



**The**

# Criterion

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## Supreme Court throws out Pledge of Allegiance case

WASHINGTON (CNS)—As a result of a June 14 Supreme Court decision, children in U.S. public schools can say “under God” during the Pledge of Allegiance—at least for now.

The nation’s highest court threw out a California atheist’s challenge to the “under God” phrase on June 14, saying the man had insufficient legal standing to sue.

In an 8-0 decision, the court reversed a 2002 ruling by the 9th U.S. Circuit Court of Appeals, which had declared that it was unconstitutional to recite the pledge in public schools if the reference to God

remained in it.

The court split, 5-3, however, on reasons for reversing the lower court.

Five justices, in a ruling written by Justice John Paul Stevens, said the plaintiff, Dr. Michael Newdow, lacked legal standing to challenge the pledge in court on behalf of his daughter, over whom he did not have legal custody at the time. Since he lacked standing, there was no need to address the case on its constitutional merits.

The other three—Chief Justice William Rehnquist and Justices Sandra Day

O’Connor and Clarence Thomas—said they believed Newdow had standing and the case should have been tried on its merits. But all three agreed that the pledge is constitutional as it stands, so they concurred with the majority in reversing the 9th Circuit decision.

Writing the first concurring opinion, Rehnquist said, “The Constitution only requires that schoolchildren be entitled to abstain from the [pledge] ceremony if they chose to do so. To give the parent of such a child a sort of ‘heckler’s veto’ over

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The Supreme Court has preserved the phrase “one nation under God” in the pledge by ruling on June 14 that California atheist Dr. Michael Newdow could not challenge the oath on behalf of his daughter.

## Raising the Catholic voice above Indiana’s political fray has been ‘Des’ Ryan’s passion

By Mary Ann Wyand

Win, lose or draw on legislative votes, Dr. M. Desmond Ryan said, the voice of the Catholic Church has been heard on a variety of consistent ethic of life issues in the Indiana General Assembly for nearly four decades.

Ryan, a former professor of sociology at St. Joseph College in Rensselaer, Ind., retires on June 30 after serving as executive director of the Indiana Catholic Conference (ICC) for more than a quarter century.

Before that, he was a research assistant then assistant director to former ICC executive director Raymond Rufo for about five years.

“It has been a great honor for me to be able to be the spokesperson for the Catholic Church in the Indiana Statehouse for over 29 years,” Ryan said. “Many important issues surfaced in the legislature throughout those years, and I’m proud of the Catholic Church because we have been a voice on a wide range of those issues.”

During nearly three decades as an advocate for the Church’s public policy organization, Ryan served the state’s five bishops by bringing Church teachings to the forefront of political debates on pending legislation in the House and Senate chambers and during committee hearings.

Ryan, who describes himself as a Catholic educator and lifelong learner, said he always tried to make his ICC speeches and other lobbying efforts “teachable moments” in calm, bipartisan ways that cut through the often emotional rhetoric of controversial issues.

Archbishop Daniel M. Buechlein, general chairman of the Indiana Catholic Conference, recognized Ryan’s ministry

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Above, Dr. M. Desmond Ryan, Indiana Catholic Conference executive director, and Nell Thompson, ICC administrative assistant since 1974, look at photographs and news clippings illustrating significant developments in the history of the Church’s public policy organization. Ryan retires on June 30 after 29 years of service to the Catholic Conference.



Left, Dr. M. Desmond Ryan participates in a pro-life panel discussion at Holy Rosary Parish in Indianapolis last September. Ryan and his wife, Leone, are members of St. Christopher Parish in Indianapolis and St. Augustine Parish in Rensselaer, Ind. They have five children, 11 grandchildren and three great-grandchildren and will celebrate their 50th wedding anniversary on Dec. 11.

## Catholic leaders look at health ethics across full spectrum of issues

CHICAGO (CNS)—Catholic health leaders looked at ethical concerns ranging from the most complex biomedical advances to the most basic question of justice for the uninsured during the Catholic Health Association’s 89th annual assembly June on 6-9 in Chicago.

“Ethics is about how we meet our mission, with what virtue do we live our mission as we provide health care,” said Father Michael Place, CHA president and CEO, in an interview with *The Catholic New World*, Chicago archdiocesan newspaper, during the assembly.

More than 1,100 leaders in Catholic health care attended the 2004 meeting. The theme was “Ethics: Faith in Action for Service.”

Speakers included Sherron Watkins, the Enron whistleblower; Jesuit Father William Byron, interim president of Loyola University in New Orleans; health care policy specialist Rick Carlson, an attorney and president of the Health Strategies Group; and Peter Steinfels, religion and ethics columnist for *The New York Times*.

Father Byron, who spoke about the source of ethics, cited 10 old-fashioned principles, from integrity to social responsibility, that lead to ethical behavior.

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For more health stories, see *The Criterion’s* Family Health Supplement on page 9.

## St. Monica Parish celebrates 25 years of Christ Renews His Parish

By Sean Gallagher

For 25 years, members of St. Monica Parish in Indianapolis have been growing closer to Christ through the help of their pastors and fellow parishioners. In the process, the entire parish has been constantly rejuvenated.

This has happened through the Christ Renews His Parish (CRHP) renewal weekends. They are held four times each year, twice for the men of the parish and twice for the women.

Participants in the 50 men’s and women’s weekends as well as all the members of St. Monica Parish were invited to celebrate this silver anniversary in an event scheduled for the evening of June 18.

Also expected to attend were the three pastors who have served the parish since CRHP began there in 1979: retired Father Albert Ajamie; Father Clement Davis, now pastor of St. Bartholomew Parish in Columbus; and Msgr. Paul Koetter, St. Monica’s current pastor.

In interviews for a DVD created for the celebration, the three priests recalled the history of CRHP in the parish.

Father Ajamie described how, in 1979, some men of the parish learned about CRHP from men at St. Joan of Arc Parish in Indianapolis. They wanted to have it at St. Monica, and had representatives from CRHP’s national office in Cleveland give a presentation on the renewal process at a parish council meeting.

After that meeting, Father Ajamie was

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# PLEDGE

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a patriotic ceremony willingly participated in by other students, simply because the Pledge of Allegiance contains the descriptive phrase 'under God,' is an unwarranted extension of the Establishment Clause."

Justice Antonin Scalia recused himself from the case when it came before the high court last October. He had publicly criticized the 9th Circuit decision before it was appealed to the Supreme Court.

The case at issue was *Elk Grove Unified School District vs. Newdow*. It aroused a national furor in 2002 when the 9th Circuit ruled 2-1 that when the pledge is recited in public schools its reference to God is "an impermissible government endorsement of religion."

Newdow and Sandra Banning, the girl's mother, shared physical custody of their daughter but Banning had sole legal custody at the time. Banning said she and her daughter are Christian and neither shares Newdow's objection to the pledge's reference to God.

Anthony R. Picarello, vice president and general counsel of the Becket Fund for Religious Liberty, told Catholic News Service, "The Pledge of Allegiance is safe for now. Whether it's safe for the long

term probably depends on the [upcoming presidential] election."

The Becket Fund, on behalf of the Knights of Columbus, had filed a friend-of-the-court brief urging the Supreme Court to find the pledge constitutional in its current wording.

"One might reasonably predict that another atheist who does have unquestionable custody over his child will bring another suit like this in very short order," Picarello said, but "it takes a long time for it to percolate up through the courts."

By the time it reaches the Supreme Court again, one or more of the current justices may have left, and his or her successor will be a nominee of the next president, he added.

Summarizing his reaction to the Newdow decision, Picarello used a baseball metaphor. "You win some, you lose some and some get rained out," he said. "This one got rained out, but sooner or later the court will have to face the basic issue."

Jay Sekulow, chief counsel for the American Center for Law and Justice, which also filed a friend-of-the-court brief urging a reversal of the appellate ruling, said, "It really doesn't matter that the Supreme Court did not address the merits of the case. The fact is the legally flawed decision of the appeals court is removed and students across America can begin the

new school year in the fall by reciting the Pledge of Allegiance including the phrase 'under God.'"

By dismissing the case, he added, "the Supreme Court has removed a dark cloud that has been hanging over one of the nation's most important and cherished traditions—the ability of students across the nation to acknowledge the fact that our freedoms in this country come from God, not government."

The pledge reads: "I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

First introduced in a slightly different form by a popular youth magazine in 1892, the pledge had gained wide usage already when Congress formally introduced it into law in 1942 in the form of a joint resolution codifying "rules and customs pertaining to the display and use of the flag."

In its earlier forms and the 1942 official version, the pledge did not include the words "under God." Those were inserted by an act of Congress in 1954 following a campaign by U.S. fraternal organizations in which the Knights of Columbus played a major role.

Supreme Knight Carl Anderson praised the high court ruling, saying it will allow

schoolchildren to "recite the Pledge of Allegiance—the entire pledge—without fear of being muzzled by a federal court."

The Knights-Becket Fund brief had argued that the pledge, like the Declaration of Independence, is "a statement of political philosophy, not theology." It said that philosophy was based on the premise that human rights cannot be taken away by the state because they come from the Creator and "exist prior to the state."

Anderson said the "under God" phrase in the pledge expresses "the fundamental truth first expressed in our Declaration of Independence, that we 'are endowed by our Creator with certain unalienable rights.'"

William Donohue, president of the Catholic League for Religious and Civil Rights, welcomed the decision but said, "It is too bad that the substantive issue of whether recitations of the pledge in school are legal wasn't addressed.

"It is regrettable only because there is a concerted effort in this country, led by organizations that are openly hostile to religion, to eliminate all public vestiges of our religious heritage," he said.

The American Humanist Association said it was organizing a rally outside the Supreme Court building to protest the decision. †

# HEALTH

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His last principle was love, which, he said, is "an internalized conviction that prompts a willingness to sacrifice one's time, convenience and a share of one's material goods for others."

Father Byron drew strong parallels between the corporate scandals at Enron and Arthur Andersen and the clerical sexual abuse scandal when he spoke on June 7. He told assembly members that they must take responsibility for evaluating how well their organizations put ethical principles into action.

"It is important for you to articulate your own opinion on these matters and to assess how widely shared, in your own organization, are the understandings you have of these classic principles," he said. "Remember, a culture is a set of shared meanings and values."

Watkins, who offered the opening address on June 6, also stressed the role of individuals in keeping organizations on an ethically straight path.

Watkins worked for Enron for eight years and tried to bring questionable practices to the attention of the board. She identified some of the cultural characteristics of organizations that can lead to ethical lapses, such as those that led to Enron's downfall in 2001.

She said Enron's obsession with creativity, coupled with a refusal to acknowledge the signs of questionable activities, made the company a "virtual breeding ground for unethical behavior."

She called on all employees to address suspicious behavior by asking themselves about the "three Ms": that is, would you discuss this business practice with a

favorite manager, with the media, or even with your own mother?

Carlson, who is also a professor in the health services department at Jesuit-run Seattle University, said ongoing work in genetic advancements will change not only the way medicine is practiced, but the way health care is delivered and paid for.

The question is not whether things will change, but how, and how to manage the consequences of decisions made now that will affect generations to come, he said.

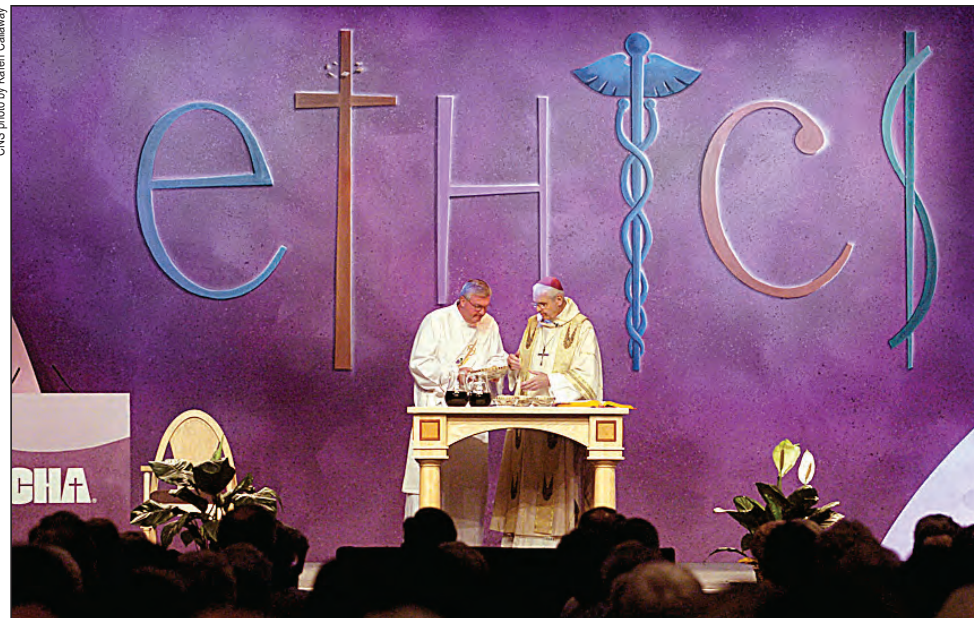
As more and more information becomes available about individual genetic risks, practitioners will be able to tailor the interventions they provide, Carlson said. But that same information will make it impossible for health insurance companies to operate the way they do now, by charging the same premiums for customers with widely different risk factors.

"That would be like a car insurance company charging the same for a 16-year-old who just got his license yesterday and a 44-year-old who's never had an accident," he said. "We all know the risks aren't the same."

Ronald F. Pollack, executive director of Families USA, a nonpartisan, not-for-profit organization that is working toward universal health coverage, called it a scandal that nearly 44 million people, including 8.5 million children and nearly 20 million full-time workers, are without health insurance.

"What many Americans don't understand is that the safety net is more hole than webbing," he said.

The issue directly affects Catholic health care providers, both for practical reasons—more than 11 percent of American hospitals are Catholic—and spiritual ones, said Sulpician Father Philip



Deacon Terrance McGuire and Auxiliary Bishop Edwin M. Conway, vicar general for the Archdiocese of Chicago, pray during the opening liturgy for the 89th Catholic Health Assembly of the Catholic Health Association in Chicago on June 6. This year's assembly focused on health care ethics.

Keane, who was on a June 8 panel with Pollack.

"The just delivery of health care is a religious and moral issue," said Father Keane, focusing on Jesus' humanity and healing ministry. "We need to focus on social justice in the delivery of health care. How can we be a people who profess faith in Jesus Christ, and not be committed to the just delivery of health care?"

In the convention's closing address on June 9, Steinfels said the state of health care, the Church and American society as a whole would be diminished if Catholic hospitals and other health organizations were to lose their religious identity.

The Catholic Church has historically made itself known in American society through health care, social services and

educational institutions, Steinfels said. While such institutions were originally formed by members of the immigrant Catholic population to serve that population, they now serve diverse groups with diverse staffs.

Health care institutions provide a way to make concrete the healing mission of the Church, and give the Church credibility when it discusses medical ethics, life issues and the new questions raised by genetic technologies, he said.

"Catholic health care has been in the very eye of the storm," Steinfels said. "What would be lost if suddenly every Catholic hospital and medical center suddenly ceased to be Catholic? ... It is of the utmost importance that you do not allow that to happen." †

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# Regional meeting of St. Vincent de Paul Society held in Indianapolis

By Brandon A. Evans

The Midwest Region of the St. Vincent de Paul Society held its annual meeting in Indianapolis on June 10-12, and participants heard messages about the importance of spirituality and advocacy.

