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U.S. bishops discuss Church problems, vote on two major texts

ST. LOUIS (CNS)—The U.S. Catholic bishops discussed serious problems facing the U.S. Church and voted on new directories for catechetics and deacon formation at their June 19-21 spring meeting in St. Louis.

Three of their five half-day sessions were closed to the media, but reporters were briefed on the general nature and content of those sessions.

The first afternoon, they held a closed meeting with researchers and lay leaders appointed to oversee their ongoing efforts to combat clergy sexual abuse of minors. The researchers answered questions about the aims and methodology of the current study they are conducting in all U.S. dioceses to determine the nature and scope of

such abuse over the past half-century.

The bishops spent the entire day behind closed doors on June 20 in structured discussions to reflect on what they regard as three of the highest-priority issues in the U.S. Church: the identity and spirituality of bishops and priests, the decline in sacramental practice and lack of adequate faith formation among U.S. Catholics, and challenges facing Catholic laity in today's culture.

The day of reflection was the first major step in an 18-month process initiated last November to determine whether the bishops should convene the first plenary council of the U.S. Church since 1884 and, if they do, what themes and

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Bishop Wilton D. Gregory, president of the U.S. Conference of Catholic Bishops, makes a point at a June 19 press conference in St. Louis, as Kathleen McChesney, director of the bishops' Office for Child and Youth Protection, and Bishop Joseph A. Galante, chairman of the bishops' Committee on Communications, listen. At their annual spring meeting, the bishops discussed their continuing efforts to deal with clergy sexual abuse.



Joe Krier of St. Pius X Parish, Haydee Gloria of Holy Spirit Parish and Mary Wilson of St. Therese of the Infant Jesus Parish, all of Indianapolis, get the hot food ready for breakfast at the Cathedral Kitchen in the basement of the old SS. Peter and Paul Cathedral School in Indianapolis.

Cathedral Kitchen feeds the poor

By Margaret Nelson

Dozens of people wait huddled near the doors of the old SS. Peter and Paul Cathedral School building in Indianapolis every morning. Most of them are minutes away from their only hot meal of the day.

The basement of the former grade school at 1350 N. Pennsylvania St. now houses the Cathedral Kitchen. The building is also home to the Damien Center, which provides HIV/AIDS education, counseling and support services.

Almost 200 men and women file in at 8:45 a.m. for cereal, milk, orange juice, fruit, salad, rolls and bread—and even decorated cookies, when available.

Whatever hot food the volunteers can collect and prepare—chunky chicken soup with wide noodles, chili, spaghetti, lasagna—goes fast.

Many of the people are homeless, and they're not only grateful for a nutritious meal, but also happy just to have a chair and table to sit at.

The guests get their own chairs and stack them back up after they've eaten. Many of the people come to the Cathedral Kitchen on a regular basis and they look out for each other—especially those with obvious physical or emotional problems.

On Tuesdays and Thursdays, the able-bodied men help unload supplies for the 10 a.m. food pantry before getting in line for breakfast themselves. Food comes from Gleaners Food Bank, Commodity Foods of the U.S. Department of Agriculture, Second Helpings and major food chains, as well as individuals. The St Vincent de Paul Society pays part of the bills with help from private donations.

Some of the volunteers come one day a week, others every day.

Bert Batic of St. Malachy Parish in Brownsburg started helping people back during World War II when she worked with the Red Cross overseas. She came back to serve the Indianapolis Police Department in the juvenile court system before "retiring" to the kitchen. Pat Kronoshek works alongside her fellow parishioner.

Mary Wilson of St. Therese of the

Infant Jesus Parish in Indianapolis, who now works for the Indianapolis Police Department, helps prepare the favorite hot dishes. Cindy Stiehl started bringing fresh produce from her own garden and ended up helping in the kitchen. Haydee Gloria of Holy Spirit Parish in Indianapolis goes to morning Mass at SS. Peter and Paul Cathedral before her active mornings in the kitchen.

Gary Favrot drives in every morning from Zionsville, Ind., for daily Mass at the cathedral then works as a volunteer until noon. Rick Sparks of Immaculate Heart of Mary Parish in Indianapolis can be seen carrying milk, bread and rolls in from the cars. Bruce Schaller helps coordinate the daily operation. Janice Knox even made aprons for the workers with the message: "What Would Jesus Eat?"

These are just a few of the volunteer stories.

The daily kitchen operation grew from the one started 20 years ago on Sundays. Volunteers from St. Pius X and Immaculate Heart of Mary parishes in

See KITCHEN, page 2

Year-round school gets an 'A' from teachers, students

By Jennifer Lindberg

Two elementary schools in the Archdiocese of Indianapolis with year-round school calendars are citing improved student performance.

ISTEP scores for students at All Saints School in Indianapolis have improved 18 percent for all grades over last year, said principal Mary Pat Sharpe.

Central Catholic School, also in Indianapolis, cites increased student enthusiasm about learning and the teachers' ability to cover more curriculum areas than before.

Central Catholic won't be able to compare ISTEP scores until next year because its eighth-grade test scores were declared null due to last year's tornado that happened while students were taking the test.

The improvement in All Saints' ISTEP scores is more than Sharpe initially anticipated because the school just launched the year-round calendar.

"I would say by starting school Aug. 5, we were able to have an extra two weeks of review for the ISTEP test than we normally would," Sharpe said. "We had kids in the building earlier than we had in the past."

Sharpe also cited another reason she believes ISTEP scores increased at All Saints School that has nothing to do with year-round school—the emphasis that the school places on reading.

See SCHOOL, page 16

KITCHEN

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Indianapolis and St. Susanna Parish in Plainfield are among the many parishes that are responsible for this effort. They continue to serve a Sunday meal to the homeless and poor from 10:30 a.m. to 1 p.m.

Lucia Corcoran, who considers herself one of a team of coordinators with Schaller, Favrot and Dee Morley of St. Malachy Parish, said that the number of

people who eat at the Cathedral Kitchen each day has doubled since the nearby Dayspring Center homeless shelter temporarily closed last fall.

Corcoran said "God is in charge of the operation." She cited the prayer groups who are on call to pray for needed food items or for volunteers when they are short.

"We have lots of miracles" because of these prayers, she said. And the volunteers share these experiences with their appreciative guests.

Corcoran said each of the guests has an interesting story. She is pleased that one man who came to the pantry eight years ago and later became a volunteer—Marion Dinkins—became a member of the Catholic Church this year during the Easter Vigil.

"We have a lot of 'graduates,'" said Corcoran.

She tells about walking downtown and having people approach her, asking if she remembers them. Often, they share their good news about jobs. They are always

thankful.

"There is a great deal of spirituality there," she said. "Most of the people have problems, but they are very, very close to God."

(For more information about how to volunteer at the Cathedral Kitchen or to donate food, call 317-632-4360.)

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

Cathedral Kitchen volunteer finds a home in the Church

By Margaret Nelson

For eight years, Marion Dinkins has felt at home at SS. Peter and Paul Cathedral Parish in Indianapolis.

At this year's Easter Vigil, he made it official—becoming a member of the Catholic Church there.

Baptized as a child in the Baptist Church, Dinkins received the sacraments of confirmation and first Communion from Archbishop Daniel M. Buechlein on April 19 at SS. Peter and Paul Cathedral.

Dinkins' interest in the Catholic Church began when he was going through a rough period in his life. Having struggled with alcohol, he turned to the Cathedral Kitchen for his daily breakfast. The food service is offered from the basement of the former Cathedral grade school building, just across the street from his apartment.

Soon he was helping unload food from cars and serving trays of doughnuts and breads in the dining room.

He began attending Christmas and Easter Masses at the cathedral.

"The choir sounded like angels,"

Dinkins said. "I felt like God was calling me—like heaven was opening up. It was awesome."

Pauline Barnhart, long-time coordinator of the Cathedral Kitchen, and Providence Sister Joan Frame were among the many people who made him feel welcome. Later, kitchen coordinator Lucia Corcoran asked Dinkins if he would be interested in working in the kitchen.

"I needed something to keep me out of trouble—to give me motivation and inspiration," said Dinkins. He needed to have a routine, so the volunteer job and his new friends helped him through a difficult period of his life.

"They were there for me," Dinkins said.

"Father Rick [Ginther] always treated me like one of the family," he said of the pastor of SS. Peter and Paul Cathedral. "When Pauline [Barnhart] died, he asked me to be a pallbearer."

Having lived with foster parents from age 7 to 13, Dinkins said he was indirectly associated with Catholic Church activities since his high school days. As basketball team manager for Shortridge High School, he accompanied the team for games at Cathedral High School when it was located at 14th and Meridian streets. Later, he worked as a teacher's aide at the former St. Rita Child Development Center in Indianapolis. And he attended some dances at the Peter Claver Center in the late 1970s.

He always felt welcome at SS. Peter and Paul Parish receptions after Mass, soup and bread suppers, pancake dinners and other parish activities. Benedictine Brother Howard Studivant made sure he had rides to parish picnics. He also helped with the Cathedral Parish's annual Black Expo exhibit.

As he was participating in the Rite of Christian Initiation of Adults process this year, he said, "It dawned on me that God was leading me here all that time."

He remembers a time when things were getting pretty chaotic at the kitchen. He suggested to Corcoran that the volunteers and any of the hungry clients who wanted to join them all pray together before they ate breakfast.

He said his idea was that they would settle down for at least a few minutes and it would focus their thoughts more on the Lord—the source of their gifts.

"Ever since then, they say a prayer in the morning," Dinkins said.

"It made all the difference. It totally



Photos by Margaret Nelson

Cathedral pastor, Father Rick Ginther (left) assists Archbishop Daniel M. Buechlein as he confirms Marion Dinkins at this year's Easter Vigil at SS. Peter and Paul Cathedral. Gary Favrot, a Cathedral Kitchen coordinator from St. Alphonsus Parish in Zionsville, Ind., is his sponsor.

changed the atmosphere," said Corcoran.

Corcoran is glad Dinkins came into the Church.

"I hope it continues to bring joy to his heart. He was always sincere in his love of God," she said.

"A lot of things drew me to the Church—the Holy Spirit, of course," said Dinkins. "Everything seemed to come together. Actually, I didn't put it all together so that it made sense until I became Catholic."

Last October, he talked with Nora Cummings, chair of the Cathedral parish RCIA process, about his interest in becoming Catholic.

"I told her I believed the Lord was moving me to join the Catholic Church," he said.

Cummings encouraged him to join the RCIA sessions then. When he hesitated, she said, "Think about it."

The next week, when Dinkins told Cummings he had decided to join the RCIA group, he felt "really welcomed."

Sister Joan, who helps with RCIA at Cathedral Parish, said Dinkins was very good in the classes, contributing to the discussions and sharing his knowledge of the Bible.

