“My life has been very full,” she said. “I’ve thought about this all year. The new church is built. It was finally constructed on the 13th site we looked at over 15 years. Now I’d like to take my last quarter [of my life] a little bit more contemplatively. I’m ready to go back home and enjoy community life. I hope to do a few things with the senior sisters and to do workshops and retreats. I’ll still work with people. I’m just recycling.”

She served her community as prioress from 1977-85 and had to oversee the closing of the academy in 1978 due to low enrollment, which she described as “one of the hardest things I’ve had to do in my life.”

In 1981, the Sisters of St. Benedict started the Benedict Inn Retreat and Conference Center ministry in the former academy buildings.

“God always brings good out of troubles,” she said. “Always. The retreat ministry has been wonderful.”

Sister Mildred also served as formation director for her community from 1964-67 and continued that ministry while teaching at the former academy.

Benedictine Sister Carol Falkner, prioress of Our Lady of Grace Monastery in Beech Grove, said in a recent interview that “Sister Mildred has loved her years at St. Agnes in Brown County, and she’s had the opportunity to get to know the parish well. She will certainly miss the parishioners and the many, many guests—the



Benedictine Sister Mildred Wannemuehler, parish life coordinator, and Father William Stumpf, priest moderator and sacramental minister, welcome parishioners and guests to the new St. Agnes Church, located at 1008 McLary Road in Nashville, during the dedication Mass for the church on Nov. 23, 2003.

tourists—who have come there.”

Sister Carol said she thinks Sister Mildred’s greatest accomplishment there was to serve in an administrative capacity during the construction of the new church, which was dedicated on Nov. 23, 2003, during a eucharistic liturgy celebrated by Archbishop Daniel M. Buechlein.

Being able to help complete the new church building “gives her great joy,” Sister Carol said. “She is a very pastoral person. Another part of her ministry which she has most enjoyed is to be able as a Benedictine to take the monastic charism of prayer, work and hospitality to the people of Nashville.”

Sister Mildred invited several parishioners to become Oblates of St. Benedict, Sister Carol said, “so that [Benedictine] spirituality perhaps can continue among the parishioners at St. Agnes in Brown County.”

Sister Carol said Sister Mildred also was well-known for her dedication to fostering ecumenism and serving the community in Nashville and Brown County.

“She has done a great deal to bring about good relationships among all the Churches,” Sister Carol said, “and also to be a person who really was there for the poor of the county. She always enjoyed that work—and also with those who are in the prison there—so her legacy is great. We wish the best to the person who will be following her.” †

Classified Directory, continued from page 22

Positions Available

Little Sisters of the Poor

In-Service Director (RN)—part-time needed to plan/present orientations & in-services for staff development to meet State Requirements. Requires RN license, leadership/public speaking ability, with knowledge of geriatric nursing and experience in MDS, chart audits & rewrites. Will maintain in-service records and be willing to work as staff nurse on unit as needed.

Maintenance Assistant—1st shift full-time, to assist with facility’s maintenance to provide a safe environment. Requires documented experience in plumbing, electrical, painting, carpentry and home equipment repairs.

Dining Aide—part-time evenings alternate weekend days/evenings. Great schedule for student, 2nd job, etc.

We offer competitive pay, excellent full-time benefits in a beautiful work-setting. Please apply in person at:

St. Augustine Home for the Aged
2345 W. 86th St.
Indianapolis, IN 46260
EOE

St. Maria Goretti School “Home of the Angels”

St. Maria Goretti Catholic School, located in Westfield, IN is currently accepting applications for:

Full-time Administrative Assistant: Candidate must be a friendly, flexible individual that demonstrates excellent office management and computer skills.

Full-time Spanish Teacher: Instructor for grades 1-8. Candidate must have IN teaching certification.

Part-time Tech Support Person: to support school software programs and provide support/training to staff. 20 hours per week.

Applicants are asked to email a current résumé and letter of interest to:

RNeidlinger@smgonline.org

or by mail by June 24:

Principal
St. Maria Goretti School
17104 Springmill Road
Westfield, IN 46074

Community Director

A unique position in parish lay leadership **The Catholic Community of St. Margaret Mary** located in **Louisville, Kentucky** is looking for a *strong, vibrant leader* who will work under the direction of the Pastor to extend the mission and values of our large, dynamic parish community. This *newly created position* is in need of a key individual to provide leadership over the temporal affairs of the of the parish community, including the supervision of personnel and the fiduciary responsibilities of managing and allocating the community resources, to enable and enhance the effective ministry of the parish.

Specific responsibilities include: administration and personnel; planning and budgeting; communication; facilities oversight; and the appreciation and advancement of Stewardship as a way of life for St. Margaret Mary. The qualified candidate has proven ability in the area of finance and/or business; is a strong team builder; has excellent written and oral communication skills, and is a practicing Catholic, mature in faith. This position requires a 4-year college degree or equivalent experience with an MBA preferred. A background in religious studies is also desirable.

Please respond by July 13, 2005. For more information regarding the position and application process please go to www.stmm.org and the home page link to **Community Director Search**. Send cover letter, résumé, and three references to:

St. Margaret Mary Search Committee
c/o Rev. B. J. Breen
7813 Shelbyville Road
Louisville, KY 40222

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