There are eight regions of the Society in the United States, and the Indianapolis Council is part of the region that encompasses Indiana, Kentucky, Ohio and Michigan.

Don Striegel, immediate past president of the Indianapolis Council, said that about 175 people were in attendance.

The meeting featured speakers from the national society, training sessions and business.

The Society's national meeting will be held in Indianapolis in 2006.

The Indianapolis Council of the Society has 48 parish conferences, 660 active members and 810 associate members, said

Jake Asher, current council president.

All of them are volunteers—no one is paid. The Indianapolis Council runs a Client Choice Food Pantry and a Distribution Center, both of which were toured by those at the meeting.

Each month, about 2,600 families are served at the Client Choice Food Pantry.

Asher said that the meeting as a whole was a success, and that the attendees were impressed upon seeing the ministries of the local council to those in need.

These regional meetings are a chance "to exchange ideas and see how other people are doing things," Asher said.

The meetings, Striegel said, "bring together Vincentians from surrounding states for training, networking and communications about current activities and future plans of the Society."

It is also a chance for local councils and conferences to see the larger Society.

On June 11, Gene Smith, national president of the St. Vincent de Paul Society, spoke about the need for spirituality.

Shortly after taking office in 1999, Smith was one of several Vincentians that helped enact a new strategic plan.

"We felt that the society was drifting a bit away from the basics that we're all about," Smith said. "We got so into wanting to serve the poor and serve the poor so well" that prayer and reflection got pushed to the side.

Part of the strategic plan, Asher said, consists of a program for all Vincentians called "Service in Hope," which is meant to stress the importance of a spiritual life.

"We're a Christian organization," Asher said. "In order to take Jesus to the people we serve, we have to know who he is."

"So we need to get back to basics," Smith said, "and that's spirituality and formation and telling our story."

"We need to transform the Society, to make sure that we don't go off on tangents," he said, "that we stick to ... the vision of Blessed Frederic Ozanam and those that have gone before us."

The Society of St. Vincent de Paul was



Dave Nealy, a member of St. Roch Parish in Indianapolis and volunteer with the St. Vincent de Paul Society, gives a tour of the St. Vincent de Paul Distribution Center in Indianapolis to a group of attendees from the Society's Midwest Regional Meeting on June 11.

founded by the young Frederic Ozanam in 1833 while he was attending Sorbonne University in Paris.

He was challenged by others to prove that the Catholic Church was helping correct the injustices in the world. His response was action.

The Society now has about 700,000 members worldwide, and 120,000 in the United States.

Roger Playwin, national executive director of the Society, spoke at the meeting on the importance of advocacy and cited Ozanam to strengthen his case.

"He understood that charity must lead to efforts to remedy justice," Playwin said. "Charity and justice go together."

Most Vincentians, he said, when they think of advocacy, think of personal advocacy. It is this crucial work—feeding the poor or helping a family make sure the gas isn't turned off—that is done person-to-person.

But advocacy is both person and public.

"It could, on the public level, mean advocating for an increase in the heating assistance for the poor," Playwin said.

"The other part of public advocacy is helping policymakers to be more knowl-

edgeable about ... the wide range of subjects that impact the lives of the poor that we as Vincentians encounter in our visits to their home and in our special works," he said.

"And when it comes to who knows more about the needs of the poor and the vulnerable," he said, "there is no question that the Society of St. Vincent de Paul and its members have knowledge and expertise to share that no one else can."

"There aren't many organizations who can say that we served 15 million of our brothers and sisters around the country who were in need. We can," Playwin said.

The Society spent \$322 million last year helping those in need.

It is the job of the Society, he said, to "cultivate a sensitivity" to social injustice as well as helping individuals.

"We are called to advocate for charity and justice," Playwin said, "and we're called to advocate for the elimination of the causes of poverty and to advocate for a preferential option for the poor, especially in world that has so much."

"Who will speak for the poor?" he asked. "Who will be their voice? If not us, who?" †



Gene Smith, national president of the St. Vincent de Paul Society, spoke about the need for spirituality during the Society's Midwest Regional Meeting on June 11 at the Hyatt Regency Hotel in downtown Indianapolis. The meeting was held from June 10-12.

# Annual benefit helps Holy Family Shelter keep serving the homeless

By Brandon A. Evans

The fastest growing segment of the homeless population is homeless families—and too often there are not enough people who are willing to help them.

"We are the largest homeless family shelter in Indianapolis and we are perpetually full," said Bill Bickel, director of Holy Family Shelter in Indianapolis.

The downturn in the economy during the past few years has resulted in fewer contributions as the need for the shelter's services has increased. That is why a \$10,000 check that the shelter recently received means so much.

The check represents the efforts of Toby McClamroch, co-chair of the

2003-04 United Catholic Appeal, and Debbie Brechtel, who are involved in planning the St. Patrick's Day Benefit for the Homeless.

The annual event is held at the Archbishop O'Meara Catholic Center in Indianapolis.

"The success of the St. Patrick's Day Benefit comes from the big-hearted guests that attend every year in addition to the very generous sponsors we have solicited over the years," McClamroch said.

The crowd has grown from 200 in 1997 to nearly 400 this year, he said.

"Not only does it raise more dollars for the contribution to Holy Family Shelter, but it also raises the awareness of the homeless issue in Marion County," McClamroch

said. "Holy Family was selected because it is one of the very few that focuses on accommodations for the family."

Oftentimes, when a family finds itself facing the challenge of homelessness, the only option is for the mother of the family to go to a women's shelter and the father to go to a men's shelter.

"You really have a deterioration of the family when that happens," Bickel said.

The experience of being homeless is stressful enough on a family without having to be separated.

"We all have challenges. Theirs just happens to be homelessness," Bickel said. "They're families first, they're homeless second."

Bickel estimated that, since Holy

Family Shelter opened 20 years ago, it has served nearly 27,000 people—about 6,000 of them were children.

The shelter also runs transitional housing apartments where families can live with the help of subsidized rent for up to two years—so long as they meet short, medium and long-term goals.

Each day brings new challenges for the shelter. Bickel said the shelter desperately needs new beds. More than 3,500 families—more than 12,000 individuals—have slept on the shelter's beds since they were purchased 10 years ago.

The Holy Family Shelter Advisory Council is in the process of raising \$10,000 to buy new beds and has a

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## Editorial



CNS photo by Martin Lindfors

An area at Quince Orchard Public Library in Gaithersburg, Md., is set aside specifically for use by children 13 and younger. The U.S. Supreme Court last June upheld the Children's Internet Protection Act of 2001, an effort to block access to pornographic materials at public library terminals used by children.

## Sexuality is a gift from God

One of the saddest features of our contemporary culture is its misunderstanding of human sexuality. Although we are preoccupied with sex (as defined by advertising and the news and entertainment media), we don't seem to have a clue about what human sexuality means. A visitor from another planet would surely conclude that we are desperately searching for something, but the object of our search isn't clear.

What is it that we humans seek? Is it pure pleasure? Fulfillment of biological, social or psychological needs? Status? Something to assuage our loneliness? Sex for its own sake—or for the sake of something more?

Human sexuality is a mystery. It is at the center of human experience— influencing who we are, what we hope for, and how we think, act and feel. We can make too much of it (and risk being obsessed by it), or we can make too little of it (and risk being obsessed but unaware). Perhaps more than any other facet of human life, we can't solve the riddle of human sexuality all by ourselves. It's too close to us—and too powerful a force to handle without help.

Sex defies human understanding. To get it right, to achieve a proper balance in our lives, and to avoid the confusion and pain caused by the multiple forms of sexual sin, we need the help of God's grace. That means we need to relax and let go of our obsessions. It also means we need to stop looking for help in the many strange and unhelpful places that our society offers to us.

The truth about sex cannot be found in magazines, movies or rock music. It cannot be found on the Internet, on television or on street corners. These are dead ends. The answer to the riddle of human sexuality can only be discovered in the person of Jesus Christ, the one who most perfectly integrated his spirituality with his humanity.

We don't often think of Jesus as a sexual being, but how could he be "true man" unless he was also truly sexual? The difference is that his sexuality was fully integrated into his personality—making it possible for him to love freely, to care deeply and to connect intimately with other human beings without the self-centeredness that so often confounds the rest of us. Jesus was a human being who accepted his sexuality as both a gift and a sign of "the power and the tenderness of

God" (*Catechism of the Catholic Church*, #2335).

The Catholic Church is often accused of being myopic or too rigid when it comes to questions of human sexuality. Especially since 1968, when Pope Paul VI issued his counter-cultural encyclical, *Humanae Vitae*, many Catholics have lost faith in the Church's ability to offer guidance and support on matters of sexual morality. Tragically, this "credibility gap" has widened in the past two years because of the sex abuse scandal. Does this mean we should stop looking to the Church for help?

The sinfulness of the weak men and women who *are* the Church has been proven over and over again during the past 2,000 years. There is no question that many of us (clergy, religious and laity) have failed to live up to our Church's teaching on the gift of human sexuality. But many others have succeeded. We should look to them—to Mary and the saints—for examples of fully integrated human sexuality.

And we should look to the countless women and men all around us who struggle on a daily basis to live chaste, faithful and holy lives in imitation of Christ and in conformity with the teachings of our Church. We won't find these faithful men and women on talk shows or in Internet chat rooms.

These are our family members and our friends, our neighbors and our fellow parishioners, our pastors and even our bishops. Their stories are probably not dramatic, but their struggles are real. Like all human beings, they are searching for something: a balanced or integrated life that brings them into intimate, loving communion with one another and with God.

We are called to be stewards of the gift of human sexuality. If we want help with the challenges and the blessings of this unique form of stewardship, we should look to Jesus. Through the sacraments, the Scriptures, and the witness of holy men and women (like Mary and Joseph), we can solve the riddle of human sexuality—not once and for all but over the course of an entire lifetime of living and loving in Christ.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Letters to the Editor

### Let's keep politics out of the Mass

I would like to comment on the article in the May 7 issue of *The Criterion* regarding priests denying politicians Communion based on their support of abortion and stem cell research. I agree with the logic that if a person is in grave mortal sin, he or she should not receive Communion without prior absolution through reconciliation.

When priests deny someone Eucharist, the Mass is transformed into a political landscape for debate and controversy, and that is not the purpose of the Mass. It creates an uncomfortable environment for all others who are there to celebrate Mass and receive Holy Communion.

Basically, it is up the person, whether they are a politician or not, to take the responsibility of their faith seriously and to decide whether or not they are prepared in their own heart to receive Communion. Don't lay that responsibility on the administering priest. Priests are not here to judge us, but instead to guide us and forgive and absolve us through the sacrament of reconciliation.

The point that must be made is that any Catholic politician, whether it is John Kerry today or John F. Kennedy before, is that they are politicians first and Catholics second. If they put their religious beliefs above their political aspirations, they would not have gotten very far. If they were Catholic above all else, they would be on the campaign trail talking about issues such as repealing *Roe vs. Wade* or banning stem cell research or voting against gay marriage, but we all know that is not going to happen.

Any politician that does not cleverly dance around the abortion issue is headed for his or her demise. That is a political time bomb waiting to explode in the face of any politician who tries to upset or repeal anything involving abortion or a woman's right to choice.

The separation of Church and state is a vital concept of our American heritage. It allows us the opportunity to practice our faith without the government interfering or trying to control the ways or means by which we worship, and this is a good thing. The downside is that we give concessions by tolerating political ideologies that are in contrast to our Catholic faith. The upside is we can vote however we choose and for the candidate that best represents our beliefs.

I truly do not want to see the Mass turn into a platform for abortion, gay rights, stem cell research, the war in Iraq or any other controversial issue of our troubled times. Protest is a powerful medium. It is our right to protest, but not at Mass. We don't need reporters following politicians into church to see if they receive Communion.

I say administer Communion and let God be the only one to judge. We should use the Mass as a time to pray for guidance on such issues.

Michael Gough, Greenwood

### No political candidate supports all life issues

I have seen several letters to the editor in support of the bishops who wish to deny Communion to pro-choice politicians and those who vote for them. It seems that these bishops and their supporters are less concerned with Catholics voting pro-life than they are with Catholics voting anti-abortion.

How else are we to interpret the omission from these discussions of one of the major pro-life issues: capital punishment? Perhaps it is because neither the Democratic nor Republican platform is anti-death penalty. Or, perhaps it is simply because this is really about voting for George W. Bush and not John Kerry.

In any case, there is no candidate available that supports the Church's positions on all life issues. Are we all to be denied Communion?

Gabe Hannan, Indianapolis

### Some things are worth fighting for

"The men of Normandy had faith that what they were doing was right, faith that they fought for all humanity, faith that a just God would grant them mercy on this beachhead or on the next. It was the deep knowledge—and pray God we have not lost it—that there is a profound, moral difference between the use of force for liberation and the use of force for conquest. You were here to liberate, not to conquer, and so you and those others did not doubt your cause. And you were right not to doubt."

With these words, President Ronald W. Reagan addressed the surviving heroes who saved Europe, and America, on the 40th anniversary of D-Day on June 6, 1984. President Reagan spoke at Pointe du Hoc in France, but his words are more timely, relevant and vital than ever.

In this time of global conflict, at which the safety and future of the United States are at stake, it is deeply disturbing to find an escalation of rhetoric by people who would seek condemnation and eternal damnation for the millions of Americans who support the war against terror.

A recent letter in these pages of *The Criterion* was unchallenged by the editors of this publication, and stated that war is, quote, "a mortal sin." Not one word of theological or biblical evidence to support this, nor anything to counter it by this publication's editors.

The fact that our country was founded by war, waged "illegally" against our British rulers, makes this even more troubling. We would not be here—any of us—in this country or on this planet, if not for the American Revolutionary War. We fought a bloody battle of brother against brother in our Civil War. Freedom was protected—was this, too, a "mortal sin"?

Further, our freedoms and existence were secured for us by fighting in two World Wars. Why would war be termed "a mortal sin" by writers and Catholic editors? By the way, several thousand Americans were killed on our own soil by terrorists nearly three years ago. This fact seems to have been forgotten by many.

Listen to what President Reagan said in his speech at Pointe du Hoc 20 years ago:

"You all knew that some things are worth dying for. One's country is worth dying for, and democracy is worth dying for, because it's the most deeply honorable form of government ever devised by man. All of you loved liberty. All of you were willing to fight tyranny, and you knew the people of your countries were behind you."

To those who continue in their relentless efforts to lie about the nature of this war on terrorism, and who vilify President Bush, but who spoke no words of condemnation at the hundreds of thousands of deaths at the hands of Saddam Hussein and Osama bin Laden, President Reagan once again spoke the truth in his speech 20 years ago: "Today, as 40 years ago, our armies are here for only one purpose—to protect and defend democracy. The only territories we hold are memorials like this one and graveyards where our heroes rest."

I call upon all Christians (especially Catholics) and those who write for Christian and Catholic publications, to rise above their ignorance of reality, and their ignorance of the 228-year history of our great country, and speak out for our president, and against the terrorists and despots who would harm this great nation. Some things are worth fighting for.

Mark Gasper, Indianapolis



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Repentant murderer's execution will not improve our world

(Fifth in a series)

On June 8, 2004, David Paul Hammer was scheduled to be executed at the federal penitentiary in Terre Haute.