"I saw that he has a different outlook on life than in earlier times," she said.

"He is doing very well at trying to do what a good Catholic should do. He wants to be involved—that's in his favor," she said.

Gary Favrot, who drives in from Zionsville, Ind., each day to volunteer at

the kitchen, is what Sister Joan calls "a diligent sponsor" for the new convert.

Dinkins said that Favrot talked with him "all the time" as he was helping in the kitchen. They discussed the Bible, with "Gary asking questions to see what I retained."

Now that he is Catholic, he tries to attend daily Mass at the cathedral.

"I feel complete going to Mass every day," said Dinkins. He said that the atmosphere helps him block out all the distractions and cares of the day.

"I can focus on Jesus for that 30 to 45 minutes," he said, adding that he has already seen the results in his life in the short time since he was confirmed.

He recently learned that one of his friends had been baptized in the Catholic Church as a child.

"I hope my experience helps her go back to her faith," he said.

Dinkins likes to serve as disc jockey at parties and receptions when he can get transportation to the events. He said that he wants to serve the Church, perhaps in the hospitality ministry.

"I need something to do," Dinkins said.

Cummings is encouraging Dinkins to use his talents to help the Church.

"What he is doing is what everyone should be doing," she said. "It was brought out in the (RCIA) sessions that they should live what they've learned."

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †



Marion Dinkins helps prepare food in the Cathedral Kitchen, where he ate breakfast himself eight years ago.

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Pfc. Jesse Halling gave his life to save other soldiers

By Mary Ann Wyand

Heroic. Courageous. Selfless. Army Pvt. Jesse Halling of Indianapolis, who died while saving the lives of fellow soldiers ambushed on June 7 in Tikrit, Iraq, was remembered for his bravery and concern for others during a military funeral on June 17 at St. Christopher Church in Indianapolis.

Halling became an American hero after telling his friends to take cover while he continued to operate a machine gun to defend their position from enemy fire.

His parents, Al and Pamela Halling of Indianapolis, said their 19-year-old son looked out for others and tried to do the right thing throughout his young life.

"Jesse was a remarkable young man, and he believed in what he was doing," Al Halling said three days after his only son was buried near a tree in the military section of Crown Hill Cemetery in Indianapolis.

"We're proud of what Jesse did for his friends and for his country," he said, "but his death left a big void in our hearts. He paid the ultimate price" with his life.

"He was a good son," Halling said. "He didn't get into trouble. He wanted to be in the military, and he was very focused on his career. He cared about his friends and the [Army] buddies he served with."

For his courage and heroism, Pvt. Halling was promoted to Private First Class and received the Purple Heart,

Bronze Star and Medal of Valor posthumously during graveside services.

Halling said his son was sent to Kuwait on March 22 then deployed to Iraq in early May after major conflict ended there.

During their last telephone conversation, he told his father about his peacekeeping duties as a military policeman and said he enjoyed helping the people.

"He knew he had to be careful because of all the ambushes," Halling said. "At the end of our conversation, I asked him if he had any regrets about joining the Army or what he was doing, and he said no. He said he knew he was doing something good, he was among his fellow soldiers and they were taking care of each other, and they knew they were on a mission to help other people out of a bad situation."

Burying his son was heartbreaking, Halling said, but Father Michael Welch, pastor of St. Christopher Parish, "did a tremendous job with the funeral service. I couldn't have asked for anything more."

Pamela Halling said her son wanted to be a pilot and enlisted in the Army as a way to achieve this goal after graduating from Ben Davis High School in Indianapolis. But his eyesight wasn't good enough for flight school, so he was trained as a military policeman instead.

"He graduated from boot camp and military police school on Dec. 13 at Fort Leonard Wood in Missouri then came home for Christmas," she said. "He was able to come home one more time before he was deployed. It was what he wanted to do. He was very concerned about me,

but I told him, 'This is your life. You need to do what you want to do.' It was a new adventure for him, something he knew he had to do."

Pam Halling said she prayed the rosary twice a day for her son when he was sent to the Persian Gulf.

"I understand why he did what he did [to save the other men's lives]," she said, "but as a mother I didn't want him to become a hero at the expense of his life. Jesse received honors upon honors. I remember thinking, 'This is my son.

How is it that this is happening?' But I know other young people are getting killed there, too."

She said "the wonderful people at St. Christopher Parish" have helped her so much since she was notified of her son's death.

"I know it's my faith that is going to get me through this," she said. "It always has. It's gotten me through all the rough times in my life. And I know, in time, that things will get better, but I miss Jesse so much."



Pfc. Jesse Halling

Two area programs prepare nurses for parish ministry

By Jennifer Lindberg

First of three parts

To take these college classes, a job has to be waiting on you.

You also need a sponsor to pay for the classes.

The reason: the path to becoming a parish nurse isn't only about learning, but also about establishing a ministry in a faith community.

"This is something the nurse doesn't pay for," said Carole Lee Cherry, coordinator of parish nursing at Marian College in Indianapolis. "We want to see the faith communities make a commitment."

Many times, St. Francis or St. Vincent hospitals in Indianapolis offer grants for the parish nursing programs located at Marian College and the University of Indianapolis.

Parish nursing programs are becoming more popular after a Lutheran minister, Granger Westberg, approached the Lutheran General Health System in Park Ridge, Ill., with the idea of partnering with local congregations in a parish nurse project.

From there, six nurses were hired to

work in six congregations. Two were Catholic parishes and four were in the Lutheran and Methodist Churches.

Today, the concept has grown with increasing numbers of churches hiring parish nurses.

Becoming a parish nurse has certain criteria.

Those entering the programs have to be a registered nurse with at least three years of experience and have a partnership with a faith community that has agreed to make parish nursing a part of its ministry.

The programs at Marian College and the University of Indianapolis are both ecumenically based.

However, spirituality plays a large role, Cherry said.

"We really infuse a lot of spirituality," Cherry said. "It's spirit-based, and we talk about prayer, grief concepts, and how to be still and have presence."

Students often pray together and talk about how their faith is important to them.

The curriculum also discusses the role of a parish nurse as a health educator, referral agent, coordinator of volunteers

and integrator of faith.

It also takes students through discussions about ethics in parish nursing and everyday skills such as how to deal with difficult people.

At the University of Indianapolis, the program is similar.

Marian College began its program in 2000, and the University of Indianapolis started its program in 1996.

Cheryl Larson, parish nurse coordinator for the university, said the most difficult lesson in switching from regular nursing to parish nursing is a change in focus.

"The hardest part is not to do hands-on care," Larson said.

While parish nurses give referrals, administer blood pressure checks and perform other health promotion needs, such as setting up weight-loss programs, they don't provide hands-on medical care.

"It's a whole new way of looking at nursing," Larson said. "You are used to being with people every day, but this is about a holistic practice. It's body, mind and spirit, not hands-on."

While the programs don't discuss Catholic teaching, parish nurses coming from the programs do know their faith

and are able to incorporate it, said Julie Trocchio, director of long-term care for the Catholic Health Association in Washington, D.C., which represents more than 2,000 Catholic health care sponsors, systems and facilities.

"I've not heard parish nurses saying, 'I need more information about my faith,' but that they need to know how to set up programs, needs assessments and how to recruit volunteers," Trocchio said.

Ann Hill, who completed the course at Marian College and volunteers as a parish nurse at St. Monica Parish in Indianapolis, said the courses prepared her for her new ministry role.

"I think just the whole structure of the program addressed the spiritual and pragmatic issues" of being a parish nurse, she said.

Hill said she was taught about budgets, working with volunteers, working as a liaison and how to "put it all together in holistic health."

Hill said she was taught about budgets, working with volunteers, working as a liaison and how to "put it all together in holistic health."

†

(For information about parish nursing programs, call Marian College at 317-955-6132 or the University of Indianapolis at 317-788-3206.) †

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Editorial



CNS photo by Mamie Gross, The Record

Church leaders in Louisville, Ky., announce a \$25.7 million settlement the archdiocese will pay to plaintiffs alleging sexual abuse of children by priests and others associated with the archdiocese. Chancellor and chief administrative officer Brian Reynolds and Archbishop Thomas C. Kelly addressed the media at the June 10 press conference.

An unsettling settlement

During the past 18 months, Catholics in the Archdiocese of Louisville have experienced the shock of a seemingly endless barrage of lawsuits filed by victims of clergy sex abuse. In these suits, the plaintiffs claimed that the Archdiocese of Louisville was negligent in its handling of Church personnel accused of child abuse and/or other forms of sexual misconduct.

On June 10, the Archdiocese of Louisville announced that it has agreed (through mediation) to pay \$25.7 million to victims and their attorneys in settlement of 243 separate cases. This settlement was reported to be the second largest in U.S. Church history—exceeded only by the Dallas Diocese's agreement to pay \$31 million in a similar settlement.

We share the mixed reactions of many in our sister archdiocese. We abhor the abuse committed by individuals charged with ministering in the name of the Church. We deeply regret that Church leaders in Louisville (and elsewhere) were unable to prevent abuses that, with the clarity of hindsight, could have been avoided.

We sincerely hope that the victims of abuse in Louisville (and everywhere) will find some consolation and hope as a result of the Church's very public atonement for sins committed by bishops, priests and others responsible for the pastoral care of children, youth and adults.

And yet, we find aspects of this legal settlement to be profoundly unsettling. As reported in the Louisville news media, attorneys' fees

amount to approximately 40 percent—more than \$10 million—while the amount paid to victims will average approximately \$63,000. What kind of justice is this?

Equally unsettling is the fact that the \$25.7 million settlement the Louisville Archdiocese has agreed to pay will greatly impair the Church's ability to carry on its ministry to those who are poor—materially and spiritually. This settlement will not bankrupt the Archdiocese of Louisville (as might have been the case with a protracted legal battle), but it will certainly have a substantial and long-lasting impact on the Louisville Archdiocese's ability to carry out its mission. We wonder who wins here and who loses. And whether the victory is worth the price.

Like most Catholics, we find the whole issue of sexual abuse by Church personnel to be unsettling in the extreme. We pray for the Church in central Kentucky and for the victims of abuse everywhere. We pray for healing, for hope and for an end to all forms of abuse—especially those involving children.

Finally, we also pray for an end to the kind of litigation that robs the poor of today and tomorrow to redress yesterday's wrongs. Surely there must be a better way to provide for the legitimate needs of those who have been terribly wronged.

— Daniel Conway

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

Research for the Church/James D. Davidson

What effect does the Church have on civic participation?

Does involvement in the Catholic Church stifle or contribute to other forms of civic involvement? Do parishioners withdraw from community life or become more active in their communities? Are highly committed Catholics any more involved in civic organizations than Catholics who are not as committed to the Church?



I recently explored these issues using data from my 1999 national survey of American Catholics. In that survey, colleagues and I asked Catholics if they belong to any religious and/or civic organizations. Sixty-two percent said they belong to no such groups, 21 percent named one group and 17 percent mentioned two or more groups.

Those who listed one or more groups were asked to describe these groups, which I put into two categories. The "religious/Catholic" category includes a wide variety of groups, such as the Knights of Columbus, Altar Society, Right to Life, Legion of Mary and RENEW. The "other" category is made up of fraternal/sorority, sports/fitness, education/cultural, political/volunteer, business and other groups.

I then compared the responses of registered parishioners with those of people who identify themselves as Catholic, but are not registered in a parish. I also compared people who scored high, medium and low on a three-item index of religious commitment (measuring the importance people attach to the Church, their unwillingness to ever leave the Church and their frequency of Mass attendance). Here's what I found.

Not surprisingly, parishioners and highly committed Catholics are much more likely to belong to religious/Catholic organizations. Fifteen percent of parishioners, but only 1 percent of nonparishioners belong to a religious/Catholic organization. Thirty-one percent of highly committed Catholics belong to a religious/Catholic organization, compared to only 4 percent of people who score low in commitment.

What about Catholics' involvement in other civic organizations? Are parishioners and highly committed Catholics also more involved in these groups? Overall, the answer is "yes." Thirty-one percent of parishioners, compared to 25 percent of non-parishioners, and 30 percent of highly committed Catholics, compared to 27 percent of Catholics who are low in commit-

ment, are involved in other civic groups. But, they are more involved in some spheres than others. They are considerably more involved in fraternal/sorority groups. Nine percent of parishioners, compared to only 4 percent of nonparishioners belong to groups such as the Elks, Women's Guild, singles groups and women's clubs. Eleven percent of highly committed Catholics belonged to such groups, compared to none of the nonparishioners.

Parishioners and highly committed Catholics are not much different from nonparishioners and less committed Catholics in terms of education/cultural groups, political/volunteer groups, and business groups. Being a parishioner or highly committed to the Church does not foster these activities as much as it fosters membership in fraternal/sorority groups.

There is one area where parishioners and highly committed Catholics are noticeably less involved: sports/fitness groups. Nonparishioners and people who score low in religious commitment are more likely to belong to sports/fitness groups than parishioners and highly committed Catholics are.

These findings raise a number of questions that Church leaders might want to explore with laypeople. For example, what is it about being a parishioner and being committed to the Church that fosters participation in fraternal/sorority groups? Why are parishioners and less committed Catholics less inclined to participate in sports/fitness groups? What more could the Church do to strengthen the connection between Church participation and other forms of civic engagement?

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001). †

Letters Policy

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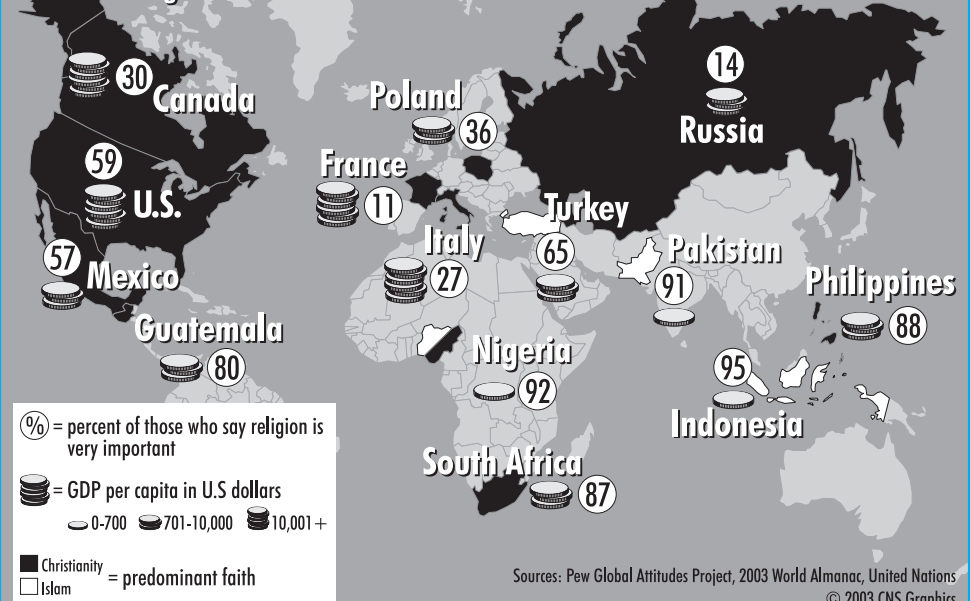
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Church Facts

Religious Import

People in poor nations generally find religion to be more significant than those in rich countries



Sources: Pew Global Attitudes Project, 2003 World Almanac, United Nations © 2003 CNS Graphics

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SEEKING THE FACE OF THE LORD

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The history of the Rosary and its link to Mary

Fourth in a series

The history of the Rosary dates back to the Middle Ages. St. Dominic is credited with its authorship in the 13th century.

An extreme heretical sect, the Cathars, also known as the Albigensians because they flourished in the city of Albi in France, appeared in the 11th century. The sect believed that all life on earth was the work of the devil and, therefore, was evil. This strange belief led to an anti-life attitude and evolved into a cult of death, even promoting suicide as virtuous. Needless to say, the group rejected the sacraments of the Church.

Tradition has it that St. Dominic preached valiantly but unsuccessfully to convert the Albigensians to authentic Christian faith. One day, while he was lamenting this failure in prayer to the Blessed Mother, she asked him to preach the Rosary to the people as the remedy against error and vice.

St. Dominic went straight to Toulouse in France, an Albigensian stronghold a few miles southwest of Albi, where he explained the importance and value of the Rosary to the people. The Rosary was embraced by most of the people, who then renounced their false beliefs.

In 1569, the Dominican Pope, St. Pius V, wrote: "The Albigensian heresy, then raging in a part of France,

had blinded so many of the laity that they were cruelly attacking priests and clerics. Blessed Dominic lifted his eyes to heaven and turned them toward the Virgin Mary, the Mother of God. Dominic invented this method of prayer, which is easy and suitable to everyone and which is called the Rosary.

"It consists of venerating the Blessed Virgin by reciting 150 angelic salutations, the same number as the Psalms of David, interrupting them at each decade by the Lord's Prayer, meanwhile meditating on the mysteries, which recall the entire life of our Lord Jesus Christ. After having devised it Dominic and his sons spread the form of prayer throughout the Church" (cf. Robert Feeney, *The Rosary, "The Little Summa,"* Aquinas Press, 1991, p. 19).

In the Middle Ages, the psalms were the normal form of prayer, but a largely uneducated population did not know them. The people sought some kind of prayer for themselves. They knew the Hail Mary and the Our Father.

Cardinal Joseph Ratzinger believes the medieval embrace of the Rosary as a popular prayer touches a fundamental need of the human spirit through all the ages.

"The people had to work hard. They could not expect to accomplish great intellectual tasks in prayer as well. On the contrary they needed a prayer to bring

them calm, to take them out of themselves, away from their troubles, and set before them consolation and healing. I think this basic experience in the history of religion, of repetition, of rhythm, of words in unison, of singing together, which carries me, soothes me and fills my space, which does not torment me and sets me free, this basic experience has here become fully Christian, in that people pray quite simply in the Marian context and in that of the appearance of Christ to men, and yet at the same time let this prayer be internalized in them—going beyond the intellectual level to where the soul becomes one with the words" (*God and the World*, p. 319).

Robert Feeney traces the history of the Rosary in his book, *The Rosary, "The Little Summa."* He states, "The Church, through her popes, has given us this papal tradition of the true origin and history of the Rosary. This papal tradition is declared in no less than 214 papal bulls, decrees and encyclicals of no fewer than 39 popes" (p. 27).

St. Dominic is credited with authoring the Rosary, but he did not compose it in its definitive form. "The fixing of definite

mysteries was a long process which took centuries to evolve and determine. That was done by Pope St. Pius VI in 1569" (cf. Feeney, op. cit., p. 37). In our own time, with his new apostolic letter, Pope John Paul II has offered yet an additional set of mysteries.

At Fatima, Portugal, the Blessed Mother announced herself as "the Lady of the Rosary" and urged the praying of the Rosary. Other saints, notably St. Louis Marie de Montfort, in his classic *The Secret of the Rosary*, and recently canonized Padre Pio, did much to promote the devotion.

Pier Giorgio Frassati, a young adult who John Paul II called a "model of athletes" at his beatification in 1984, prayed the rosary three times a day and encouraged his peers to pray it. When hiking in the mountains with his young friends, he would lead them in the Rosary.

A recently beatified husband and father, Blessed Bartolo Longo, wrote: "The Rosary is a trilogy; it recalls the joys, sorrows and triumphs of Jesus and in perfect symmetry. ... The Rosary could very well be called the poem of human redemption" (cf. Feeney, op. cit., p. 73). †

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 historia del Rosario y su vínculo con María

Cuarto de la serie

La historia del Rosario data de la Edad Media. A San Domenico se le atribuye su autoría en el siglo XIII.

Los Cathars, una secta herética extremista, también conocida como los Albigensians porque se originaron en la ciudad de Albi en Francia, aparecieron en el siglo XI. La secta creía que todas las formas de vida en la Tierra eran obra del mal, y por lo tanto, malas. Esta extraña creencia conducía a una actitud en contra de la vida y evolucionó en un culto de la muerte, incluso promoviendo el suicidio como virtud. Obviamente el grupo rechazaba los sacramentos de la Iglesia.

La tradición cuenta que San Domenico predicaba valiente pero infructuosamente para convertir a los Albigensians a la auténtica doctrina Cristiana. Un día, mientras se lamentaba de su fracaso orando a la Madre Divina, ella le pidió que predicara el Rosario al pueblo como remedio contra el error y el vicio.

San Domenico se fue directo a Toulouse, en Francia, baluarte de los Albigensians, localizado a pocas millas al sudoeste de Albi, donde reveló al pueblo la importancia y el valor del Rosario. El Rosario fue bien recibido por la mayoría del pueblo que luego renunció a sus falsas creencias.

En 1569 el Papa Dominicano, San Pio V, escribió: "La herejía de los Albigensians, que en ese entonces hacía furor en una parte de Francia, había cegado a tantos laicos que éstos atacaban

cruelmente a sacerdotes y clérigos. El beato Domenico elevó la vista al cielo y se los entregó a la Virgen María, Madre de Dios. Domenico inventó este método de oración fácil y adecuado para todos, llamado el Rosario.