He had made his goodbyes and prepared himself for death. Five days before the execution was to take place, the 3rd U.S. Circuit Court of Appeals in Philadelphia granted a stay of the execution at the request of David's attorneys, who continue to seek a commutation of his death sentence.

David had asked me to be with him as his pastor before his execution. The request remains, pending further developments in his case. He had repented publicly of his past crimes, including the murder of a fellow inmate, long ago. He requested and received the sacrament of confirmation and embraced the Catholic faith during the Great Jubilee 2000.

Not surprisingly, he opposes capital punishment in principle, but he has been prepared to say that he was dying with a peaceful heart. It is difficult to imagine how he feels as once more his future is uncertain. David requests prayers.

I first met David along with two other prisoners on Death Row on July 8, 2000. David said, "I have been in prison for 22½ years. I have lived a sordid life. Until Catholic friends started praying for me, I didn't know that God could have mercy even on a sinner like me. I pray every day

for the family of Andrew, whom I killed."

I am convinced that the good of society requires that we rise to the challenge of a measured and larger vision on the troubling issue of capital punishment. The Catholic teaching on this issue is not new, but the circumstances of its application have been changing. Most Catholics favor the death penalty and find opposition by our Church difficult to accept. It is one of our counter-cultural Catholic teachings.

The history of religious teaching on the death penalty through the ages demonstrates that the Catholic Church has consistently asserted that the state has the authority to exact capital punishment. And, today, the Church teaches that the state continues to have this authority in principle. Crime deserves punishment in this life and not only in the next, and the state has the authority to administer appropriate punishment to those duly judged guilty of crimes.

But, what is "appropriate" punishment?

This is the question posed to contemporary society by Pope John Paul II and our Church.

In general, there are four purposes of criminal punishment:

- 1.) Rehabilitation—The penalty should try to bring the criminal to repentance and to moral reform.
- 2.) Defense of society against the criminal—The government is obliged to protect society by preventing the criminal from committing additional crimes. For heinous

crimes, we favor life imprisonment without parole rather than death.

3.) Deterrence—Punishment should discourage further violence and crime. We believe life imprisonment without parole does so. There is mounting evidence that capital punishment does not deter.

4.) Retribution—Punishment should try to restore the right order violated by the crime. A criminal should pay a price for the offense committed. If possible, the victims of the crime should be compensated for the wrong suffered. Retribution does not mean revenge.

Our Church's objections to capital punishment can be summarized as follows:

1.) The possibility that the convict may be innocent is the more common reason for opposition to the death penalty. A significant number of wrongly accused criminals on Death Row have been proven innocent.

2.) The death penalty fans the flame of revenge (and violence) rather than fosters a sense of justice in society.

3.) Capital punishment contributes dramatically to the devaluation of human life in an escalating culture of death.

4.) While the obligation of justice remains, in our view capital punishment seems incompatible with Christ's teaching on

forgiveness.

Although our Church opposes the death penalty, we do not question the state's right to impose it. We oppose it because the circumstances of our day do not warrant it.

As Pope John Paul II has said, "as a result of steady improvements in the organization of the penal system," cases in which the execution of the offender would be absolutely necessary "are very rare, if not practically non-existent" (*Evangelium vitae*, #56).

The state should not exercise its right if the evil effects outweigh the good. In recent times (witness the earlier Timothy McVeigh/Oklahoma City bombing situation), the death penalty does more harm than good because it feeds a frenzy for revenge while there is no demonstrable proof that capital punishment deters violence.

Revenge neither liberates families of victims nor ennobles the victims of crime. Only forgiveness liberates.

For sure, we must never forget the victims of crime and their bereaved loved ones. The truly honorable memorial is to choose life rather than death.

(Next week: *Secular culture's attempts to undermine the Church as a moral force.*) †

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

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

### La ejecución de asesinos arrepentidos no mejora nuestro mundo

(Quinto de la serie)

Para el día 8 de junio de 2004 estaba programada la ejecución de David Paul Hammer en la penitenciaría federal de Terre Haute.

Ya se había despedido y se había preparado para morir. Cinco días antes de que ocurriera la ejecución, el Tribunal Tercero de Apelación de Distrito de los Estados Unidos en Filadelfia concedió la suspensión de la ejecución a petición de los abogados de David quienes continúan buscando la conmutación de su sentencia de muerte.

David me había pedido que estuviera con él como su pastor antes de la ejecución. La solicitud sigue en pie, esperando el desarrollo de nuevos acontecimientos en su caso. Él se ha arrepentido públicamente de sus crímenes anteriores, incluyendo el asesinato de un compañero de prisión hace bastante tiempo. Solicitó y recibió el sacramento de la confirmación y se acogió a la fe Católica durante la Gran Celebración 2000.

No es de sorprender que se oponga al principio de la pena capital; sin embargo, se había preparado para decir que moría con el corazón en paz. Es difícil imaginarse cómo debe sentirse él ahora que nuevamente su futuro es incierto. David pide oración.

Conoció a David, junto con otros dos reos que aguardaban en el corredor de la muerte, el 8 de julio de 2000. David me dijo: "he estado en prisión por 22 años y medio. He vivido una vida sórdida. Hasta que mis amigos católicos empezaron a rezar por mí no sabía que Dios podía ser misericordioso incluso con un pecador como yo. Rezo todos los días por la familia de Andrew a quien maté."

Estoy convencido de que el bien de la

sociedad exige que enfrentemos el reto de reevaluar y ampliar la visión del tema tan controvertido de la pena capital. No es novedad la doctrina católica a este respecto; sin embargo, las circunstancias de su aplicación han cambiado. La mayoría de los católicos favorece la pena de muerte y encuentran que la oposición de la Iglesia es difícil de aceptar. Es una de las enseñanzas católicas que va en contra de la cultura.

Por años la historia de la doctrina religiosa en cuanto a la pena de muerte demuestra que la Iglesia Católica ha sostenido consistentemente que el Estado tiene la autoridad para exigir la pena de muerte. Y, hoy en día, la Iglesia nos enseña que, en principio, el Estado continúa teniendo esta autoridad. El crimen merece un castigo en esta vida y no solamente en la siguiente, y el Estado tiene la autoridad para imponer el castigo adecuado a aquellos a quienes se les ha juzgado debidamente y se les ha encontrado culpables de delitos.

Sin embargo, ¿cuál es el castigo "adecuado"? Esta es la pregunta que nuestra Iglesia y el Papa Juan Pablo II le ha planteado a la sociedad contemporánea.

En general, el castigo criminal tiene cuatro finalidades:

- 1.) Rehabilitación. La pena debe hacer que el criminal logre el arrepentimiento y la reforma moral.
- 2.) Protección contra los criminales por parte sociedad. El gobierno está en la obligación de proteger a la sociedad previniendo que el criminal cometa otros delitos. En el caso de crímenes atroces nuestra tendencia es a la prisión de por vida sin posibilidad de libertad condicional en lugar de la muerte.
- 3.) Disuasión. El castigo debe desalentar

actos violentos y delitos posteriores. Creemos que la prisión de por vida sin posibilidad de libertad condicional cumple este cometido. Existe gran cantidad de evidencia que indica que la pena capital no disuade.

4.) Retribución. El castigo debe tratar de restituir el orden correcto que ha sido violado por el crimen. El criminal debe pagar un precio por el delito cometido. De ser posible, las víctimas del crimen deben recibir compensación por el daño sufrido. Retribución no significa venganza.

La objeción de nuestra Iglesia a la pena capital puede resumirse del siguiente modo:

1.) La razón más común para oponerse a la pena de muerte es la posibilidad de que el convicto pueda ser inocente. Se ha comprobado que un número importante de criminales acusados erróneamente que aguardaban en el corredor de la muerte han resultado inocentes.

2.) La pena de muerte aviva la llama de la venganza (y de la violencia) en lugar de promover el sentido de justicia en la sociedad.

3.) La pena capital contribuye drásticamente a la devaluación de la vida humana en el auge de una cultura de la muerte.

4.) A pesar de que se conserva la obligación de castigo, desde nuestra óptica la pena capital parece incompatible con la enseñanza de perdón de Cristo.

Si bien nuestra Iglesia se opone a la pena

de muerte, no cuestionamos el derecho del Estado a imponerla. Nos oponemos a ella debido a que las circunstancias presentes no la justifican.

Como ha expresado el Papa Juan Pablo II: "gracias a la organización cada vez más adecuada de la institución penal", los casos en los que es totalmente necesaria la ejecución del criminal "son ya muy raros, por no decir prácticamente inexistentes" (*Evangelium vitae* #56).

El Estado no debe ejercer su derecho si los efectos negativos sobrepasan los positivos. En época reciente (como testigos del atentado con bombas de Oklahoma City/Timothy McVeigh), la pena de muerte ocasiona más perjuicios que beneficios ya que alimenta el frenesí de venganza, en tanto que no existe prueba fehaciente de que la pena capital disuade de la violencia.

La venganza no redime a las familias de las víctimas o ennoblece a las víctimas del crimen. Sólo el perdón redime.

Por supuesto que nunca debemos olvidar a las víctimas de crímenes y a sus desconsolados seres amados. El verdadero homenaje es escoger la vida en vez de la muerte.

(La próxima semana: *La cultura secular intenta minar a la Iglesia como fuerza moral.*) †

Traducido por: Language Training Center, Indianapolis

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

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



## Check It Out . . .

St. Bernadette Parish, 4838 E. Fletcher Ave., in Indianapolis, is having its **parish festival** from 5 p.m. to midnight on June 17-19. There will be rides, games, food and Howard's famous pork barbecue. For more information, call 317-356-5867.

St. Michael Parish, 519 Jefferson Blvd., in Greenfield, is having its **Summer Fest 2004** from 5 p.m. to 11 p.m. on June 17, from 5 p.m. to 11 p.m. on June 18 and from 1 p.m. to 11 p.m. on June 19. There will be rides and food. For more information, call 317-462-4240.

St. Mary Parish, 415 E. Eighth St., in New Albany, is having its **parish festival** on June 18-19. There will be food and booths. The family night will be from 5 p.m. to 10 p.m. on June 18 and the street dance, which costs \$7.50 per person, will be from 7 p.m. to 1 a.m. on June 19. For more information, call 812-944-0417.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having its **Juneteenth Celebration** at 6 p.m. on June 18 and from noon to 8 p.m. on June 19. There will be a dinner-dance on Friday, which costs \$35 per person. For more information, call 317-926-3324.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., in Terre Haute, is having its **summer auction** at 10 a.m. on June 19. There will be antiques, collectibles, and new and used miscellaneous items. For more information,

call 812-466-1231.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman, is having its **parish picnic** from 10 a.m. to 6 p.m. EST on June 20. There will be a chicken dinner, turtle soup and games. For more information, call 812-623-2964.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several events this summer. There will be a midweek commuter retreat titled **"Spirituality through Art"** on July 13-15. Franciscan Sister Ann Vonder Meulen will present the retreat from 9 a.m. to 3 p.m. each day. The sessions will include meditation and prayer with the use of clay, watercolors, mandalas and other media as helps toward living a life more centered on God. The cost is \$100 and includes lunch each day and all art supplies; for an additional \$43 per night, participants may stay overnight. There will be an **Adult Art Class** from 6:30 p.m. to 9 p.m. on July 19 and 26 hosted by Carol Wagner, an art teacher at St. Pius X School in Indianapolis. The first class will be devoted to drawing skills and the second on painting with watercolors. The cost is \$20 per session, which includes all art supplies. Participants attending "Spirituality through Art" may also attend the Adult Art Class at no extra charge. There will be a fundraising dinner titled **"An Evening with Bill Polian"** at 6 p.m. on Aug. 1. Polian, the president of the Indianapolis

Colts, will join participants for a served dinner. The cost is \$30 per person; full table discounts are available. For more information, call the archdiocesan retreat house at 317-545-7681.

Saint Meinrad Abbey Guest House in St. Meinrad is hosting a midweek retreat on July 13-15 titled **"Experiencing the Life of a Benedictine."** The retreat, which will follow the monastic schedule, will be presented by Benedictine Brother Gabriel Hodges and several junior monks. Conferences will focus on simplicity, discernment and humility. The guest house will be closed from June 21 to August 2005 as it is being rebuilt. In the interim, retreats will be held in Anselm Hall or Benet Hall, which adjoins the church. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905, or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu), or log on to [www.saintmeinrad.edu/abbey](http://www.saintmeinrad.edu/abbey).

The Marian Center of Indianapolis is sponsoring the **23rd Medjugorje Celebration Mass** on June 24 at St. Michael the Archangel Parish in Indianapolis. There will be a rosary at 6:15 p.m. followed by the Mass at 7 p.m. Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, will be the celebrant. Afterward, there will be refreshments in the Marian Center adjacent to the church. For more information, call 317-924-3982.

The archdiocesan **Junior High Holiday World Trip** will take place on July 6 at the Holiday World Theme Park in Santa Claus, Ind. The park's hours that day will be from 10 a.m. to 9 p.m. EST. The event is open to all archdiocesan youth in sixth through eighth grade as well as their families. The tickets are \$23 per person and include park entrance, all rides, shows, soft drinks and the Splashin' Safari Waterpark. The deadline to reserve tickets is June 18, though tickets may be purchased at the gate. For more information, call the New Albany Deanery Youth Ministry Office at 812-945-2000.

There will be a concert and workshop titled **"The Healing Harp"** on June 9-10. The concert, presented by therapeutic harpist Tami Briggs, will begin at 7 p.m. on July 9 in the St. Paul Hermitage Chapel, 501 N. 17th Ave., in Beech Grove. A free-will offering will be accepted. The workshop will be held from 10 a.m. to noon on July 10 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. Lunch will follow. The cost is \$15 per person, which includes lunch. Registration is due by June 26. For more information, call the hermitage at 317-787-2369 or the Benedict Inn at 317-788-7581 or log on to [www.benedictinn.org](http://www.benedictinn.org).

The **St. Francis Golf Outing**, hosted by the St. Francis Healthcare Foundation, will be held on June 24 at The Legends of Indiana Golf Course, 2555 Hurricane Road, in Franklin. The event will benefit the St. Francis Physicians Mission Fund, which assists St. Francis doctors who are interested in medical mission work. The scramble begins at 12:30 p.m. Registration fees are \$175 per person or \$700 per foursome. Sponsorship and contribution opportunities are also available. The registration deadline is June 21. For more information, call the St. Francis Healthcare Foundation office at 317-783-8950. †

## Benedictine sisters to profess final vows



**Benedictine Sister Michelle Catherine Sinkhorn**, a native of Floyds Knobs, is one of two sisters who will make perpetual monastic profession as members of the Sisters of St. Benedict of Ferdinand, Ind., on June 20.

Sister Michelle and Benedictine Sister Celeste Boda, 50, a native of Rush City, Minn., will profess their

perpetual vows during a 2 p.m. eucharistic liturgy.

Because of restoration work in the monastery church, the Mass and vows ceremony will be held at St. Ferdinand Church in Ferdinand. Bishop Gerald A. Gettelfinger of the Evansville Diocese will officiate at the liturgy.

A public reception for family and friends will be held in the monastery gymnasium following the ceremony.