"Consiste en venerar a la Virgen Santa recitando 150 saludos angelicales, el mismo número de salmos de David, interrumpiéndolos cada diez con un Padre Nuestro y mientras tanto meditando sobre los misterios que resumen toda la vida de nuestro Señor Jesucristo. Después de haberlo creado, Domenico y sus hijos difundieron esta forma de oración por toda la Iglesia." (Cf. Robert Feeney, *The Rosary, "The Little Summa,"* Aquinas Press, 1991, p.19)

Durante la Edad Media los salmos eran la forma común de oración, pero gran parte de la población, que era iletrada, no los conocía. El pueblo buscaba algún tipo de oración por su cuenta. Conocían el Ave María y el Padre Nuestro.

El Cardenal Joseph Ratzinger cree que la acogida del Rosario en el medioevo como oración popular atiende a una necesidad fundamental del espíritu humano en todas las épocas.

"El pueblo tenía que trabajar muy duro. No podía esperarse que también hicieran grandes ejercicios intelectuales en la oración. Al contrario, necesitaban una oración que les devolviera la calma, que los alejara de sí mismos, lejos de las tribulaciones y les brindara consuelo y alivio. Creo que esta experiencia

fundamental en la historia de la religión, la repetición, el ritmo, las palabras al unísono, el cantar juntos, me transporta, me alivia y llena mi espacio, que no me atormenta y me libera; esta experiencia fundamental se ha vuelto aquí totalmente cristiana, por el hecho de que el pueblo reza con gran sencillez en el contexto mariano y en el de la aparición de Cristo ante los hombres; y al mismo tiempo interiorizan esta oración, sobrepasando el nivel intelectual y llegando donde el alma se vuelve una con las palabras." (*Dios y el Mundo*, p. 319)

Robert Feeney describe la historia del Rosario en un libro llamado *The Rosary, "The Little Summa" (El Rosario, "El pequeño tratado")*. En él afirma: "La Iglesia, a través de sus Papas, nos ha dado esta tradición papal del verdadero origen e historia del Rosario. Esta tradición papal se declara en no menos de 214 bulas papales, decretos y encíclicas de al menos 39 Papas" (p.27)

A San Domenico se le atribuye la autoría del Rosario pero no fue él quien lo compuso en su forma definitiva. "La designación definitiva de los misterios fue un largo proceso que tomó siglos desarrollar y determinar. Esto fue llevado a cabo por el Papa San Pio VI en 1569" (Cf. Feeney, op. cit., p.37) Aun en

nuestra época con su nueva Carta Apostólica, el Papa Juan Pablo II ha ofrecido un conjunto adicional de misterios.

En Fátima, Portugal, la Madre Divina se anunció como "la Señora del Rosario" e incitó a rezar el Rosario. Otros santos, especialmente San Luis María de Montfort, en su clásico *"El Secreto del Rosario"*, y el recientemente canonizado Padre Pio, hicieron una gran labor para promover esta devoción.

Pier Giorgio Frassati, un joven adulto a quien el Papa Juan Pablo II llamó un "modelo de atletas" en su beatificación en 1984, rezaba el Rosario tres veces al día y alentaba a sus compañeros a hacer lo propio. Cuando andaba de excursión en las montañas con sus jóvenes amigos los guiaba rezando el Rosario.

El beato Bartolo Longo, esposo y padre recientemente beatificado, escribió: "El Rosario es una trilogía: recuerda las alegrías, los sufrimientos y los triunfos de Jesús en perfecta simetría. ... El Rosario podría perfectamente llamarse el poema de la redención humana" (Cf. Feeney, op. cit., p.73) †

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 . . .

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will host an **open house** from 6 p.m. to 8 p.m. on July 9 and July 24. There will be tours of the school and registration packets will be available. The principal and staff will be available to answer questions. For more information, call the school office at 317-927-7825 or log on to www.cardinalritter.org.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, will host an **open house** at 7 p.m. on June 30. There will be a tour of the teen residential and maternity facility, an opportunity to learn about the programs offered at St. Elizabeth's and information about how to volunteer. An R.S.V.P. is required. For more information or to R.S.V.P., call Kristen Grills at 317-787-3412, ext. 39, or e-mail kgrills@stelizabeths.org.

Msgr. Stuart Swetland, chaplain of the Newman Foundation at the University of Illinois in Urbana/Champaign, will present "**Conquering the Divide: Bringing Faith and Life Together**" from 6:30 p.m. to 9 p.m. on July 16 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The program, sponsored by the local chapter of Catholics United for the Faith, will begin with Mass, then a light supper and fellowship, followed by the presentation and a time for questions and answers. **Leon Suprenant Jr.**, president of Catholics United for the Faith International and editor of *Lay Witness*, will speak from 7 p.m. to 8:30 p.m. on July 20 at the parish. For more information, call 812-342-9550 or e-mail CUF-Abba@earthlink.net.

The Frassati Society of Young Adult Catholics invites young adults ages 18-35 to the **sixth annual Frassati**

Awards . . .

Daughter of Charity Sharon Richardt, senior vice president of mission services at St. Vincent Health, was recently honored as a community service leader at the 2003 Indiana Rural Health Association Awards dinner in French Lick. Sister Sharon was the recipient of the Distinguished Community Service Award at the state level. She has devoted more than 30 years of service in various health care positions with the Daughters of Charity National Health System, and currently coordinates mission services for the St. Vincent Health ministries in more than 40 counties in central Indiana.

Every year, the Historic Landmarks Foundation of Indiana honors those who have taken on Indianapolis preservation projects. **Sacred Heart of Jesus Parish** was the recipient of the "Phoenix Rising Award." A fire in April 2001 destroyed much of the inside of the church, which is known as the "Cathedral of the Southside." Parishioners and others helped the Archdiocese of Indianapolis restore the church, which was officially completed late last year. †

Conference titled "Conference 2003: Coraggio! Finding the Courage to be Catholic." The event will take place on July 25-27 at St. Mary Cathedral, 1200 South St., in Lafayette, Ind., in the Diocese of Lafayette. The featured speakers include author Matthew Kelly, Deacon James Keating and Michael Cumbie. The weekend will also include opportunities for prayer and fellowship. For more information, log on to www.frassati.org.

The National Catholic Ministry to the Bereaved is offering a three-day conference titled "**Compassion, Competence, Commitment**" on July 10-12 at the Clarion Hotel Westgate in Toledo, Ohio. The event is designed to provide an opportunity to empower participants with the tools necessary to begin or enhance the ministry of consolation in their parishes. The first track of the conference is a training seminar based on the "Order of Christian Funeral." with focus on the ministry of consolation. The second track will focus on grief in the workplace, crisis response, children and death, bereavement from the African-American perspective, suicide and other topics.

VIPs . . .

Theodore and Helen Munn, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 70th wedding anniversary on June 22 with a Mass and renewal of vows at their parish. The couple was married on June 18, 1933, at St. Patrick Church in Indianapolis. They have four children: Katherine Green, David and Ronald Munn and the late Shirley Ann Munn. They have 19 grandchildren and 25 great-grandchildren.



Harry and Viola (Singer) Kaiser, members of Holy Guardian Angels Parish in Cedar Grove, will celebrate their 60th wedding anniversary on June 28 with family. The couple was married on June 26, 1943, at St. Joseph Church in St. Leon. They have 10 children: Monica Bischoff, Barbara Reed, Regina, David, John, Joseph, Ken, Maurice, Steve and the late Tom Kaiser. They have 22 grandchildren and one great-grandchild.



R. Dale and Patricia Hawkins, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 28 with a Mass and renewal of vows at their parish. The couple was married on June 27, 1953, in Indianapolis. They have five children: Kristi Koers, Toni Page, Jeff, Jerry and Mike Hawkins. They have 13 grandchildren and three great-grandchildren. †



For more information or to register, call the National Catholic Ministry to the Bereaved at 440-943-3480 or e-mail NCMBereave@aol.com or log on to www.grief-work.org.

"**What Are the Sacraments?**" will be offered by Saint Meinrad School of Theology's "Ecclesial Lay Ministry Program" on Monday evenings in the Batesville area this fall. Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the archdiocesan Office of Worship, will present the 10-part series from 6:30 p.m. to 9:30 p.m. starting on Sept. 8 at a location to be announced. The classes will present an overview of the liturgical and sacramental life of the Church. The course is part of the Lay Ministry Formation Program that the archdiocese offers to lay staff working in its parishes, agencies and ministries. Registration is also open to others who are interested as long as space is available. The cost is \$180 per person, and qualified participants may be eligible for subsidies. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Father Elmer Burwinkel and Schoenstatt Sister Carol Winkler will host a **four-day pilgrimage to Schoenstatt International in Waukesha, Wis.**, from July 18-21. The pilgrimage will also include a visit to the Exile Shrine and Movement House and St. Palotti Church in Milwaukee as well as the Rosary Campaign Headquarters. The cost of the trip, including room and board, is \$235 per person. For more information, call Father Burwinkel at 812-689-3551 or e-mail eburwink@seidata.com.

Cathedral High School in Indianapolis is presenting "**An Evening with the Doobie Brothers**" at 6 p.m. on July 5 in the Egyptian Room of The Murat Centre, 502 N. New Jersey St., in Indianapolis. Those attending the casual attire event must be at least 21 years old. There will be wine tasting, a silent/live auction of music memorabilia, dinner and a private 90-minute concert with the Doobie Brothers. The event will benefit the Student Athletic/Activity Field and Financial Aid Program at the high school. A limited number of seats are available. The cost is \$125 per person or \$250 per couple. For more information, call Jenny Matthews at 317-968-7316 or e-mail jmatthews@cathedral-irish.org. †

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

Alex and Emma (Warner Bros.)
Rated **A-III (Adults)** because of sexual situations, including a shadowy sexual encounter, minimal violence and some profanity.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

The Heart of Me (Thinkfilm)
Rated **A-IV (Adults, with reservations)** because of several sexual encounters with nudity and an ambivalent attitude toward adultery.
Rated **R (Restricted)** by the MPAA. †

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Seventh-grade boys enjoy pilgrimage to Saint Meinrad

By Brandon A. Evans

Thirty-five seventh-grade boys recently got a chance to understand the priesthood a little better.

The boys, from 11 Indianapolis-area Catholic schools, traveled with members of the Serra Club of Indianapolis and Father Joseph Moriarty, archdiocesan vocations director, to Saint Meinrad Archabbey and Seminary on May 1.

The idea was based on a program that some parishes have tried.

"We want to expand awareness of vocations to the priesthood and religious life," said Kevin O'Brien, president of the Serra Club of Indianapolis, "and increase the opportunity for young people to spend a day at a seminary, convent or mother-house. If we can plant a seed that life as a priest, sister or brother is worth considering, and encourage young people to be open to God's call, then we will have accomplished our objective."

The Saint Meinrad trip was organized as a way to try the program. It was such a success that the Serra Club would like to offer it again next year as well as plan a trip for young girls to visit a convent.

Almost 60 boys wanted to go, but space was limited to one bus.

"Other schools wanted to send more [students], and we had to hold them off," Father Moriarty said.

On the ride down to Saint Meinrad, the boys were given rosaries blessed by Father Moriarty, then they prayed five decades at different parts in the trip, which actually was a pilgrimage.

"I think it gets them focused on the religious aspect of this pilgrimage," O'Brien said.

That was exactly the point. Father Moriarty said that the rosary is a good way to teach young people to pray and to meditate on their faith.

Also, he said, it is a chance to foster devotion to the Mother of God.

At Saint Meinrad, the boys were given a tour through the Benedictine monks' cloister, the abbey church, the monks' garden and the chapter room. They attended noonday prayers with the monks and received a personal welcome from Benedictine Archabbot Lambert Reilly before lunch.

One of the highlights of the day was the chance to meet Scott Nobbe, a seminarian for the archdiocese.

O'Brien said that it gave them an opportunity to see a candidate for the priesthood in a more personal light.

"They might only see their pastor when they go to church," he said.

Nobbe said that a common response from many people who visit Saint Meinrad is that the seminarians seem like "ordinary guys." One boy asked him if they are allowed to watch television and play video games.

"I explained to them that it's kind of like a college," Nobbe said, "except without the girls."

He thinks it is important for a priest and the young men in the parish to get to know each other.

He shared with them an account of how he has come to understand his calling to the priesthood, and told them to look to Jesus as their role model and always be open to whatever God may ask of them.

He told them that they are lucky to be enrolled in a Catholic school and urged them to take advantage of that opportunity.

Nobbe also said that inviting the boys from seventh-grade classes is a good idea because by high school the seeds of a vocation may be harder to plant.

And that's what this trip was about. As Father Moriarty put it, it was intended to plant seeds, not recruit prospective seminarians. The goal was to give the boys a sense of what seminary life is like as well as what it is like to live in a religious community.

The boys also got a chance to join Father Moriarty for Mass at the nearby Monte Cassino Shrine as well as to hear about the life of Blessed Junipero Serra, an 18th-century Franciscan missionary who helped found missions in California.

Then the boys got back on the bus and prayed two more decades of the rosary on the way home.

"Saint Meinrad was beautiful," said John Fell, a student at St. Thomas Aquinas School in Indianapolis. "I'm really glad that I took advantage of this opportunity. It was great to visit and interact with the monks."

Will Brown, also a student at St. Thomas Aquinas School, said that he liked being able to go behind the scenes at the monastery.

"The three-hour drive would have been worth it even if we only stayed for an hour," he said.

By all accounts, the boys enjoyed the day and learned more about religious vocations.

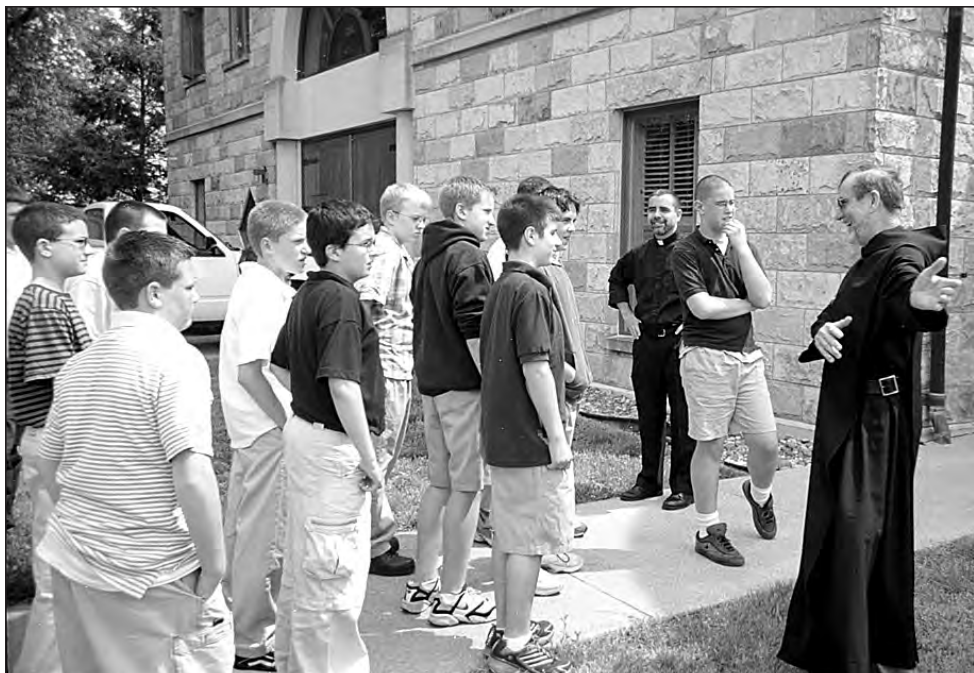
Nobbe said that programs like this are a good start toward reaching Archbishop Daniel M. Buechlein's stated goal of having 50 new seminarians by 2006.

Archbishop Buechlein announced that goal during the 50th-anniversary dinner of the local Serra Club in late 2001.

"The Serra Club ... has been involved in what many of the local parishes do throughout the archdiocese in trying to promote vocations to the priesthood and religious life," O'Brien said.

The organization also sponsors a religious vocations essay contest each year and provides parishes with awards for altar servers. Taking the group to Saint Meinrad is their latest venture.

"We're certainly praying that next year it will only grow," O'Brien said. "And we're blessed that we're able to do this." †



Benedictine Brother Maurus Zoeller, right, greets seventh-grade boys who participated in a pilgrimage to Saint Meinrad Seminary on May 1 with members of the Indianapolis Serra Club and Father Joseph Moriarty, center, vocations director for the archdiocese.

MARRIAGE SUPPLEMENT



Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement

July 25, 2003, issue of
The Criterion

If you are planning your wedding between July 1, 2003 and February 1, 2004, we invite you to submit the information for an announcement on the form below.

Pictures

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

Deadline

All announcements and photos must be received by Wednesday, July 9, 2003, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:
ATTN: BRIDES, *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206
Deadline: Wednesday, July 9, 2003, 10 a.m.

Please print or type:

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Daytime Phone _____

Mailing Address _____ City _____ State _____ Zip Code _____

Name of Bride's Parents _____

City _____ State _____

Name of Bridegroom: (first, middle, last) _____

Name of Bridegroom's Parents _____

City _____ State _____

Wedding Date _____ Church _____ City _____ State _____

Signature of person furnishing information _____ Relationship _____ Daytime Phone _____

Photo Enclosed No Picture

BISHOPS

continued from page 1

issues it should address.

Cardinal Francis E. George of Chicago, who led the session on Catholic laity, told a small group of reporters afterward that before deciding on whether to convene a plenary council the bishops said they needed more information on the nature and history of Church councils and on possible alternative ways, such as a national synod, to deal with the problems they want to address.

At noontime and afternoon press conferences on June 19, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, stressed that the bishops have done a great deal over the past 18 months to address the clergy sexual abuse crisis and that they are still engaged in that process.

"It is a serious moment in the life of the Church," he said, "and I think only the most naïve would have anticipated that it would have been solved in the twinkling of an eye. It took time ... and it will take more time to complete the process of healing and the restoration of confidence and trust."

In a report to the bishops on June 21, Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the USCCB Ad Hoc Committee on Sexual Abuse, said the bishops' work to combat clergy sexual abuse of minors since last June has been going "at full throttle."

"There is still a long road ahead of us," he said, but "our commitment has not wavered. We have made a pledge to our people and to the people of this nation and especially the vulnerable ones, and we will keep that pledge."

On June 19, more than 30 members and supporters of the Survivors Network of those Abused by Priests, including two mothers of abuse victims that committed suicide, held an hour-long silent prayer vigil in Aloe Plaza, across the street from the Hyatt Regency Hotel where the meeting was taking place. The vigil was prompted by the apparent attempted suicide in Boston of Patrick McSorley, a sexual abuse victim of defrocked Boston priest John Geoghan.

In an address to the bishops at their public opening session, Archbishop

Gabriel Montalvo, papal nuncio to the United States, urged the bishops to respond with faith, hope and charity to the "real problems" confronting the U.S. Church.

While recognizing that the problems are real, he also warned that they "have been magnified to discredit the moral authority of the Church."

At the start of the opening session, the bishops took a first look at two major action items facing them during the meeting.

They heard an opening presentation on a 357-page *National Directory for Catechesis*. It is intended to replace the 1979 directory, *Sharing the Light of Faith*, taking into account many intervening developments, including the issuance of a new general directory on catechesis by the Holy See.

They also heard an opening presentation on a 217-page *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. Originally approved in 2000, the directives did not receive the required Vatican confirmation and have been revised to take into account more than 200 Vatican observations on the earlier text.

They voted on both directories on June 21, but a number of bishops had left the meeting early, so not enough votes were cast for a conclusive decision. Both directories require approval by two-thirds of all active USCCB members plus subsequent confirmation by the Holy See before they can take effect. As a standard procedure when the vote during a meeting is inconclusive, bishops who did not cast a vote then will be polled by mail to complete the balloting.

Since no objections to either directory were raised from the floor of the meeting, the passage of both documents seemed virtually certain.

In a quick series of votes on June 19, the bishops decided to undertake the development of four new documents within the next few years. These were:

- A pastoral letter on the theology of mission, intended to promote mission awareness as an integral part of religious education in U.S. Catholic schools and parishes.
- A statement applying Catholic social teaching to agricultural issues in the face of emerging challenges of biotechnology, global trade and the increasing concentration of agriculture in the hands of large corporations.

- A statement offering practical ways of improving collaboration between women and clergy in the Church.

- A "foundational document" on the formation and preparation of ecclesial lay ministers, setting out the goals and criteria for the personal, intellectual, spiritual and pastoral formation of lay people who seek to engage in lay ministries in the name of the Church.

By a voice vote, the bishops declared Sept. 21 as Catholic Korean-American Day, noting that there will be a special observance that day in Washington of important anniversaries in the history of Korean-American Catholicism.

They elected Bishop Thomas J. Tobin of Youngstown, Ohio, as chairman of the USCCB Committee on Pastoral Practices until November 2004. The post was left vacant this February with the death of Bishop James R. Hoffman of Toledo, Ohio, who was elected to a three-year term in November 2001.