Sister Michelle, 34, is the daughter of Ed and Thecla Sinkhorn and has three older brothers and one older sister. She was a member of St. Mary Parish in Navilleton.

Prior to entering the Benedictine monastery at Ferdinand in 1997, Sister Michelle worked as a nanny. She also did volunteer work at Mount St. Francis Friary and Retreat Center for 13 years.

She made her first profession of vows in 1999. Since then, she taught at the Child Life Center in Evansville and, for the past three years, has been director of St. Bernard Preschool and Daycare in Rockport, Ind.

The Sisters of St. Benedict of Ferdinand, with 205 members, are one of the largest Benedictine communities of women in the United States. They minister in education, parish ministry, health care, counseling, spirituality and retreat work, social services, and mission work in Indiana, Kentucky and Illinois, and in the countries of Guatemala, Peru and Italy. †

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## Awards . . .

**Mary Ann Wyand**, assistant editor of *The Criterion*, received the Bernardin-O'Connor Award for Pro-Life Journalism from Priests for Life for Best Overall Pro-Life Feature for 2003 on May 28 during the Catholic Press Association conference in Washington, D.C. Wyand wrote a three-part series on post-abortion healing titled "Church offers ministries for post-abortion healing," "Healing Hidden Hurts helps women cope with abortion," and "Victims of Choice helps women seek healing." The pro-life series was published in February and March last year. Father Frank Pavone, national director of Priests for Life, presented the award to Wyand. It is named for the late Cardinals Joseph Bernardin of Chicago and John O'Connor of New York. †

## Make a resolution to help those less fortunate than yourself!

*The Crisis Office of Catholic Social Services is always in need of the following items:*

- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags



# RENEWS

continued from page 1

convinced of its potential. It was not long after CRHP began in the parish that he began to see its good fruits.

"It changed the parish in so many ways," Father Ajamie said in his interview for the DVD. "People began to be involved."

In 1983, Father Ajamie was assigned away from St. Monica Parish. Father Davis was chosen to succeed him. When the two met, Father Ajamie was adamant that his successor allow CRHP to continue.

More than 20 years later, Father Davis recalled the meeting clearly.

"If he said it once that day, he said it two dozen times," said Father Davis.

The new pastor followed his predecessor's advice, but CRHP at St. Monica Parish experienced great challenges in the late 1980s. It was getting more and more difficult to recruit new participants.

Father Davis was considering bringing the parish's involvement in CRHP to a close, and he called a meeting at which interested parishioners could discuss the matter.

To his surprise, 21 parishioners attended. A CRHP continuation committee was established to help keep the renewal process going. And from then on, CRHP has been a vital force at St. Monica Parish.

"It came at the right time," Father Davis said, "because it was right at the beginning of the more massive growth [in the parish] that started in the late 1980s."

By the time Father Koetter was announced as the new pastor of St. Monica Parish in 1997, CRHP had had such a positive impact upon the parish that he was able to experience it in his first meeting with the parish's lay leaders.

He said on the DVD that 25 of the 28 people attending the meeting identified themselves as previous CRHP participants.

"I knew at that point that CRHP was a significant part of this parish," Father Koetter said, "and was doing so much to call leadership into the community as a whole."

Several previous CRHP participants were also interviewed for the DVD. They recalled the impact that the renewal process has had on them and on the parish.

Dick Kurzawa participated in the third CRHP that was held in 1980.

"The fraternity that we put together in the CRHP group has lasted even until now," Kurzawa said. "Ever since that first meeting in 1980, we've been meeting as a group every Thursday morning for 24 years."

Linda Bour, a participant in CRHPs 30 and 35, described her feelings before participating and how they changed over the course of the weekend.

"I was closed and afraid and not very sure that I wanted to be there," Bour said. "And I knew, as I was on the weekend, that God was opening my heart to be there."

"I remember holding hands with the people at my table. And I truly felt like the Spirit of God was there. I knew that when I left that weekend that I was a different person."

Bour was a member of the team that presented the renewal weekend to Eileen Dennie. This participant in CRHP 36 recalled how the process had an impact upon her involvement in the parish.

"It helped me want to be more involved," Dennie said. "On the day of Pentecost, I think that I signed up for eight ministries."

Many other parishioners had an experience similar to Dennie's so that, by the time Father Koetter arrived, CRHP participants were spread throughout the parish, providing lay leadership and helping to renew the faith community.

And just as CRHP at St. Monica was renewed in the late 1980s when the parish began to experience tremendous growth, it still continues to adapt to changes in the faith community to this very day.

Evidence of this is the plan to hold the parish's first Spanish language CRHP in the fall for the community's growing Hispanic population.

However, what St. Monica Parish has and continues to experience through CRHP has spread to dozens of other parishes throughout the archdiocese.

Bob Edwards, CRHP's national director, said that of the 75 dioceses in the United States that have participated in CRHP, the Archdiocese of Indianapolis ranks fourth in the number of parishes that have begun the renewal process, with a total of 56, over one-third of the total number of parishes in archdiocese. †



Members of the 49th men's Christ Renews His Parish (CRHP) formation team at St. Monica Parish in Indianapolis pose for a picture on the day they served a meal for a CRHP renewal weekend at the parish in April. St. Monica Parish is celebrating the 25th anniversary of the start of its participation in the parish renewal program.

Submitted photo

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# RYAN

continued from page 1

as "an integral part of the Catholic Conference" during an ICC meeting and a retirement luncheon in his honor on May 5 at the Archbishop O'Meara Catholic Center in Indianapolis.

"The Catholic Conference was formed in 1966 and incorporated a year later to be the public policy voice for our Indiana Province," Archbishop Buechlein said. "In 1975, Des, who has a doctorate in sociology, joined the ICC staff as director of research to conduct a research survey of the opinions of Indiana clergy."

That research, published as *The Church-Society Relationship: A Survey of the Opinions of Indiana Catholic Clergy*, became a cornerstone of ICC lobbying efforts to enact public policies that reflect Christ's teachings, papal encyclicals, the U.S. bishops' pastoral letters and U.S. Catholic Conference documents.

"A year later, Des became the assistant director of the conference," the archbishop said. "In 1978, he developed the idea of forming an action network to share information about public policy in the state. ... I-CAN, or Indiana Catholic Action Network, still exists today."

Ryan was named executive director of the Catholic Conference in 1980, the archbishop said, and in that capacity "has formed important relationships in the legislature that helped ensure that the Church has a voice in the Indiana General Assembly."

More than 6,000 people in the five Catholic dioceses in Indiana are members of I-CAN, Ryan said, praising the volunteer network's "marvelous grassroots lobbying efforts" through telephone calls, letters and e-mails to legislators that often influenced key votes on life issues or laws affecting parochial education.

"Any situation which leaves citizens victims of their own political ignorance is open to elitist control," Ryan said. "A voice alone is not powerful enough."

Citizens need to speak out about legislative issues. Although we believe in the separation of Church and state, that does not mean we are separated from public policy issues. We have a right to be involved ... a duty to be involved as Church and as members of the Church."

Ryan said he "can recall many times when a legislator would ask him, 'Where is the Catholic Conference on this issue?' Although they don't always agree with us, they do care where the ICC stands on issues and what we say across the board."

Glenn Tebbe, executive director of the Indiana Non-Public Education Association, has been appointed the new executive director of the Indiana Catholic Conference by the ICC board of directors. His appointment is effective on July 1.

"Des Ryan is an icon at the Indiana Statehouse," Tebbe said. "Everybody there knows him and he is well-respected. He didn't leave any teachable moments undone. He usually found a way to let people know what the Church's position was on an issue and why, and he did it in a very respectful way."

Tebbe praised Ryan as "a great teacher, a great mentor and a good friend," and said he enjoyed working with him on legislative matters related to non-public education.

"It was my good fortune to be able to work with him as I developed this office," Tebbe said. "I couldn't have had a better mentor to initiate me into the whole business of working with legislators, not only with the process, but also with the nuances, helping me develop strategies on how to approach issues or concerns that we wanted to address at the Statehouse."

Tebbe said Ryan "always kept his cool" in the heat of emotional political debates.

William J. Wood, a partner in the law firm of Wood, Tuohy, Gleason, Mercer and Herrin in Indianapolis, serves as an attorney for the Archdiocese of Indianapolis and is general counsel for the Indiana Catholic Conference.

"Des Ryan is one of the most highly respected representatives of any lobbying

organization in the Indiana legislature," Wood said. "He is pro-life through and through, and has never lost his zeal for defending the Church and consistent ethic of life issues."

Wood said he "learned a lot from him about human relations, putting my Catholic faith into action and keeping my spiritual direction while I'm doing legal work."

Longtime State Rep. John J. Day (D-Dist. 100), a member of Holy Cross Parish in Indianapolis, said Ryan brought a calm, reasonable voice to his legislative work.

"He always worked for the seamless garment of life issues," Day said, "by incorporating [the late Chicago] Cardinal Joseph Bernardin's message about the consistent ethic of life doctrine."

Day said Ryan, as the voice of the Indiana Catholic Conference, worked hard to educate people about the Church's social justice teachings opposing abortion and capital punishment and supporting welfare reform, fair housing, health care for the poor, nursing home regulations, a livable minimum wage for modest and low-income people, concern for the environment and other critical life issues.

"I think he tried to get people to see the big picture of life issues across the board," Day said, "whether that meant laws to protect elderly people in nursing homes, prisoners, pregnant women, unborn babies and children in low-income families."

Day said that in recent years the ICC has supported legislation to improve landlord-tenant reform, seek health and safety protections for migrant workers, provide medical and family leave benefits, create earned-income tax credits, and enact subsidized savings programs for modest and low-income people so they can qualify for home ownership or small business ownership as well as receive job training and a college education.

"He's tried to honor the best in the Church's social justice teachings in the tradition of Cardinal Bernardin," Day said. "He has a good relationship with both Democrat and Republican legislators, and

has consistently tried to uplift people's lives and promote economic justice for all."

Nell Thompson, the ICC administrative assistant since 1974, said she thinks "the Indiana Catholic Conference is a respected organization today because of his leadership and dedication."

Thompson said Ryan liked to describe his real "office" as the hallways in the Indiana State Capitol.

"It's hard standing in the hallways and attending long committee hearings at the Statehouse," she said. "Some of those hearings go on for hours, and if it's one of the ICC issues you've got to stay with it."

Thompson said she feels good about the ICC's public policy work because "it shows that the Church is involved in the day-to-day issues and lives of citizens and is trying to make a difference."

With some legislative issues, it takes years to make a difference, she said. "You just have to keep on working year after year after year."

Ryan never got discouraged when ICC-supported bills were defeated, she said, and always focused on clearly stating and restating the Church's positions on issues.

In the early days, Ryan said, the ICC network relied on a newsletter and telephone contacts with legislators and citizens throughout the state, especially when urgent votes were pending on laws protecting pro-life interests.

Now, he said, legislative updates posted on the Indiana Catholic Conference Web site at [www.indianacc.org](http://www.indianacc.org) and alerts sent by e-mail help I-CAN members and other concerned citizens stay in touch with action by the Indiana General Assembly.

"Whether I was speaking on opposition to the death penalty or abortion or about assistance for unemployed parents," Ryan said, "I was always speaking for the Church from a faith community point of view. To speak accurately on many issues, I was grateful to have the support of the United States Catholic Conference and my peers in the other state Catholic conferences." †

## Pope announces year dedicated to the Eucharist for 2004-05

ROME (CNS)—Pope John Paul II announced a special year dedicated to the Eucharist, saying the Church needs to highlight its importance for spiritual life and missionary tasks of the 21st century.

The eucharistic year will begin with the International Eucharistic Congress in Guadalajara, Mexico, this Oct. 10-17 and will end with the Synod of Bishops on the Eucharist in Rome on Oct. 2-29, 2005, the pope said.

The pope made the announcement on June 10, the feast of the Body and Blood of Christ, during a Mass at the Rome Basilica of St. John Lateran. Afterward, he led a traditional eucharistic procession through the streets of Rome, while seated in the back of a modified flatbed truck.

The pope last year wrote an encyclical on the Eucharist, emphasizing its

centrality for every aspect of Church life.

Speaking at the Rome Mass, he said there was a close connection between the Eucharist and announcing Christ. To enter into communion with Christ in the Eucharist means becoming missionaries of the message of his sacrifice, he said.

"All those who come worthily for nourishment at his table become living instruments of his presence of love, mercy and peace," he said.

Organizers of the eucharistic congress in Mexico have invited the pope to come for the event, but the Vatican has given no response. Privately, Vatican officials say the pope's aides have discouraged such a visit, but add that the pope has rejected their advice before when it comes to foreign travel.

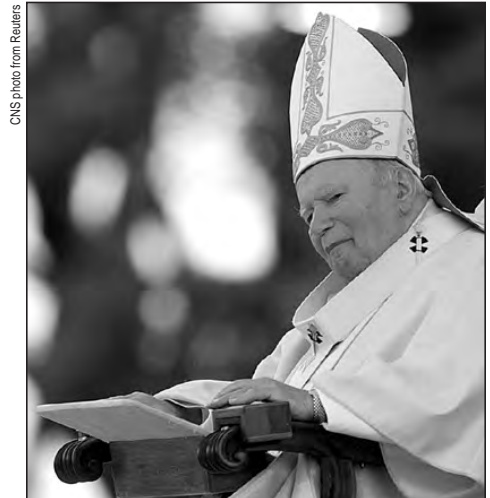
The Corpus Christi procession stopped

traffic during the Rome rush hour, with thousands of the faithful, bishops and cardinals walking alongside the papal vehicle from the Lateran basilica to the Basilica of St. Mary Major, nearly a mile away.

Speaking at his noon blessing on June 13, the pope said the eucharistic year was part of a pastoral project for the whole Church, in which he was inviting the faithful to "start afresh from Christ."

A better understanding of Christ's presence in the Eucharist will lead to a better prayer life, which in turn will favor evangelization, the pope said.

"The Eucharist stands at the center of the Church's life. In it, Christ offers himself to the Father for us, involving us in his sacrifice, and gives himself to us as the bread of life for our journey along the paths of the world," he said. †



Pope John Paul II presides at the feast of the Body and Blood of Christ at Rome's Basilica of St. John Lateran on June 10.



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# Bishop sees maintaining health as a matter of stewardship

By Brian T. Olszewski  
Catholic News Service

Bishop Dale J. Melczek of Gary, Ind., is not swayed by fads often associated with exercise programs. No Tae Bo. No step-aerobics. No Pilates. With few variations, the bishop is committed to a simple cardio workout.

"I use an elliptical machine for 25 minutes, five times a week," he said. He follows this intense arm and leg workout with 100 crunches on an abdominal machine.

For the 64-year-old bishop, exercise is an integral, but not necessarily enjoyable, part of the day—at least not while he's in the midst of stepping.

"I don't enjoy working out at the health club every day," he said. "But I feel really good, refreshed, when I'm done, and I've accomplished that part of my commitment for that day."

A good diet also has a role in the bishop's regimen. He eats a small bowl of cereal for breakfast, soup for lunch, and lettuce, a piece of fruit and a microwave dinner containing less than 300 calories for dinner. He drinks fewer than two cups of coffee a day, and rarely eats between meals, even when at parish receptions following such events as confirmations.

"If the dessert is homemade, then it's worth it," he said of consuming the calories. Otherwise, he forgoes treats.