At the request of Cardinal George, U.S. representative on the International Commission on English in the Liturgy, the bishops granted approval for him to vote in favor of sending revised ICEL statutes to the Holy See for approval when the episcopal board of ICEL holds its next meeting. The statutes, revised at the insistence of the Vatican, reorganize the commission, which translates the Vatican's Latin liturgical texts into English for possible use by English-speaking countries around the world.

A new study of the state of Catholic Native Americans was released on June 19 and Bishop Donald E. Pelotte of Gallup, N.M., one of two Native American bishops in the country, reported to the bishops on some of its main findings. He said the study highlighted the need for more dioceses to be aware of and attentive to the sometimes unnoticed Native American Catholic populations in their midst.

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., gave the bishops a brief progress report on the New Covenant initiative promoting greater collaboration among Catholic parishes, schools, health care institutions and social service agencies to make Catholic healing and caring ministries more effective. He announced that the eight-year-old movement has issued a new study on such collaboration, available on compact disc. He also

stressed the role of the local bishop, as coordinator of ministries, in leading the way for such collaboration.

In a report on June 19 on the structure of the day of reflection the following day, Archbishop Daniel M. Buechlein of Indianapolis said that, out of 11 major concerns in the U.S. Church discussed by the bishops last November, a follow-up survey of the bishops surfaced four as their highest priority.

These, he said, were the identity and spirituality of priests and bishops, the need for catechesis of the faith, the role of the laity, and the decline of participation in the Church's sacramental life.

He said the day of reflection would be divided into three main segments of presentation and discussion, with the themes of catechesis and sacramental life combined in one segment.

Bishop Donald W. Wuerl of Pittsburgh led off the discussion of sacramental practice and catechesis. Cardinal George took up the discussion of the role of the laity in today's culture. Archbishop Justin F. Rigali of St. Louis introduced the segment on priestly and episcopal identity and spirituality.

Although reporters were excluded from the June 20 sessions, the texts of Bishop Wuerl's and Archbishop Rigali's talks were released to the media. Cardinal George, who spoke from notes, summarized what he said for a small group of reporters afterward.

Bishop Wuerl and Cardinal George highlighted challenges to Catholic belief and practice posed by a secularized, individualistic culture in the United States. Archbishop Rigali said the identity of a priest or bishop is intimately bound up in his spirituality, which must be based on the example of Christ, the Good Shepherd.

At a midday press conference on June 20, Archbishop Michael J. Sheehan of Santa Fe, N.M., spoke about issues and concerns he faces as the new apostolic administrator of the Phoenix Diocese.

He was named to the post on June 18 when the Vatican accepted the resignation of Bishop Thomas J. O'Brien after he was formally charged with a felony on June 17 for leaving the scene of a traffic accident in which a 43-year-old man was killed three days earlier. †

U.S. bishops devote a day to reflection on major Church issues

ST. LOUIS (CNS)—Sparked by a desire to get at deeper problems beneath the clergy sexual abuse crisis, the U.S. bishops devoted a full day on June 20 to reflective discussion of critical issues confronting the U.S. Church today.

Cardinal Francis E. George of Chicago warned that God and religion are seen as threats to individual freedom in contemporary U.S. culture, making it difficult for Catholics to live or transmit their faith.

Bishop Donald W. Wuerl of Pittsburgh told the bishops that "fewer and fewer people participate in the sacramental life of the Church," and that problem is "intimately related" to a greatly diminished knowledge and experience of the faith, especially among younger Catholics.

Archbishop Justin F. Rigali of St. Louis said the spirituality of priests and bishops is the key to their identity, but starting out with who a priest or bishop is and how one lives "is not readily accepted by a world that exalts action over being and embraces pragmatism, functionalism and utilitarianism."

In a mail survey last January, the bishops had singled out, as top priorities they need to address in the U.S. Church, the identity and spirituality of priests and bishops, declines in Catholic sacramental practice and weaknesses in people's faith formation, and the Catholic laity in today's culture.

The discussion of those themes occupied the second day of the bishops' June 19-21 spring meeting in St. Louis.

The day of reflection was part of a process through which the bishops plan

next June to decide whether or not they will convene the first plenary council of the U.S. Church since 1884. An ad hoc committee investigating the idea of a council, headed by Archbishop Daniel M. Buechlein of Indianapolis, is overseeing the process.

Bishop Wuerl told the bishops that American culture has become so "aggressively secular" and materialistic that it is not uncommon for commentators to "speak of a generation that has lost its moral compass."

"Concomitant with this is the disintegration of the community and social structures that once supported religious faith and encouraged family life," he said. "The heavy emphasis on the individual and his or her rights has greatly eroded the concept of the common good and its ability to call people to something beyond themselves."

"This impacts strongly on our capacity to call people to accept revealed teaching that cannot be changed by democratic process and to follow an absolute moral imperative that is not the result of prior popular approbation," he added.

Highlighting a study in the 1990s that found doctrinal deficiencies in many widely used U.S. Catholic catechetical texts, Bishop Wuerl said, "Nothing more clearly and succinctly demonstrates the extent of the religious illiteracy among what is increasingly and commonly referred to as the lost generation, and perhaps their children."

"Often, we encounter young parents ... who face their first serious personal catechesis when they themselves are invited

to share in the catechetical programs of their children," he said. "As lamentable as this situation may be, it is also an extraordinary one. This is a second chance for both them and for us."

Among signs of hope, Bishop Wuerl cited the catechetical renewal emerging since the publication of the *Catechism of the Catholic Church* by Pope John Paul II and the Vatican's recent *General Directory for Catechesis* linking catechesis with the new evangelization. He also cited the U.S. bishops' plans to issue a *National Directory for Catechesis* and their work on developing a national adult catechism.

"While there is a certain sense of malaise in the catechetical world, there is also the realization, one that we need to support and foster, that a turning point has been reached and that we are now facing opportunities for the new evangelization that we have not in recent decades experienced as we do today," he said.

Archbishop Rigali focused more on what the identity and spirituality of priests and bishops ought to be rather than on problems in those areas.

He stressed the model of Christ as the Good Shepherd, the need for a eucharistic spirituality at the heart of priesthood, the importance of the sacrament of reconciliation and the need for a rich prayer life, including the daily Liturgy of the Hours and meditation on Scripture.

"Part of the Good Shepherd spirituality," he said, "is being obedient to the Church as Christ was obedient to the

Father. This obedience recognizes, loves and serves the church in her hierarchical structure and is motivated to benefit the whole flock. Pastoral charity is incited by the needs of God's people."

Cardinal George told reporters his talk focused on the difficulties lay Catholics face living the faith in a culture that prizes individual freedom and autonomy and fears God as a "threat to freedom."

He said one solution is to deny God, as the 19th-century German philosopher Friedrich Nietzsche did, and another is to "tame" God, reducing him to a "pet" of one's own creation.

Religion is then reduced to a "hobby" in which a person engages in leisure time, not a central part of a person's life, he said.

"The Gospel as an alternative way of life can't be heard" very easily in that kind of culture, he said.

When a reporter asked the cardinal about the day's discussions related to a possible plenary council, he said, "What came up today was that we need more than themes" to determine whether a plenary council should be convened.

He said the bishops decided they needed more information on the history of councils, what a council would look like under current Church law, and alternative ways, such as a national synod or other approaches, to address the issues they want to address.

"All those options are going to now be put in front of us" when the bishops hold a special assembly in place of their regular business meeting next June, he said. †

Pope calls on Catholics to bring Christ to others

By Daniel S. Mulhall

The Gospel tells of Jesus appearing to his disciples, showing them his hands and feet, and eating with them (Lk 24:35-48). This passage raises the important question: "Why do we believe?"

The disciples saw the resurrected Jesus. The rest of us believe because of what we've seen and heard from other believers.

The act of explaining what we believe and why we believe is known as "apologetics," from the Greek word "*apologia*," which means to provide a reason, an answer or an explanation.

This word appears in the first Book of Peter (1 Pt 3:15): "Always be ready to give an explanation [*apologia*]" to anyone who asks you for a reason for your hope." Other translations use the words "defense" or "answer."

Apologetics has been practiced in Christianity from its beginning. The early Church fathers attempted by reason to explain what Christians believed and the importance of believing it. The Church fathers hoped to help nonbelievers or people struggling with faith to come to know and love Christ.

St. Augustine of Hippo's work, "*On Christian Doctrine*," and his sermons are excellent examples of early apologetics, which was seen as a way to evangelize and catechize believers.

As Christianity became an established religion, apologetics fell out of style. Once "everyone" was baptized, the need for evangelization lessened as theological and moral instruction were emphasized.

With the Protestant Reformation (which began in 1517 with Martin Luther and his 95 theses), apologetics came back into popular practice. This time, however, apologetics focused more on argumentation than evangelization.

The purpose of this "new" apologetics was to present Catholic beliefs over and against the beliefs of the newly emerging Protestants. Neither side was above twisting the other's beliefs to make its own argument more convincing. Both were fighting, literally and figuratively, for believers' hearts and minds.

This style of apologetics is familiar to older Catholics as the style they learned prior to Vatican Council II (1963-65).

With Vatican II's call for ecumenism and dialogue, such hard-edged approaches to apologetics quickly disappeared. Gone were the books and manuals as well as the street preachers and

orators who for so long had argued against the faith of others.

Recently, a number of Catholic bishops have written and spoken about the need for a "new" apologetics today. Both Cardinal Francis George of Chicago and Archbishop William Levada of San Francisco have called for an apologetics that returns to the style once practiced by St. Augustine.

This new apologetics is once again to be both an act of evangelization and catechesis. Rather than arguing against what another Church believes and teaches, this new apologetics offers compelling arguments to believers and nonbelievers alike to help them learn about Christ and the Catholic Church.

This new style of apologetics takes its lead from the writings and teaching of Pope John Paul II when he calls for a new evangelization.

The pope points out that while many people in the world today never have heard the saving message of Christ, there are also many who are baptized who never have heard this message or who long since have forgotten it. The new evangelization, then, calls for new ways to introduce the world to Christ.

From their writings, I believe the new apologetics called for by Cardinal George and Archbishop Levada would combine the new evangelization with an effective means of catechesis, especially of adults as presented in the U.S. bishops' 1999 pastoral plan for adult faith formation, "Our Hearts Were Burning Within Us."

This approach would, through reason, persuasion and witness to the ways faith takes root in the lives of people in this new age and culture, help people come to know Christ and the Catholic Church, and fall in love with them.

As a parent of two young adults and a young teen, I am particularly interested in a new apologetics. I would love assistance in explaining convincingly to my children what I believe and why I believe it. Once I succeed with them, then I'd be better prepared to work on the rest of the world.

(Daniel S. Mulhall is assistant secretary for catechesis and inculturation for the U.S. Catholic Conference Department of Education. Archbishop Levada's text can be found online at www.sfarchdiocese.org/apologetics.html. Cardinal George's article is at www.catholiceducation.org/articles/apologetics/ap0052.html.) †



Parents may struggle to find the words to explain what they believe and why they believe it to their children. The new style of apologetics takes its lead from the writings and teaching of Pope John Paul II when he calls for a new evangelization.

Church participation helps us grow in faith

By Sheila Garcia

Why do you go to church?

The question, or some variation of it, catches us by surprise, hints at deeper questions about faith and often leaves even the most faithful Catholics tongue-tied. Although our faith is strong, we may wonder how to express spiritual realities in language that people in a materialistic age will understand.

At its core, faith involves an intimate relationship with God—Father, Son and Holy Spirit. We may hesitate to talk about that relationship or proclaim our beliefs because society emphasizes freedom of choice and religious diversity.

But we do not need to offer elaborate theological explanations for why we participate in the Church. For most of us, the reason is simple. The Church offers a set of beliefs that gives meaning to our lives and gives us what we need to live out those beliefs in the home, workplace and community.

I recently spoke with a young woman who had been drawn to a co-worker's

vibrant faith. This woman said that when she spoke with her colleague, she felt as if Christ had touched her. She is now in the class for inquirers at my parish.

Participation in Church life—Mass, sacraments, devotions, adult education, volunteer activities—helps us grow in love for Christ and our neighbor, and offers community support, encouragement, practical ideas and resources.

Active participation in Church life deepens our faith and helps us to communicate it better in words and deeds.

Young adults, who especially value authenticity, see that our belief in Jesus Christ translates into a daily attempt to model his compassion, kindness and patience.

They may approach us, perhaps hesitantly, to ask about the faith that motivates us. This may catch us by surprise, but we need only talk about what we know best: God's work in our everyday lives.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Church offers comfort, support

This Week's Question

What would you tell a nonpracticing Catholic about why you participate in the Church?

"I was inactive myself for 20 years, and my return to the Church has had a great influence on my lifestyle. Although going to church and being active in various activities does not stop bad or troublesome things from happening to me and my family, it sure does give me the spiritual and temporal support I need to get through those things. I can't imagine my life without the Eucharist or without the support of my Church family and friends." (Wanda Corbitt, Nashville, Tenn.)

"The Church provides me with the comfort and support I need during times of stress or tragedy in my life. I can't imagine facing some of the perils of life

without having the Church family and a firm belief in God's salvation and promise of heaven." (Charlotte Groce, Madison, S.D.)

"I participate ... because God has blessed me so much. I want to do as much as I can to let him know how grateful I am." (Ruby T. Martinez, Ranchos de Taos, N.M.)

Lend Us Your Voice

An upcoming edition asks: Where—in what area of concern—would you most like the Church's prophetic message of hope or love to be heard?

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



From the Editor Emeritus/John F. Fink

Important events: Martin Luther's theses

Thirty-fifth in a series

In October of 1517, Martin Luther composed 95 theses, or theological statements, sent them to the bishops of Germany and posted them on the door of the church in Wittenberg. It was the beginning of the Protestant Reformation, the 35th on my list of the most important events in Catholic history.



Luther had no intention of splitting from the Catholic Church when he composed those theses, but he did have reformation in mind. The Catholic Church badly needed reformation. Some of the popes were immoral, more concerned with money than religion. Simony (the sale of Church-controlled positions and privileges) was common.

Early in 1517, a German nobleman, Margrave Albrecht of Brandenburg, approached Pope Leo X about becoming the archbishop of Mainz and Magdeburg. The pope was willing, for a price—a high

price since Albrecht also had to buy a dispensation from being too young to be an archbishop. So Albrecht took out a huge loan to pay the fees demanded by Rome.

To help pay off the loan, he suggested a special indulgence whereby people could free the souls of dead relatives and friends from purgatory by paying money. The money was supposed to go toward rebuilding St. Peter's Basilica, but Rome agreed to split it with Albrecht so he could pay off his loan.

Johannes Tetzel, a Dominican friar, was appointed to preach the indulgence in Wittenburg and other parts of Saxony. When he preached that people could buy salvation for a relative, that was too much for the Augustinian monk Martin Luther. He composed his theses and sent them to the German bishops, including, of course, Archbishop Albrecht.

Albrecht complained to Rome. Pope Leo, rather than consider the possibility of paying attention to Luther's criticisms, instructed the general of the Augustinians to silence him. Luther would not be silenced. Aided by the invention of the printing press, he began to circulate his writings widely. He became sort of a folk hero.

Luther went too far. He denied that the Mass was a sacrifice, rejected all the sacraments except baptism and the Eucharist, and rejected the authority of the pope. Pope Leo followed up by condemning Luther on 41 counts. When Luther burned the papal document that threatened him with excommunication, Leo carried out his threat.

In 1521, Luther was summoned to appear before the Diet of Worms convened by Emperor Charles V. After Luther was denounced by the papal legate, he refused to recant his beliefs, declaring, "Here I stand. I can do no other. God help me. Amen."

The Edict of Worms that condemned Luther was rejected in Germany, and he continued to lead the Protestant Reformation until his death in 1546. Its spread was aided by a war between Germany and Italy during which Emperor Charles' troops sacked Rome in 1527 and imprisoned Pope Clement VII.

Meanwhile, the Reformation spread to Switzerland, first under the leadership of Huldreich Zwingli and then by John Calvin. England was next, and will be discussed next week. †

Cornucopia/Cynthia Dewes

Is God made in the image of humans?

People used to be so afraid of God the Almighty that they didn't even dare pronounce his name aloud. They made up words to take its place, and not very often at that. That's because they knew he was, well, almighty compared to us.

So here we are today with God portrayed as a character in movies. We've come a long way, baby. To quote a recent newspaper article by Anthony Breznican on this very subject, "Oh, how the Almighty has fallen—if you consider it a demotion to be brought down to Earth by the movies."

Well, yes, I do. In fact, besides the disrespect possible in this phenomenon, what's worse are the inappropriate actors often chosen to portray him. George Burns, for example, but, of course, that was the point of his movie, *Oh, God*.

Morgan Freeman, who plays God in the current *Bruce Almighty* film, is a much better choice. He's dignified, calm and definitely looks like he's in charge. He, too, has human characteristics, but at

least he seems more godlike than George.

Making God in the image of human beings is tricky. In previous times, God was usually cast in movies as a strong wind, a baritone voice emanating from the clouds, or some other vague but impressive presence.

That's because, as the article explained, the Second Commandment forbids the creation of graven images and "the 1930s Hays Code, precursor to the current movie ratings system, set standards forbidding the ridicule of religion and faith."

And it went on to say about the humanizing of God in *Bruce Almighty* and other recent films, "Movie gods are usually self-help humanists who don't favor those who worship under the crucifix, Star of David, the Quran or at the feet of Buddha." Which reflects Church/state division, the idealized value of tolerance in our society, and the diminishing of religion in our culture.

It's also rather New Age. If we think of God as a kind of big brother who mentors us as we assume control of our lives, why do we need him at all? If we know all the answers deep in our hearts, or wherever they're hiding, why should he exist?

Aside from the magical powers sometimes ascribed to him, why do we bother

to believe that God exists? I mean, if we're so smart, why should we be coping out and depending upon some unseen higher power to help us live our lives? Or to blame when things go wrong?

Well, if we can tear ourselves away from gazing inward for a moment, perhaps we'll understand.

The other day, I was admiring the peonies from my garden. The pink ones were layered in heavenly shades of color, and the white blossoms revealed tiny red touches here and there, as though someone had taken a child's paintbrush and artfully dabbed them in just the right places. They were lush, generous, even extravagant in their beauty and wonderful scent.

They reminded me that God is indeed almighty, not only because he created these wonderful flowers, but also because he scatters them about indiscriminately just for our delight. Not to mention all the other wonders of our world.

Now, whenever I finally figure out how to create a peony just for its own sake, that's when I'll think of God as human.

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

Faithful Lines/Shirley Vogler Meister

Following the footsteps of good physicians

A short time after my former internist died, I received a letter from Dr. Mary Ann Mentendiek's family and staff with two keepsakes enclosed. One was a charming photo of the doctor as I remember her best; the other was this quotation from Mother Teresa of



Calcutta:

*The fruit of silence is prayer;
the fruit of prayer is faith;
the fruit of faith is love;
the fruit of love is service;
the fruit of service is peace.*

The letter said that was one of Dr. Mentendiek's favorites, expressing "her thoughts on the privilege of being a physician."

Blessed are we who are privileged to have such a physician—as my husband and I do now.

Through the years, I've not always been

as fortunate. Like some friends and family members, I've too often felt much like the woman in the Gospel of Mark (Mk 5:25-34) "who had suffered much under many physicians ... and was no better, but rather grew worse" Even though I believed in God's healing power, the physical problems lingered—and I grew weary of both the illness and the search for help. (Also please read Lk 8:42-48.)

We don't know the reasons for illness and suffering other than it falls under the "human condition"—the consequence of original sin and a puzzling part of Christ's work of salvation. According to the *Catechism of the Catholic Church*, "Our experiences of evil and suffering, injustice, and death, seem to contradict the Good News; they can shake our faith and become a temptation against it" (#164).

Jesus also suffered the "human condition" from which came salvation.

Since earliest times, men and women have tried to relieve suffering. They are known by many names, according to the culture in which they work—physician, healer, midwife, shaman, doctor, medicine

man and more. Doctors take on dozens of specialty titles that reflect their varied areas of expertise.

During his lifetime, Christ was a miraculous healer of both bodies and minds, and his legacy, the Christian faith, now assures spiritual healing, too.

Dr. Mentendiek's early death shocked patients, but survivors remember her kindness and skill, just as the world remembers the late Mother Teresa and her ongoing Missionaries of Charity, who minister to the poor and the sick worldwide. Mother Teresa will be beatified on Oct. 19.

In our own roles as healers, we have the opportunity to emulate Jesus and Mother Teresa as well as those who diligently follow their vocations as doctors, nurses and other professionals in related fields.

For those wanting to know more about Mother Teresa (including her own personal prayer life), log on to the Internet site www.americancatholic.org.

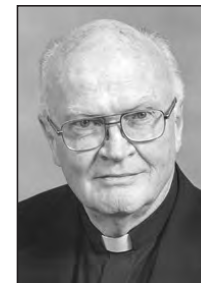
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Looking Around/

Fr. William J. Byron, S.J.

What every job seeker needs

"Job Security Jitters" was *The Washington Post* headline describing the "office mood." It coincided with my visit last spring to 40Plus of Greater Washington to discuss "Finding Work Without Losing Heart." That's the title of a book I wrote in 1995. Every year since then, the Washington chapter of 40Plus, a career-



transition support group, has invited me to talk to its members.