As the leader of the northwest Indiana

diocese since 1992, Bishop Melczek strives for a threefold balance in his life. "A healthy mind and a healthy body contribute to a healthy spirit," he said. "I try to put as much regimen into my life as possible—especially in making time for prayer."

The spiritual element of his daily life includes, but is not limited to, celebration of the Mass, praying of the Divine Office, recitation of the rosary, and a half-hour morning and afternoon meditation.

"I see it all in the context of good stewardship," Bishop Melczek said. "God has blessed us with gifts of life, health and faith in order that we can live a life of discipleship."

That approach guided him through 12 years of the seminary where, he said, he "developed a disciplined life," and where he regularly played handball, hockey, baseball and tennis, and took up downhill skiing as a high school freshman.

"I haven't missed a year since," he said.

Ordained a priest for the Archdiocese of Detroit in 1964, Bishop Melczek recalled that "it wasn't considered a good day off unless you participated in three sports."

In those days, a day off might include a game of handball, swimming laps in the pool and a round of golf.

When he added archdiocesan administration to his pastoral duties in 1975, the



For Bishop Dale J. Melczek, a daily workout is an essential part of the regimen of his life. His routine includes 100 crunches on a Nautilus machine and 25 minutes of cardio exercise on an elliptical machine.

bishop gave up golf and took up racquetball.

"It was a way to get a good workout in less than an hour," he said.

For a couple of years, he smoked a pipe and an occasional cigar, but dropped the habit on the advice of his dentist.

"The enjoyment you derive from it isn't worth what it will do to your teeth," he recalled his dentist telling him.

Another part of the bishop's regimen is

a good night's sleep, going to bed by 10:30 p.m. and rising at 5:45 a.m.

When he isn't able to work out in the health club, Bishop Melczek runs on the Lake Michigan beach near his home or pulls weeds from his garden. Like his indoor workout, these activities have the same purpose.

"Parts of my ministry can be stressful," he said, "and this helps alleviate the stress." †

# Parents' regular exercise regimen seen as key in children's fitness

By Elizabeth Wells  
Catholic News Service

Among the blessings parents want for their children are strong faith and good health. Fostering these qualities, however, requires more than simply extolling



Dr. Tom Lanspa heads out for a short stroll with his children and the family dog. The cardiologist says the best exercise can be a simple 30 minute walk.

their virtues.

"You can only lecture kids so much before they tune you out. That's when example takes over," said Dr. Tom Lanspa, a cardiologist at Creighton University Medical Center in Omaha, Neb.

"If mom and dad are avid readers, then the kids are more likely to be avid readers. If mom and dad are sports enthusiasts or regularly exercise, then more likely the kids will, too," he said. "The same holds for faith. If church is important and nothing interferes with getting there, the kids will see it as important."

He speaks from experience. He and his wife, Mary Alice, are the parents of seven children, and work to make prayer and physical activity a daily priority.

Exercising is "probably the hardest thing I struggle with," Lanspa said. "Everyone gets tired or busy. It's not that you don't want to exercise—you just have to make the effort."

He tells his patients that the "best exercise is plain old walking 20 to 30 minutes every day."

It is something that most people can do and will continue to do, he said.

Regular walking is also a good family

activity, he added, as typically the youngest and the oldest family member can participate at the same time.

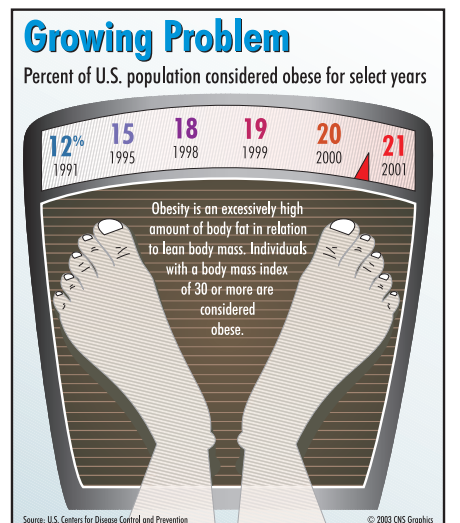
When Lanspa and his wife walk, they typically take the family dogs and encourage everyone at home to come along. Some walk, some ride bicycles, while others use Rollerblades. When the children were younger, the Lanspas used strollers.

"The key to keeping them motivated is that you have to be there," said Lanspa, adding that fun is the other part of the equation.

Susan Selde, a professor at the University of Nebraska at Omaha in the School of Health, Physical Education and Recreation, knows the benefits of setting a good example for her four children, who have been regular companions on her daily runs.

"When they were younger, they used to love to get on the bike trail when I ran," she said. Now that they are older and more involved socially, she said their exercise is tied to their sports activities and family outings.

"It can be as simple as hitting a ball against the garage door or shooting a few baskets," she said. They also include physical activities, such as skiing,



hiking, swimming and golfing, as part of their family vacations. Exercise can also be as simple as regularly parking far away from the door so they can walk, Selde said.

Her children have watched her use exercise as a form of stress release. They have been known to let off steam biking, golfing, swimming or running following a trying day or stressful test, she said.

Both the Selde and Lanspa children

See PARENTS, page 11

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# Medical community growing in acceptance of religion-health connection

By Julie Asher

Catholic News Service

Harold G. Koenig, a physician and associate professor at Duke University in Durham, N.C., longs for the day that doctors will take a spiritual history from their patients as routinely as they now take a patient's social, sexual and family health histories.

It should become a standard of care, he said, because the spirituality-health connection is a real one.

"More doctors need to recognize that a person's spiritual life—whether they are part of a faith community or not, or have a prayer life or not—is one piece of the puzzle of someone's well-being," Koenig said.

There is ample evidence that religious faith can keep a person healthy, boost their immune system and, if they get sick, help them battle a disease, he said.

A doctor can support the religious or spiritual component of a patient's life, he noted, "by encouraging patients who are religious."

Hundreds of studies have explored the religion-health connection, according to Koenig, who teaches psychiatry and internal medicine and also directs Duke's Center for the Study of Religion/Spirituality and Health. The purpose of the center is to conduct research on the effects of religion or spirituality on physical and mental health.

The majority of studies conducted around the country on this topic—about 900 of them—have focused on mental health, according to Koenig.

He stressed that about 500 of those studies show that "religious beliefs and practices do appear to be consistently related to [finding] greater purpose and meaning in life, greater sense of well-being, hope and optimism; less depression, less anxiety, less substance abuse."

"People are less likely to drink [or] use drugs if they're more religious," he added. "They have greater social support and it's of a higher quality of support than one gets from secular sources."

While research on religion's impact on physical health is "less plentiful," what research there is shows the effects are positive ones, he added.

But that outcome is only logical, he said, "given what we are increasingly learning about the way the mind works and how it influences the body—the emotions and stress levels and immune functioning, cardiovascular functioning, hormone levels," Koenig explained. "There's a very intricate interaction between the two."

"If religious beliefs provide a person with a sense of meaning, purpose, hope, optimism and helps them to cope, relieves anxiety, relieves depression, helps to enhance joy, thankfulness, forgiveness, enhances social support, then it ought to influence physical health," he said.

Koenig, a Catholic, said he began studying the religion-health connection back in the early 1980s "when it was considered not study-able," he said.

At the time, he was a family doctor. When treating elderly patients, he said he asked them how they coped



with health problems, and "many would tell me about their religious faith and what a role it had played in helping them get through the situation."

"I was intrigued by that," he said, noting that "very little in the medical literature, if anything, was talking about this."

"If it was mentioned, it was mentioned in a negative light," he said. "It was seen as an unhealthy kind of neurotic crutch."

But, he added, "that wasn't what I was seeing."

He has seen the interest in the faith-health connection grow from being almost nothing to making real inroads into mainstream medicine and health care.

But the majority of doctors are "still very leery" of addressing spiritual issues, according to Koenig, and many don't even know that people's religious beliefs often drive the choices they make on a course of treatment.

"How can they practice good medicine when they are not in dialogue with the central factor that's giving this patient life meaning and purpose?" he said.

(For more information about Duke University's Center for the Study of Religion/Spirituality and Health, log on to [www.dukespiritualityandhealth.org](http://www.dukespiritualityandhealth.org).) †



Father Richard Brickler visits St. Boniface parishioner James Russi at Highland Hospital in Rochester, N.Y. There is growing evidence that a person's faith plays an important role in healing and well-being.

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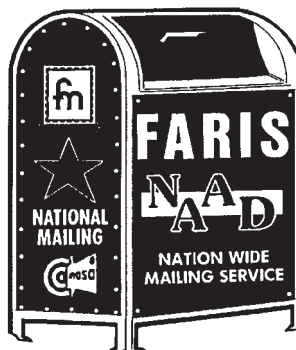


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# PARENTS

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are reaping the benefits of years of active and involved parents.

Lanspa said the seeds of regular physical activity need to be planted while the child is young.

"Several studies have recently been released showing that 30 percent of kids are considered obese," he said. "You have to start early because statistics show that once you become fat as a kid, then you're generally fat as an adult."

"Most of the fat cells in your body are formed by age 6 or 7. It's just the size of the cells that changes—either getting bigger or smaller," he added. "That's why it's so important to get kids moving early."

Selde said she believes everyone has

a responsibility to take care of what God gave them—including their bodies.

Children need to hear it and see their parents doing it because there "are so many temptations to abuse it" with food, alcohol, drugs and sedentary behavior, she said.

She has told her children that exercise is just a vehicle to help them live the life God intended for them. Emphasizing the blessings that God gives and encouraging children to take care of these gifts also builds strong faith, she said.

Lanspa said that, faced with their parents' example, children, especially as they mature, better understand the idea of stewardship, exercise and worship.

"It says in the Bible that the body is a temple of the Holy Spirit," he said.

"That's how you tie it all together. In a way, you are worshipping God when you take care of your health." †



Children in downtown Boston play in the cool spray of a fountain. Research shows that is important that children are active early in life. Good parental habits of exercise can produce the same habits in children.

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# When a friend has cancer: 10 ways you can help them

By Victor Parachin  
Catholic News Service

With the odds being great that you know or will know someone who has been diagnosed with cancer, here are 10 ways to reach out and help a friend who has cancer:

- Check your attitudes about cancer. Before visiting a friend who has been diagnosed with the illness, pause to consider your own ignorance, fears and biases. If you view cancer as a punishment and/or a death sentence not treatable by traditional medical treatments, take time to be better informed. No cancer patient needs to be in the presence of a person who will judge him or her or the treatment program.
- Be there immediately. A common complaint from cancer patients is that they lose friends as soon as their diagnosis is known. Be one of those helpers and supporters surrounding the cancer patient to deliver encouragement and inspiration.
- Send a card. This is easy to do and extremely encouraging to cancer patients,

especially in times of "post-treatment blues," according to Amy Harwell, author of the book *When Your Friend Gets Cancer*. A card also is an excellent place to relate a few inspiring and life-affirming Scripture passages.

- Listen compassionately. "The absolute best thing you can do for someone in pain, when you can't make the pain go away and neither can they, is just to listen," writes Nancy Guilmartin, author of *Healing Conversations: What to Say When You Don't Know What to Say*. Be a good listener, allowing someone dealing with cancer to share fears and feelings without passing any judgment and to sense that he or she is more important than anything else going on in your life right now.
- Choose your words carefully. Remember that they can inspire or injure, heal or hurt, bring peace or pain. Avoid statements such as "I know how you feel," as one can never know how someone else, especially someone facing cancer, can feel. Also avoid "How much time do you have?" and "Did you pay attention to the

warning signs?" Rather, try to convey your deep empathy and support.

- Offer to help in specific ways. Avoid saying "Let me know what I can do to help," as this places your friend in the uncomfortable position of having to ask for assistance. Instead, get pro-active and offer to help in some specific ways, such as doing house cleaning or yard work, preparing meals, caring for children, providing rides to and from appointments, running errands and taking telephone calls if your friend is feeling tired and needs rest.
- Provide relief for the caregiver. Patients often feel guilty about the load which a spouse or parent is forced to take on and truly appreciate any kindness extended toward caregivers.
- Be sensitive to your friend's coping styles. Just as each individual is a unique

personality, each person has his or her own way of coping and dealing with cancer. Some people are very private about their illness while others will be more public.

- Respect the patient's decisions. Don't quarrel about the patient's treatment decisions. Even if you feel strongly, show restraint and respect decisions about how the cancer will be treated.
- Promote hope. Try to keep your friend hopeful and optimistic about the future. Without hope, the burden of a life-threatening illness can become heart breaking. "More than 8 million Americans with a history of serious cancer are alive today and didn't give up hope," Richard A. Bloch, founder of the H & R Block Corp. and a cancer survivor, said. "A cancer diagnosis is not a death sentence." †



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## Feelings of 'true guilt' are a gift from God

By Fr. Herbert Weber

On the Friday after Sept. 11, 2001, I conducted a wedding rehearsal at my parish church.

The bride and groom had prepared for their marriage for months. We also had detailed the plans for the wedding ceremony.

However, none of us ever expected that their celebration of the sacrament of marriage would take place during those dark days after the terrorist attacks on the World Trade Center in New York and the Pentagon in Washington, D.C.

As the rehearsal progressed, one readily could sense a feeling of heaviness in the church. So I took the couple aside for a private chat.

"We feel guilty being happy when so many people are suffering or scared," they told me.

Their feelings summed up the emotions of the entire wedding party.

Breaking from the traditional format of a wedding rehearsal, I asked that everyone gather together for a prayer.

I told them that we would not pretend that nothing had happened nor would we want to be callous about others' sufferings. So we prayed for those who had lost their lives and for their families.

We also decided to add a similar prayer during the wedding ceremony the next day. With that said, we continued the rehearsal.

Probably most people can understand the emotions that were felt by that young couple. Somehow they felt that even to celebrate a marriage was wrong in light of what had happened. They were feeling guilty that they were happy.

Feeling guilty and being guilty are often two different things.

In fact, there are probably few words in the contemporary Christian vocabulary

as poorly understood as the word "guilt."

Part of the difficulty is that while real guilt is necessary, emotional guilt sometimes gets in the way.

Some people make a distinction between "good guilt" and "bad guilt."

There is a difference between "true guilt" and "artificial feelings of guilt."

True guilt is a gift from God. It exists when a person's conscience responds to some activity, thought or behavior and reminds the person that what was chosen was a bad choice with negative consequences.

This guilt is the internal gyroscope that seeks spiritual and moral equilibrium.

When a person experiences true guilt, that individual usually is compelled to take several steps. Guilt propels a person to feel sorrow or remorse, which in turn leads to a desire for change.

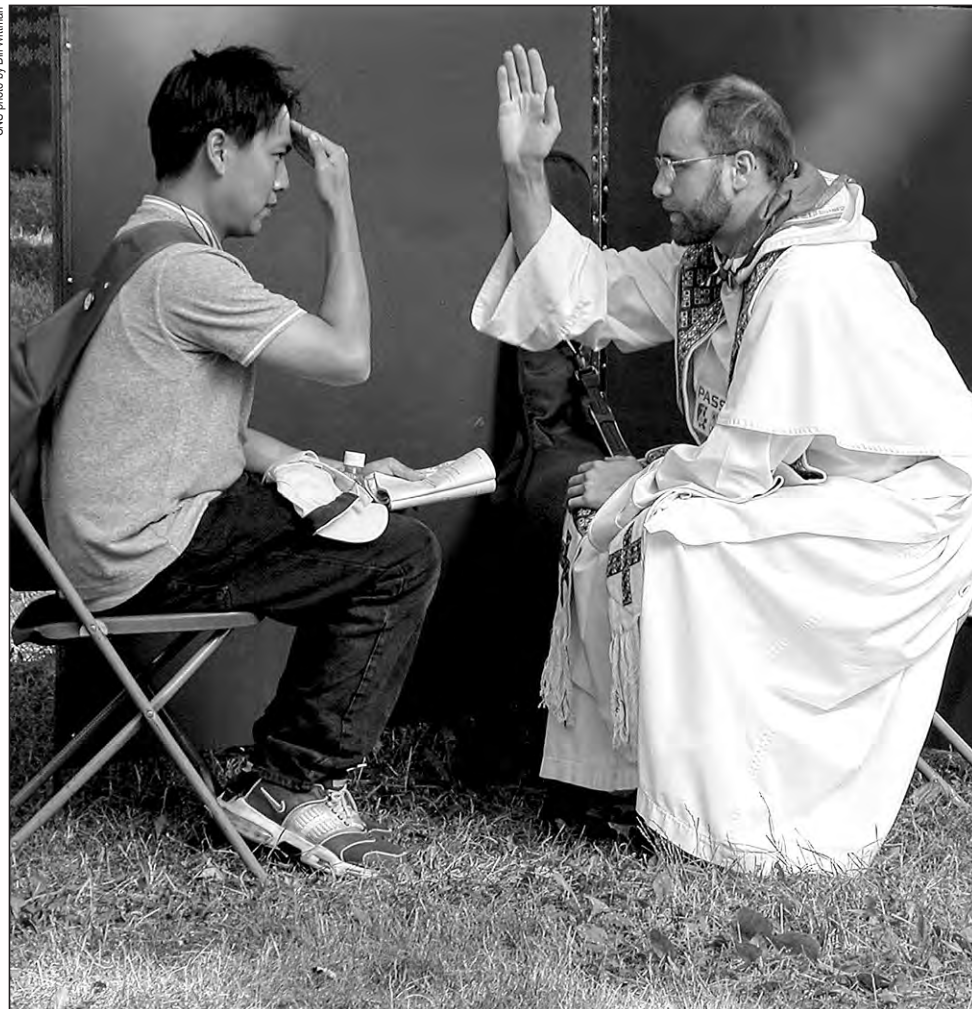
A college student experienced true guilt one day when her roommate told her how she often felt left out of late-night conversations and other activities in the residence hall.

Upon reflection, the student realized that her roommate was right. Even though she had not done it consciously, she had overlooked the other woman's feelings. After apologizing, she decided to make some changes in her actions.

On a much more serious scale, a man on Death Row shared with me that he felt great sorrow and pain for the two lives he had taken 15 years earlier.

His guilt for the crimes became more evident to him when he started corresponding with several Christian women who challenged him to accept responsibility for his actions. At the same time, they gave him hope with their prayerful support.

His guilt weighed heavily on him, leading him to heartfelt sorrow. His comment to me was, "I'd do anything to take



CNS photo by Bill Wilman

A young man receives the sacrament of reconciliation from a priest during a Catholic youth gathering. "True guilt" propels a person to feel sorrow or remorse, which leads to a desire for change. When guilt is authentic, it is a gift from God that is experienced as a person confronts his or her life in a spirit of honesty.

back what I did to those two families."

Fortunately for this man, he has had true guilt and sorrow to guide him to a complete conversion. He knows he will likely pay the price for his crimes, but he will die a different man than he was when he murdered two people.

True guilt can be experienced when a person confronts his own life in a spirit of honesty. Sadly, people often live in denial or subjective reasoning that does not lend itself to accepting guilt for their actions. To acknowledge appropriate guilt consistently, one needs a well-formed conscience.

Artificial feelings of guilt, something like those experienced by the couple that had done nothing to cause the tragedy of the terrorist attacks on the World Trade Center and the Pentagon, often are free-floating. Like pollen in the air, they seem to catch people at vulnerable times.

The primary way these artificial emotions of guilt differ from true guilt is that they are not connected with direct or

indirect choices. Instead of leading to change in a person's life, emotions of guilt confuse a person and cause unnecessary anguish.

Artificial guilt feelings may come from an overly sensitive conscience. Often, they show up when those surrounding a person impose them.

Recall the old expression of putting someone else "on a guilt trip"? Instead of accepting responsibility for their own limitations, people often shift the burden to another.

Like healthy guilt that develops within a community, artificial guilt also grows when nurtured by others—parents, spouses, work associates or teachers.

These two types of guilt exist among people of faith. Like weeds in a garden, the artificial kind that detracts from spiritual growth needs to be controlled without stunting the development of true guilt, which can lead the soul closer to God.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

## Forgiveness helps heal the world

By David Gibson

"Getting things right" about God is part of the challenge of being a Christian. In the process, we might also "get things right" about ourselves.

If we ask forgiveness from God for our own wrongdoing, we acknowledge that God is merciful and forgiving. To recognize this is also to recognize that we need to become merciful forgivers if we want to follow God as Christian disciples.

Pope John Paul II said in his 2002 World Day of Peace message that Christ's

followers, "baptized into his redeeming death and resurrection, must always be men and women of mercy and forgiveness."

The pope said "families, groups, societies, states and the international community itself need forgiveness in order to renew ties that have been sundered ... and overcome the temptation to discriminate against others without appeal."

God's forgiveness heals us. Our forgiveness, the Holy Father said, heals the world we live in.

(David Gibson edits Faith Alive!) †

### Discussion Point

## Rely on Scripture for guidance

### This Week's Question

Where have you found helpful spiritual counseling or guidance?

"I would say three places: through Scripture, through other spiritual reading and through the homilies." (Ellen Cimino, Princess Anne, Md.)

"I've been a Catholic for just five years now. I was a Protestant before that. As for spiritual counseling or guidance, that's an easy one. I speak with my parish priests." (George Spielman, La Pine, Ore.)

"We have a retreat center here. It's run by the

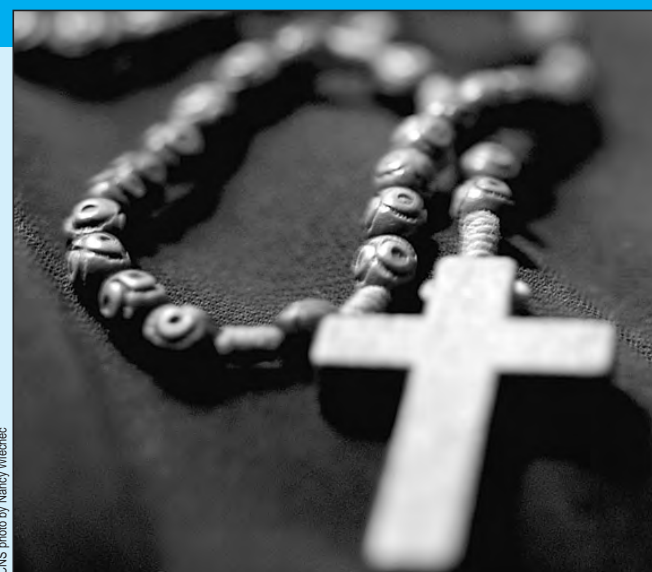
Passionists. This is a fantastic resource center for me and for other members of the parish." (John Groce, Orangevale, Calif.)

"From the parishioners—the faith community." (Debbie Sumner, Rochester, N.Y.)

### Lend Us Your Voice

An upcoming edition asks: Why do you read the Bible? How do you draw upon it?

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



CNS photo by Nancy Wrethec



From the Editor Emeritus/John F. Fink

## The remarkable life of Bishop Benedict Flaget

We have to be amazed at what the first priests in this part of the United States



accomplished, and few more so than Sulpician Father Benedict Flaget. He escaped the French Revolution and came to this country, offering his services to America's first bishop, John Carroll. Bishop Carroll assigned Father Flaget to care

for the Catholics of Indiana, just as he assigned Father Stephen Badin to Kentucky. Badin had come to the United States with Father Flaget.

When the Vatican agreed to Bishop Carroll's request to divide the Diocese of the United States, it created four dioceses—New York, Boston, Philadelphia and Bardstown, Ky.—and raised Baltimore to an archdiocese. It also named Father Flaget the first bishop of Bardstown. His diocese included all the territory between the Allegheny Mountains and the Mississippi River—Kentucky, Indiana, Ohio, Tennessee, Illinois, Wisconsin,

Michigan, and parts of Arkansas, Missouri and Minnesota.

Father Flaget didn't think himself worthy of being a bishop and tried to get out of it. When his appeals to Archbishop Carroll failed, he went to Paris to appeal to his Sulpician superior. That didn't work either and he was told that the pope wanted him to be the bishop. He finally accepted. While in France, he recruited priests for his diocese, and returned with Father Simon Bruté, who would become the first bishop of Vincennes.

Bishop Flaget was a bishop for 40 years. He spent most of that time on horseback, moving from town to town administering the sacraments and offering Mass to Catholics who seldom saw a priest. To solve that problem, he started a seminary as well as other higher educational institutions. He recruited nuns and built schools and churches, including the cathedral at Bardstown, Ky.

During those 40 years, too, the Church on what was then the frontier of the United States grew sufficiently that his vast diocese was divided into four other dioceses, including Vincennes, Ind. He

consecrated the bishops for those dioceses. He also achieved a national reputation and was asked to consecrate three archbishops of Baltimore.

Bishop Flaget once met Bishop John England of Charleston. Bishop England had a national reputation because he founded the first Catholic newspaper in the United States in 1822, and he continued to write for it.

When the two met, Bishop Flaget is reported to have said, "Let me kiss the hands of one who has written so much about the Church!" Bishop England responded, "Let me kiss the hands of one who has *done* so much for the Church!"

When he was 75, Bishop Flaget traveled over the whole state of Kentucky to check on his diocese. At the end of that trip, he recommended that his see city be moved from Bardstown to Louisville because it was clear to him that Louisville would be more important in the future. The Holy See agreed a few years later. Therefore, for the last nine years of his life, Bishop Flaget was the first bishop of Louisville. He died in 1850 at the age of 87. †

Cornucopia/Cynthia Dewes

## Good fathers are something to celebrate

It seems to me that Father's Day was kind of an afterthought. Mother's Day has always been a big deal, particularly in the days when women didn't have much "power" and needed some affirmation for the one thing they could do that men couldn't.



So to be fair, as Americans always strive to be, we invented Father's Day. Instead of flowers and candy and sentimental cards, fathers get ties or shirts. And their greetings, for some mysterious reason, always feature mallard ducks or sailboats or fishing gear. I guess these are supposed to be masculine things.

The greeting card stereotype seems to be that moms are sweet and dads are strong and dependable. But the annual message for both parents is clearly the same: We love and respect you; thanks for everything.

When you get right down to it, the gifts we receive from moms and dads are, indeed, different. Aside from the stereotypical gender assignments such as nurturing versus protecting, there are clear

dissimilarities between the sexes.

For instance, dads are willing to be "there" for others, but sometimes seem clueless about how to do it. They don't pick up on body language and other subtleties that moms seem to, so they often become bulls in the china shop of feelings.

Still, dads can be comforting just by their presence. They don't pester you with chatter or ask you embarrassing questions like moms do. Instead, they're apt to smile encouragingly and go back to the newspaper, rather than engage in negotiations, laying blame or gossip.

Dads often are good listeners, rarely interrupting with irrelevant matters or recriminations as moms may do. On the other hand, instead of sympathizing with your problems as moms will, they tend to want to fix them. Their way.

Both parents can be a lot of fun, but with dads there can be more roughhousing and practical joking and slapstick. Moms have that good-little-girl upbringing to overcome, plus they usually don't care for grossness and icky stuff.

Dads don't seem to be as concerned with hygiene as moms are. They can go camping for a week and come home dirtier than the kids. They don't mind sliding into muddy bases on the ball field or

removing worms from fishhooks. On the other hand, they always make the kids clean the litter box.

Speaking of the pet department, dads often seem to be dog persons. They don't bat an eye when their affectionate Golden Retriever slobbers on the book they're reading, but they complain bitterly if the cat winds around their legs while they're trying to balance on a ladder. But they seem to like "experimenting" with white rats or teaching tricks to dumb gerbils. Go figure.

I've always thought that people who've been lucky enough to have good fathers themselves find it easier to trust in God the Father. When authority we've experienced as children has been just, loving and attentive, we respect it and are grateful for it. We're also apt to repeat it when we become fathers, or as mothers who choose good men to marry and start families with.

So, on this happy occasion when we honor fathers, let's remember the author (get that word?) of their authority. Good dads are truly made in his image.

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

Faithful Lines/Shirley Vogler Meister

## Striving to be a shmoo or a schmuck?

My first full-time job was with a daily newspaper. My duties included making sure the photography department properly prepared photos I needed for the



"women's pages" I produced. When turning them in, I initialed a time sheet. Because I was always in a rush against deadlines, my Shirley Mae Vogler

initials ended up slurred to look more like "SMU" instead of "SMV." So the chief photographer called me "Shmoo."

At the time, shmoos were little, white squash-shaped critters found in the "Li'l Abner" cartoon created by Al Capp—so popular that *Life* magazine called our nation "shmoo-struck." A merchandising shmoo craze featured dolls, books, jewelry, balloons, clocks, dairy products, fishing lure and more.

Why? Because shmoos were cute, lovable and self-sacrificing when helping the people of Li'l Abner's world in Dogpatch,

Ark. However, in one cartoon, someone says to Li'l Abner that shmoos are the greatest menace to humanity ever known. He responded, "Thass becuz they is so bad, huh?" Answer: "No, stupid. It's because they're so good!"

Shmoos would do anything asked of them. And, since people could have a limitless supply of these selfless creatures, instead of being considered a boon to humankind, they were ultimately hunted down and exterminated to preserve the status quo.

Although technically extinct, it took only one escaped shmoo to form a new colony, as well as a plot revival by the cartoonist. In the early 1980s, Hanna-Barbera created a "new schmoo" (different spelling) as a sub-plot for the Scooby-Doo gang. Not the same!

Because shmoos were so good, I never took offense when the chief photographer called me that. But I wondered then and I still wonder now whether anyone can ever really be too good, too helpful or too self-sacrificing in real life?

Although a tremendous challenge, my

newspaper job trained me well for the future. Despite often being overworked, I was blessed to have such a job and to have good work ethics. I'd steadily learned them from my parents and from my Catholic school teachers.

Because I sometimes complained, however, close friends and family probably considered me a "schmoe" or "shmoe" (a foolish or stupid person) or a "schmuck" (a jerk). Even so, I learned all aspects of the business and, for the most part, enjoyed my work and colleagues.

Too good? Too helpful? Too self-sacrificing? No, I'm not all of that most of the time. I'm far from being a true shmoo—or a saint! However, I hope I'm headed in a saintly direction.

As French Catholic writer and social reformer Leon Bloy (1845-1917) said, "There is but one sadness in this life—not to have been a saint."

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

Making a Difference/

Tony Magliano

## The scandal of child labor

Summer vacation is upon us and schoolchildren are celebrating. Baseball, swimming, biking and family trips—it's enough to make you want to be a kid again.



Sadly, however, millions of children worldwide will be working this summer—and all year. And the work is dirty,

hard and dangerous.

According to "A Future Without Child Labor," an International Labor Organization ([www.ilo.org](http://www.ilo.org)) global report, 246 million children worldwide are involved in child labor that should be abolished. The study found that one out of every eight children in the world between the ages of 5 and 17—some 179 million children—is exposed to forms of child labor that cause "irreversible physical or psychological damage, or that even threaten their lives."

And if that's not bad enough, 8.4 million children are trapped in the worst forms of child labor, including forced and bonded labor, pornography, prostitution and armed conflict.

Recently, about 200 former child laborers gathered in Florence, Italy, for the first Children's World Congress on Child Labor. They wrote in their concluding declaration that they are losing faith in governments because of empty promises: "While the governments put an enormous amount of money to weapons and war, there are children who cannot read or write. They have no homes to live in or food to eat."

According to Free the Children ([www.freethechildren.org](http://www.freethechildren.org))—a youth-directed, anti-child-labor organization—education is the key to ending the exploitation of children. "The main obstacle to achieving universal primary education is the inability and/or the unwillingness of governments to provide adequate and quality educational facilities for poor children in rural areas and in city shantytowns."

In the United States, according to Human Rights Watch, more than 300,000 child farmworkers are laboring in dangerous and grueling conditions. Children as young as 12 often work 12-hour days for as little as \$2 an hour. Consequently, 45 percent of them never finish high school.

HRW says that many adult farmworkers earn only about \$7,500 annually. Because adult workers often are paid unfair wages, children are forced to work in order to ensure family survival. Guaranteeing a living wage for adults is another key to ending child labor.

Visit the Web sites I've mentioned to learn how you can help. Also, please contact your U.S. senators and congressmen and women, urging them to work for large funding increases to projects designed to eliminate child labor in the 2005 national budget. And urge them to support an increase of the federal minimum wage—currently \$5.15 an hour.

Ask corporations like Wal-Mart to reveal the names and addresses of their contract suppliers. This will help ensure independent inspections for child labor.

Catholic Relief Services is also working to end child labor. In India, CRS funds projects designed to move children from cotton fields to classrooms. Kindly consider making a donation to Catholic Relief Services, Box 17090, Baltimore, Md. 21203-7090. Earmark your check "India Child Labor/Education Programs."

Let's work together to end work for them so that one day soon all God's children will experience the joys of school and summer vacation.

(Tony Magliano is a columnist for Catholic News Service.) †



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

# The Sunday Readings

Sunday, June 20, 2004

- *Zechariah 12:10-11; 13:1*
- *Galatians 3:26-29*
- *Luke 9:18-24*

This weekend, Father's Day occurs in the United States, giving the opportunity to all to express their devotion to, and love for, their fathers.



The first biblical reading is from the Book of Zechariah. It is possible to know some details about this prophet. He was of the priestly caste and was born in Babylon during

the captivity. As a young man, he began to prophesy in the sixth century B.C.

In the same mode as the other prophets, Zechariah called the people of his time to faithfulness and to obedience to God's law. He also reminded the people of God's love and goodness. God forgives sin. God strengthens. God heals.

This reading for this weekend refers to an unnamed victim of the destruction of Jerusalem. This victim will be greatly mourned. The victim was uncompromisingly true to God.

Pious Christians have applied it to Jesus, the Son of God and Redeemer, as they have read this Scripture.

For its second reading, the Church presents a lesson from the Epistle to the Galatians.

This reading states that each person is a child of God because each person, through the Incarnation, is a human brother or sister of Jesus. Each believer has been "clothed" with Christ.

The Lord is intimately and indelibly a part of each sincere Christian. Each believer belongs to God, in Christ.

St. Luke's Gospel is the source of the last reading.

In this passage, Jesus asks how the Apostles view him. Peter replies that Jesus is the "Messiah of God."

Peter's confession on faith in Jesus reveals two important catechetical points.

The first is that Peter spoke for the Twelve Apostles. The Gospel recorded Peter's statement. Secondly, Peter was inspired and wise enough to recognize Jesus.

The four Gospels relate evidence of Peter's importance in the unfolding of salvation in Jesus.

The Lord then declares that true discipleship is more than a warm feeling of somehow vaguely being connected with Jesus. Instead, it is a wholehearted identification with the Lord, verified by literally walking with Christ through the difficulties of life. Each true disciple must also carry the cross as Jesus carried the cross.

## Reflection

This weekend, in the United States, we celebrate Father's Day. The readings provide an idea of the goodness to us of God, the eternal Father.

The first reading was from Zechariah. Born when Jews were held in captivity in a foreign, hostile environment, Zechariah benefited from being in the generation that was released from this captivity and was able to return to the Jewish homeland. He, and his contemporaries, never saw this release as the result of mere luck or coincidence. Rather, in their minds, God rescued them.

Galatians obliquely refers to God's love. God sent Jesus to humanity. In Jesus, humans can become nothing less than heirs to eternal peace. In Jesus, humans become brothers and sisters of the Son of God, with God their Father in a most special sense.

St. Luke's Gospel further describes Jesus as God's gift. As Peter said, the Lord is the Messiah. He frees us from our sin.

God loves us as a perfect, loving, forgiving and providing Father. However, God's love does not drag us away from ourselves. We must turn to God, with true conviction. We must even carry the cross on occasion.

Carrying the cross is a struggle. Nevertheless, our loving Father assists us with the divine help of Jesus, and our loving Father awaits us with everlasting life at the end of our earthly struggle. †

## My Journey to God

### What Is a Priest?

Between the innocence of childhood and the sobering advent of adulthood, A young man hears the call of God to a vocational life, A call that is devoid of secular dependence and marital communion. He accepts the command of God to be *Christ on earth*.

Years of dedicated study and the priestly skills are honed. Ordination is followed by an apprenticeship to a pastoral veteran. His fidelity to those that have spiritual and physical needs heightens. He is minister of a perpetual mission to *making saints of the laity*.

Interrupted slumber is not an uncommon phenomenon. Advancement to a pastorate increases shepherding responsibilities. Night and day are often blended into a single time frame. Any respite is many times filled with lonely moments.

Accepting a *vulnerability* to criticism and biased judgments

Often given by members of the flock for whom he shepherds, Shrugging off unfair assessments to *continue God's work* As the chief shepherd Jesus did so very long ago.

He is an *earthen vessel* holding a great supernatural treasure. He is a *living icon* of the eternal priesthood of Christ in the world, A *sign of contradiction* that the world can learn the truth and be converted, Another *witness to the truth* God intends for humanity as its destiny.

One who knows and believes that his priesthood is *about service and not power*, He continually accepts *discipleship* as a prerequisite for priesthood, Convinced that looking on the cross of Christ is the central truth of humanity. In being a priest, he commits himself to becoming *alter Christus*, another Christ.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington. He was inspired to write this poem because of his friendship and respect for Father Charles S. Chesebrough, his pastor.) †

## Daily Readings

Monday, June 21

Aloysius Gonzaga, religious  
2 Kings 17:5-8, 13-15a, 18  
Psalm 60:3-5, 12-13  
Matthew 7:1-5

Tuesday, June 22

Paulinus of Nola, bishop  
John Fisher, bishop and martyr  
Thomas More, martyr  
2 Kings 19:9b-11, 14-21, 31-35a, 36  
Psalm 48:2-4, 10-11  
Matthew 7:6, 12-14

Wednesday, June 23

2 Kings 22:8-13; 23:1-3  
Psalm 119:33-37, 40  
Matthew 7:15-20  
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

Thursday, 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

Friday, June 25

2 Kings 25:1-12  
Psalm 137:1-6  
Matthew 8:1-4

Saturday, June 26

Lamentations 2:2, 10-14, 18-19  
Psalm 74:1-7, 20-21  
Matthew 8:5-17

Sunday, June 27

Thirteenth Sunday in Ordinary Time  
1 Kings 19:16b, 19-21  
Psalm 16:1-2, 5  
Galatians 5:1, 13-18  
Luke 9:51-62

Question Corner/Fr. John Dietzen

## Ministry for alcoholics must focus on disease

**Q**I was puzzled a few weeks ago when, in addressing alcohol abuse and moral culpability, you did not refer to the disease of alcoholism.



I am an alcoholic myself, an alumnus of an addiction rehabilitation center.

I took no personal umbrage at your approach but, while I have no statistics, I

have a fair hunch that most alcohol abusers are so because they are addicted.

My concern is that without knowledge of alcoholism as a disease, many people will become frustrated by treating alcohol abuse as a moral fault or sin. (Illinois)

**A**I am grateful to this priest for reminding me of the illness aspect of alcohol abuse.

As with any addiction that results in loss of control over the substance, one's culpability—personal moral guilt—is diminished.

The concept of alcoholism as a disease is deeply rooted now in medical and psychological literature.

Among other factors, the reality that 95 percent of alcoholics have at least one other family member with the problem and that those experienced with alcoholism traditionally speak of "recovering" (never "recovered") alcoholics highlights the view that alcohol addiction is a chronic disease that may be brought under control, but never cured.

It also underscores the moral responsibility to seek treatment, especially when the disease is destroying one's life or the lives of others.

**Q**I read your column every week. Now I have a question. As a young girl, I was very scrupulous, but became calmer as I hit middle age. Now, at 60, the problem is here again. When I have a sin serious enough to confess, I'm upset for days.

I don't like confession. I start sweating, can't sleep and think of nothing else. Why can't we just say we're sorry for our sins

and make things less nerve-wracking?

There must be an easier way out for someone like me. (Maryland)

**A**My first hope is that you accept my word when I tell you the problem that makes you unhappy and upset will not be solved by having an "easier way out" for telling God you're sorry for your sins.

Briefly, scrupulosity means that for any of several reasons an individual has lost his or her sense of good judgment about what is a sin.

A scrupulous person tends to see sin where there is no sin, sometimes interpreting the most innocent action as gravely sinful because of "bad intentions" or exaggerating its seriousness.

The inner turmoil and compulsions that accompany this illness have deeper sources than simply being afraid of confession. They need to be addressed and helped by someone qualified to make correct assessments and encourage healing attitudes and actions.

So please make the step that can help you cope with whatever scrupulosity is there, and get your life as much on an even keel as possible.

The fact that you found the problem alleviated during much of your adult life should give you some hope for the future.

Unless he is a professional psychological or psychiatric counselor, there are limits to how much a priest can help you. Any well-educated priest, however, should be prepared to recognize signs of scrupulosity, in confession or elsewhere, and perhaps help the individual work through it.

Often, however, especially if the affliction has developed into a deeper neurosis, he will need to suggest professional psychological assistance.

Your best course, then, is to talk to a priest, in whose wisdom and experience you have confidence, and follow his directions faithfully, even about Communion and confession.

Finally, don't be discouraged. This painful illness always brings anxiety and distress. But if you pray and follow the course that I've outlined, you should either resolve the problem or learn how to live with it more peacefully. †



## The Active List

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

### June 17-19

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

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

### June 18

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

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

Our Lady of the Apostles Family Center, 2884 N. 700 West, **Greenfield**. Couple to Couple League, Natural Family Planning (NFP), 6-8 p.m. Information: 317-462-2246.

### June 18-19

St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, food, booths, Fri. 5-10 p.m.,

family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

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

### June 18-20

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Aging Gracefully: A Retreat for 60s and Over." Benedictine Father Noël Mueller, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### June 19

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Organ concert featuring religious, classical and patriotic music presented by David Schafer, 4 p.m., Mass, 5 p.m., ice cream social, 6 p.m. Information: 317-638-5551.

Michaela Farm, **Oldenburg**. Family Farm Day, "Walking the Labyrinth," 9:30 a.m.-noon, free-will offering. Information: 812-933-0661.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer auction, antiques,

collectibles, new and used miscellaneous items, 10 a.m. Information: 812-466-1231.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

### June 19-26

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Weekend retreat, "Parables and Life," Benedictine Father Konrad Schaefer, presenter. Information: 812-267-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### June 20

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

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

### June 21

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, National Women's Wellness Book Club, 7 p.m. Information: 317-865-5864.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave.,

**Indianapolis**. "Freedom from Smoking," seven-week class, session 3, 6-8 p.m., \$50 per person. Information: 317-782-7999.

### June 21-23

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology workshop, "The Formation of the Catholic Christian Tradition," Benedictine Father Matthias Neuman, presenter, 7-9 p.m., \$55, less for seniors. Information: 317-955-6451 or [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

### June 21-25

Nativity Parish, 7225 Southeastern Ave., **Indianapolis**. SonGames Vacation Bible School, 9-11:30 a.m. daily. Information: 317-359-6075.

### June 21-26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond programs, 7-9 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### June 24

St. Michael the Archangel Church, 3356 W. 30th St., **Indianapolis**. Marian Center of Indianapolis, Medjugorje 23rd Anniversary Celebration, rosary, 6:15 p.m., Mass, 7 p.m. Information: 317-888-0873 or 317-924-3982.

Twin Lakes Golf Club, 3200 W. 96th St., **Carmel, Ind.**, (Diocese of Lafayette). Right to Life Golf Outing, 10:30 a.m., \$100 per person. Information: 317-582-1526.

### June 24-26

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Parish festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides,

games, crafts. Information: 317-786-4371.

### June 25

Hamilton County 4-H Exhibition Center, main hall, 2003 Pleasant St., **Noblesville, Ind.**, (Diocese of Lafayette). "Get the Faith," Catholic 2004 Home Educators' Used Book and Curriculum Fair, 2-7 p.m. Information: 317-849-9821.

### June 25-26

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

### June 25-27

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille, program for troubled marriages. Information: 317-236-1586 or 800-382-9836.

### June 26

Hamilton County 4-H Exhibition Center, main hall, 2003 Pleasant St., **Noblesville, Ind.**, (Diocese of Lafayette). "Get the Faith," Catholic 2004 Home Educators' Curriculum Fair and Conference, 8 a.m.-5 p.m., keynote address, 1:15 p.m., Archbishop Daniel M. Buechlein, presenter. Information: 317-849-9821.

Marian, Inc., 1011 E. St. Clair St., **Indianapolis**. Catholic Social Services, Adult Day Services, "Summer Breezes," \$50 per person. Information: 317-466-0015 or 317-638-8322.

### June 26-27

Mother of Redeemer Farm, **Ellettsville**. Women's Summer Retreat, "A Journey to a New Place," Lisa Marie Taylor, presenter. Information: 317-881-0602 or [taylormom4@netzero.net](mailto:taylormom4@netzero.net).

### June 26-July 3

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Summer retreat, "A Directed Retreat." Information: 812-267-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### June 28-July 2

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Vocation Camp. Information: 317-831-4142.

### Monthly

#### Third Sundays

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

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

10 a.m., sign-interpreted.

#### Third Mondays

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

#### Third Tuesdays

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

#### Third Wednesdays

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

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

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

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

#### Third Thursdays

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

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**.

Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

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

#### Third Fridays

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

#### Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction. †

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the estate of Virginia Kells Basso for the generous bequest to our Society. This gift will enable our 100% volunteer Society to feed and clothe the poor of all faiths and races.



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# SHELTER

continued from page 3

matching grant of \$10,000 from a donor waiting for when they reach the goal.

As for the \$10,000 the shelter received from the St. Patrick's Day Benefit, that's enough money to buy 20,000 meals or rental assistance for 50 families—assistance that would prevent them from ever needing to come to the shelter.

The goal of the shelter is to find another way for families to find a place to live and to make living in the shelter a last option, Bickel said. When families are admitted to the shelter, ideally, they should not live there for more than 45 days, but many stay longer.

The reality, Bickel said, is that some families need longer to get back onto their feet. Making them leave the shelter, which holds only 22 families, would probably result in their living "perpetually on the fringe of homelessness."

The length of their stay also depends on whether or not families have other people that can take them in.

There are some families that "have burned every bridge ... and there you're looking at a family that's going to be with us for a while if we're going to do this right."

And doing it right is of prime importance because so much is at stake.

"This is a human service profession, and we're not making a product," Bickel said. "Our failure is a serious failure."

In order to continue to provide its vital services, Holy Family Shelter relies on the generosity of others.

The shelter particularly needs disposable diapers, new underwear and socks, toilet paper, trash bags, school supplies, plastic utensils and breakfast cereal among other basic everyday goods.

(For more information about how you can help Holy Family Shelter, call Bill Bickel at 317-635-7830, ext. 12.) †



Debbie Brechtel, second from right, coordinator of the St. Patrick's Day Benefit for the Homeless, and Toby McClamroch, far right, co-chair of the 2003-04 United Catholic Appeal, present Bill Bickel, second from left, director of Holy Family Shelter in Indianapolis, and David Bethuram, associate executive director of Catholic Social Services of Central Indiana, with an envelope of checks totaling \$10,000. The money, raised at the annual St. Patrick's Day Benefit, will help the shelter provide its services to homeless families.

Photo by Brandon A. Evans

## Pilgrimage to Germany and Switzerland

September 23 – October 2, 2004



Led by Most Rev. Daniel M. Buechlein, OSB  
Archbishop of Indianapolis

Many wonderful sites are planned for this incredible trip:

**Abbey Einsiedeln** in Einsiedeln, Switzerland. Mass and tour of the church and Benedictine monastery of St. Meinrad where he died in 861.

**Wies Church** for Mass, a great masterpiece of Bavarian Rococo. Since one of the church's older paintings shed tears, thousands of pilgrims come to the chapel in the meadow.

**Munich**, the capital of the state of Bavaria. Mass in the landmark Frauenkirche. An afternoon of sightseeing, which includes the performance of the famous Glockenspielin in this important Catholic German city. Evening offers an opportunity to visit and participate in the festivities of the Oktoberfest "on the Wiesen."

**Cologne**, Mass in the renowned gothic Cologne Cathedral, which remained standing while Cologne was leveled in WWII. As Cologne is the sister city to Indianapolis, we have a reception following Mass in the Old City Hall with Cologne's Lord Mayor.

**Rothenburg ob der Tauber**, after Mass in St. Johannes Church, enjoy a tour of this city whose town walls, city hall and all the old town buildings are preserved from the middle ages. Tillman Riemenschneider intricately carved the wooden altar in the Church of St. Jacob a former Catholic church.

**Limburg**, with their pride and joy, the Cathedral of St. George, consecrated in 1235, is late Romanesque with some portions very early gothic.

**Beuron**, a pilgrimage village situated on the Danube River. Mass in the well-known Beuron Benedictine Monastery.

**Neuschwanstein Castle**, the home of King Ludwig of Bavaria that inspired Walt Disney for his Magic Kingdom Castle.

**Mainz**, the capital of the Rheinland-Pfalz and noted as the birthplace of Johannes Gutenberg inventor of the art of printing and movable type.

**Lindau**, built on an island in beautiful crystal clear Lake Constance that touches Germany, Austria and Switzerland.

**Altötting**, a sacred place for Catholics. Mass at the famous St. Anna Basilica. Visit the monumental "Jerusalem Panaroma Treasure Vault."

## ST. BERNADETTE FESTIVAL



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Thurs., June 17 – Fri., June 18 – Sat., June 19

5 p.m.–10:00 p.m.

5 p.m.–Midnight

3 p.m.–Midnight

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Carol Wagner, instructor

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## Prayers Answered .....

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**THANK YOU** God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine and St. Ann for blessing received. Tonja

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## Positions Available .....

**Full-Time Youth Minister**  
**St. Monica Parish**, an economically and ethnically diverse faith community of 2500+ families, is seeking a Full-Time Youth Minister to work for (and with) our Director of Youth Ministry in helping our parish teenagers grow in the life, mission and work of the Catholic Church. We have a very large and active youth ministry program. Responsibilities include strong involvement in the planning, implementation and evaluation of the Confirmation prep program, Junior High & High School religious education, retreats for Grades 6-12, service opportunities, socials, peer leadership training & mentoring, and other faith-based experiences for teens.  
Must have an undergraduate degree in youth ministry, pastoral leadership, or a related field. Completion of national certification in Youth Ministry Studies preferred. Two-plus years experience in active YM program as either a paid employee or key volunteer desired. Competitive salary & benefits. Cover letter and resumé must be received by Friday, June 25th.  
Please send to:  
**Youth Ministry Search Committee**  
**St. Monica Catholic Church**  
6131 N. Michigan Road  
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Tuesday June 29 @ Southport Library  
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**Coor./Dir. of Religious Education**  
St. Luke, a north side Indianapolis parish, is seeking a Coordinator/Director of Religious Education to implement and oversee faith formation programs, pre-school - 8<sup>th</sup> grade and adults, and assist with the spiritual and liturgical life of the parish beginning 8/01/04. This is a full-time position with benefits.  
Applicants should have a love for the Catholic faith, be committed to Archdiocesan catechetical guidelines and curriculum, possess organizational skills, be self-motivated, and have the ability to work together with children, families, catechists, parish volunteers and staff. A bachelor's or master's degree in religious studies, education or a related field is required.  
Direct inquiries and resúmes by June 24, 2003 to:  
**Harry Dudley**  
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Archdiocese of Indianapolis  
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## Real Estate .....

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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.

**BASKERVILLE, Sharleen D.**, 71, St. Michael the Archangel, Indianapolis, May 28.

**CLAGER, Helen B. (Lettellier)**, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 18. Mother of Judy Corpuz, Carol Price, Catherine, Harold Jr. and John Clager. Sister of Martha Gray and Jim Lettellier. Grandmother of eight. Great-grandmother of seven.

**CAUDLE, Frances Louise (Pflum)**, 68, St. Gabriel, Connersville, June 11. Mother of Terri Arnold and Jim Caudle. Sister of Dot Jones, Marilyn Miles, Carolyn Nutty, David, Dick, Lowell, Paul Jr., Phil and Robert Pflum. Grandmother of five.

**ERHART, Thomas C.**, 63, St. Louis, Batesville, June 2. Brother of Sue Denk, Patricia Dwyer and Daniel Erhart.

**EVANS, Joseph A.**, 74, St. Bartholomew, Columbus, May 23. Father of Rebecca and Joseph Evans. Brother of Julia Angst, Catherine Frey, Russell and William Evans. Grandfather of six. Great-grandfather of nine.

**GRUBB, Molly Jo (Pruett)**, 57, St. Vincent de Paul, Bedford, May 31. Wife of Lester Grubb. Mother of Lucy Honeycutt and F. Edward Grubb. Sister of James and Jeffrey Pruett. Grandmother of two.

**GRUBE, Glenn R.**, 71, St. Bartholomew, Columbus, May 27. Husband of Patricia A. Grube. Father of Sharon Fisher, Penny and Scott Grube. Brother of Martha Garvey, Clyde, Harry, Joseph and Stanley Grube. Grandfather of five.

**HILL, Kenneth Herman, Sr.**, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 28. Husband of Ruth Hill. Father of Donald,

Kenneth Jr. and Lawrence Hill. Grandfather of four. Great-grandfather of seven.

**HOFMANN, Alma Loretta (Volk)**, 98, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 15. Mother of Charles, David and Thomas Hofmann. Sister of Martha Holtel. Grandmother of 11. Great-grandmother of 14.

**HOLLE, Terry**, 59, St. Michael, Greenfield, May 23. Husband of Catherine (McMahon) Holle. Father of Gregory and Kevin Holle. Son of Betty Streicher. Stepson of Emil Streicher. Grandfather of four.

**JONES, William L.**, 63, Holy Family, Oldenburg, June 3. Husband of Maggie (Martin) Giesting Jones. Father of Nancy Kruthaupt, Gerri Schwegman and William Jones. Stepfather of Cheryl Groce, Barbara Laughlin, Patty Wagner and James Giesting. Grandfather of 11. Great-grandfather of one.

**JUSTICE, Rosamond**, 81, St. Mary, Richmond, May 27. Sister of Dorothy Hawley.

**KEENE, Edward Francis**, 75, Holy Spirit, Indianapolis, May 30. Stepfather of Dorothy Burger, Darrell, Joseph and Kit Crim.

**KOOPMAN, Frederick J.**, 81, St. Mary-of-the-Knobs, Floyds Knobs, June 1. Husband of Hazel Koopman. Father of Theresa Bault, Mary Hentz, Eva Perkins, Margaret Sobal and James Koopman. Brother of Clara Robinson. Grandfather of 15. Great-grandfather of two.

**KRIEGER, John F.**, 80, St. Mary, Greensburg, June 3. Husband of Lorina E. (Schoettmer) Krieger. Father of Dale, David, Michael and Ronald Krieger. Brother of Mary Ann Bruzzio, Agnes Middendorf and James Krieger. Grandfather of three. Great-grandfather of four.

**Le MAIRE, Iona**, 91, Sacred Heart, Jeffersonville, May 23. Mother of Sonny Le Maire. Grandmother of two.

**LEEVAN-ANDRIE, Margaret**, 41, St. Bartholomew, Columbus, May 21. Wife of Michael Andrie. Mother of Rachel LeeVan-Andrie and Nicholas Andrie. Daughter of Robert and Lucia (Lopinski) LeeVan. Sister of Michelle, Greg, Michael and

Steven LeeVan.

**LUKER, Francis Bernard**, 70, St. Augustine, Jeffersonville, May 31. Father of Dana Shireman, Ashley, Antaun, Denton, Frederick and Traataun Luker. Brother of Susan Simpson, Dorcas Wozadlo and Michael Luker. Grandfather of four.

**MANNING, Helen (Vendel)**, 92, St. Bartholomew, Columbus, May 29. Mother of Dr. James and William Manning. Grandmother of three.

**MARTINEZ, Inez**, 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 16. Wife of Carlos Martinez. Mother of Margarita Zermeno, Juan and Miguel Martinez. Grandmother of seven. Great-grandmother of six.

**NELSON, Irene**, 94, Holy Cross, Indianapolis, May 26. Mother of Beverly Bealmear, Gloria Lester, Phyllis Stowers and Thomas Nelson. Grandmother of five. Great-grandmother of two.

**RUTTER, Fred Arthur**, 83, St. Vincent de Paul, Bedford, June 4. Father of Leah Clinton, David and John Rutter. Brother of Lois Purdue. Grandfather of eight. Great-grandfather of six.

**SMITH, Mary Maxine**, 66, St. Mary, North Vernon, June 1. Wife of Leo M. Smith. Mother of Dana Day, Rhonda Smith-Rich, Chris, Danny, Kevin and Pat Smith. Sister of Laura Keesee, Albert, Hiram, James, Roy and Wendel Wishman. Grandmother of 12. Great-grandmother of 12.

**SORG, James D.**, 71, Holy Spirit, Indianapolis, June 2. Husband of Doris Sorg. Brother of Betty Bledsoe, Joan Falvy, John and Thomas Sorg.

**STRICKLAND, Belinda**, 51, Holy Spirit, Indianapolis, March 20. Mother of Sue Elefante, Christopher and Jamie Strickland.

**WILSON, Robert D.**, 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 21. Husband of Kathleen Wilson. Father of Karen May and Larry Kinder. Son of Bernice Wilson. Brother of Sharon Bartley, Charlotte Foster, Chris Skinker, Larry and Terry Wilson. Grandfather of five.

**ZORE, Shirley Jane**, 69, St. Gabriel, Indianapolis, May 28. Mother of Melinda Zore. Sister of Barbara Jones and Jorita O'Brien. Grandmother of three. Great-grandmother of three. †

# Crypts are available in Phase II of St. Joseph Courtyard Mausoleum

By Mary Ann Wyand

Ground will be broken in July on Phase II of the St. Joseph Courtyard Mausoleum in the historic St. Joseph Cemetery on the south side of Indianapolis.

Jim Dawson, manager of Catholic Cemeteries in Indianapolis, said less than half of the 204 crypt spaces remain for sale in the second and final phase of the garden-style mausoleum.

Dawson said no ground plots are available in St. Joseph Cemetery so above-ground interment in the 100 remaining crypts is the "last chance" for people to choose consecrated space in the historic cemetery established by German Catholics from Sacred Heart of Jesus Parish in Indianapolis.

The statue of St. Joseph and the Child Jesus as well as limestone keystones and cornerstones from the former St. Joseph Chapel were included as design elements in Phase I of the courtyard mausoleum, which has 114 crypt spaces, and also will be incorporated in Phase II of the construction.

St. Joseph Cemetery is located on South Meridian Street and Pleasant Run Parkway east of Holy Cross Cemetery, which was established by Irish Catholics from St. John the Evangelist Parish in Indianapolis.

"St. Joseph is the patron saint of a happy death," Dawson explained. "The Church teaches that Joseph probably died with Mary and Jesus at his side. How much happier can you be in dying with the Blessed Mother and the Messiah with you?"

Dawson said above-ground burial options also are available in four

mausoleums at Calvary Cemetery, located on Troy Avenue south of St. Joseph and Holy Cross cemeteries, as well as in the Our Lady of Peace Mausoleum and the new Prince of Peace Mausoleum to be built at Our Lady of Peace Cemetery on Haverstick Road on the north side of the city.

He said the Church recommends that people plan their funeral arrangements. "It's much easier for a husband and wife to make this decision together," Dawson said, "instead of waiting until one of them is alone on the worst day of his or her life."

Christ's body was entombed after the Crucifixion on Good Friday until the Resurrection on the first Easter Sunday, Dawson said, in a tomb donated by Joseph of Arimathea, a wealthy Jerusalem businessman.

"His family owned the tomb before their time of need," he said, "so prearranged funeral plans date back to biblical times. Jesus was entombed in what they considered a mausoleum in those days."

Dawson said mausoleum crypts are clean, dry and less expensive than ground burial.

"Catholic Cemeteries offers free financing for 60 months with a very minimal deposit," he said. "That's five years without interest. We try to make it as easy as possible for people to pre-plan their funeral arrangements."

(For information about mausoleum interment and other pre-need funeral plans in Indianapolis, call Calvary Cemetery at 317-784-4439 or Our Lady of Peace Cemetery at 317-574-8898.) †



This historic statue of St. Joseph and the Child Jesus from the former St. Joseph Chapel is featured in the cemetery's new courtyard mausoleum on the south side of Indianapolis. Only half of the crypt spaces are available for sale in Phase II of the garden-style mausoleum. Ground will be broken for Phase II construction this summer.

## Classified Directory, continued from page 18

### Positions Available

#### Night Floor Care

St. Pius X Parish has an opening for a night floor care employee. This position is responsible for maintaining the gym floor and the tile and carpeting throughout the campus.

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