I brought with me a recent clipping from *The New York Times* reporting on "Workers Who Feel Discarded: The Emotional Pain of Unemployment." I could just as easily have referred to a *Philadelphia Inquirer* headline: "Frustration Grows for Jobless." Had I waited another week, I could have clipped this frightening headline from *The New York Times*: "Jobless and Hopeless, Many Quit the Labor Force."

News and opinion columns across the United States are discussing layoffs and on-the-job insecurity. According to a survey of 1,000 U.S. workers and their counterparts in 15 other countries by Right Management Consultants, anxiety about layoff is higher among U.S. workers (26 percent) than all the other nations surveyed except Great Britain (27.5 percent).

Workers were asked, "What is the possibility of you being laid off from your job during the next year?" Relatively little worry was reported in Italy, Norway, Belgium, Sweden and Denmark; up there on the stress scale with the United States and Great Britain were Canada, Hong Kong and Australia.

"Empowering experienced professionals for successful career transitions" is how 40Plus describes itself. "Whether out of work or seeking a career transition, this is not the time to go it alone. When you are over 40, a career transition has unique challenges. You need the knowledge and peer-to-peer support that only 40Plus can provide."

Neither the challenges nor the organization are altogether "unique." All ages, both sexes, and varying levels of skill and experience find embodiment in stressed human beings who know how it feels to be out of work and looking, or on the job and worrying about becoming unemployed. What all of them need to hear is this: Don't try to go it alone.

Networking is essential. So is spousal support or, if the job seeker is single, support from someone who really cares. The major obstacle is discouragement, and the chief antidote to discouragement is persistence. Religious faith can help. Faith that God is at your side can shore up faith in yourself. Knowing yourself and knowing how to plug any holes in your education and experience to make yourself a better match for new opportunities is now your full-time job.

A deacon at the Walnut Creek Presbyterian Church in Walnut Creek, Calif., knows unemployment from personal experience. He runs a support group "with a bit of a twist."

"Instead of working to help people find a job," he said, "we work on the emotional support of people so that they can more readily be able to find a job."

He's using my book with his group. You can locate it at www.holytrinitydc.org. Click on the book cover on the home page, then click on chapter headings to download the book free of charge.

Join a group, and be persistent. Torrey Foster, who ran a Church-based support group in Cleveland, used to tell his job seekers to be "pushy," but always explained that what he meant by that was "diplomatic persistence."

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

Feast of SS. Peter and Paul/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 29, 2003

- Acts of the Apostles 12:1-11
- 2 Timothy 4:6-8, 17-18
- Matthew 16:13-19

The Acts of the Apostles is the source of the first reading on this important feast, with its rich references to the very beginnings of Christianity.



In this reading, Herod, the puppet king, arrests Peter and confines him in prison. This arrest is only the latest development in a persecution

of Christians undertaken by the king.

It is the feast of Passover. Although heavy security was ordered around Peter, an angel appeared and freed the Apostle. Not even a double set of chains could restrain him. The chains literally fell from his wrists.

Peter escaped. But the escape was not due to any accident and certainly not to Peter's own inventiveness or boldness under the circumstances. The angel of God freed Peter. The prayers of the Christian community had power. The Christians prayed for Peter's escape, and God heard the prayers.

There are interesting associations between this event and both the trial and execution of Jesus. The Lord had stood before this unscrupulous king. The Lord had been arrested on Passover.

Passover commemorated, and devout Jews still commemorate, the escape of the Hebrews from Egyptian slavery long before. The Hebrews could not have escaped from Egypt without the intervention of God.

In a more profound sense, this reading connects Jesus with the Christian community. The power of Christian prayer, prayed in the name of Jesus, overwhelms even the many guards and devices of Herod intended to keep Peter in prison.

As at the time of Moses, God frees the people, now the Christian people, from being the slaves of sin. Throughout the New Testament, Herod represents sin.

As at Holy Week, the Lord prevails. Peter's escape is a reflection of the Resurrection itself.

The Second Epistle to Timothy

supplies the second reading.

For centuries, scholars have debated the nature of the health difficulty, seemingly physical, that frustrated Paul. Some believe that Paul suffered from seizures, or at least from some chronic and noticeable problem that troubled him for years.

Beyond this obvious but still undefined malady, Paul endured great hardships. He himself was arrested and imprisoned. On occasion, he was scorned. Life for Paul was trying. He freely admits it.

Yet, he endured, survived and, in the end, triumphed.

In this reading, he writes that the power of God sustains him.

St. Matthew's Gospel furnishes the last reading.

In this reading, Jesus and the Apostles are at Caesarea Philippi, now the modern community of Banyas, roughly situated in the Golan Heights, an area often in today's news.

Jesus asked the Apostles to explain what they know of the Redeemer. They reply that some believe Jesus to be a prophet. Others see Jesus as a reincarnated John the Baptist.

The Lord then asks the Apostles for their opinion. Peter, speaking for the other 11 Apostles, states that Jesus is "the Messiah" and "the Son of the living God." Jesus blesses this response. Peter possesses this insight not by human deduction, but by God's power.

Jesus then gives Simon a new name, "Rock," which translated as "Peter" in English as the language has developed. Further, the Lord gives Peter the keys to the kingdom of heaven, saying that whatever Peter binds on earth is bound in heaven.

The reference to the keys is interesting. It has a clear and strong message.

At the time, kings had officials who acted in the royal name, much as today the British prime minister discharges authority in the name of the monarch. These officials wore necklaces from which were suspended the keys to the royal dwelling. The keys were a symbol that they controlled access to the king.

Reflection

This feast offers us a profound historical fact. The faith in Jesus, which we hold as so dear, is in reality faith in the Apostles. They give us the only contact with the

Daily Readings

Monday, June 30

Genesis 18:16-33
Psalm 103:1-4, 8-11
Matthew 8:18-22

Tuesday, July 1

Blessed Junipero Serra
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 2

Genesis 21:5, 8-20
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 3

Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Friday, July 4

Elizabeth of Portugal
Genesis 23:1-4, 19; 24:1-8,
62-67

Psalm 106:1-5

Matthew 9:9-13

Saturday, July 5

Anthony Mary Zaccaria, priest
Genesis 27:1-5, 15-29

Psalm 135:1-6

Matthew 9:14-17

Sunday, July 6

Fourteenth Sunday in
Ordinary Time

Ezekiel 2:2-5

Psalm 123:1-4

2 Corinthians 12:7-10

Mark 6:1-6

Lord. Indeed, the Scriptures of the New Testament, either directly or indirectly, are the product of the Apostolic memory of Jesus and Apostolic faith in Jesus.

For 20 centuries, the Roman Catholic tradition has maintained that Peter was the chief, and spokesman, of the Apostles. The first and third readings, drawn from the New Testament, reaffirm this belief.

They underscore the fact that Jesus selected Peter to be the leader of the Apostles, invested him with the most extraordinary authority, and gave him a knowledge beyond any mere human knowledge.

Peter and the other Apostles, Paul most conspicuous among them, did not acquire their positions by coincidence or by seizing them. Rather, their positions of authority came from the very hand of Jesus. They extended the redemption even to our day and place.

As God freed Peter from the bonds of sin, realized in the chains applied by Herod's police, God frees us from sin. The Passover continues. We have life. Sin and death have no permanent power. The salvation of Jesus is with us, in and through the Apostles. †

Question Corner/Fr. John Dietzen

Organ donation doesn't affect use of open casket

Q We have been urged in recent years, even by the pope, to donate our bodily organs to someone else when we die. I would like to do that, but am told that we could not then have an open casket.



Is that true? Maybe that's why many people have a problem with these gifts. (Florida)

A No, that is not true. When organs (heart, lungs, kidneys, etc.) or tissues (heart valves, bone, skin, etc.) are donated, they are removed immediately after death, and no disfigurement or other problem would prevent a customary visitation.

If one's body is given for medical research, obviously there can be no visitation if the body is delivered shortly after death, which is what usually happens. A memorial Mass or other service is celebrated later, without the body present.

The gift of all or part of one's body is encouraged by, among others, nearly all religious denominations. Pope John Paul II calls it an act of Christian generosity and an expression of human solidarity, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

Q In a recent Bible class, we discussed why we pray since God already knows what will happen, and we won't change his mind. So prayer should be not for things, but only to praise God. Do you agree? (Oklahoma)

A Praising God, thanking and honoring him for what he is and for his

goodness, is certainly the highest form of prayer.

However, intercessory prayer is not so much a matter of changing God's mind as of recognizing that his providence and care for us include his awareness of our prayers, desires and longing.

It is essential to recognize that we are involved here with at least two great mysteries, which means they are ultimately beyond our comprehension.

One is the mystery of God's knowledge of all things, along with his unconditional faithfulness and tender love in our regard.

The other is the mystery of free will by which we somehow work together with God in shaping our individual lives and destinies. Our freedom of choice, which is a genuine personal freedom, involves, above all else, a personal relationship with God. It includes sharing with him our joys and sorrows, our hopes and disappointments, and our wonders and regrets, all of which is nothing else but prayer.

This is why Jesus urges us often to pray fervently and perseveringly, and why he himself prayed in communion with his Father so frequently.

What it all comes down to is that, while a full understanding of the way this works is beyond us, we believe what Jesus taught by word and example, that God's providential care on our behalf is in some auspicious way intimately related to our prayerful expressions of hope and trust in his goodness.

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

My Journey to God

The Kitchen of God

I am hungry!
I race to the kitchen for sustenance
The kitchen
The heart of the home
Filled with savory smells and sweet tastes.

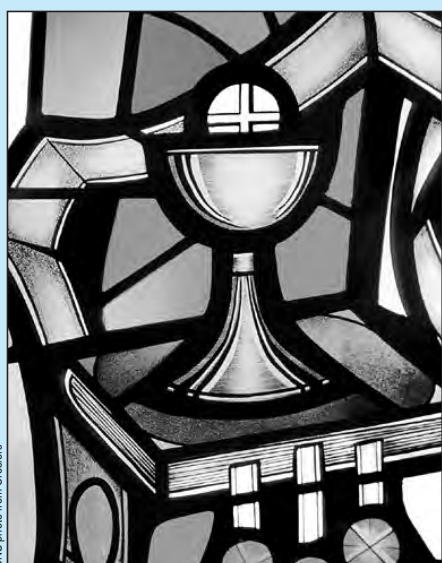
I sit at table waiting to be served
Emptiness overrunning all my thoughts
And yet,
Calmness embraces my heart.

At once, I am on my knees
Waiting to be fed
Manna
From the table of God.

As God is presented to
God
A gift most perfect in every way
Begging for mercy and forgiveness

Jesus, Son of Man
Is lifted up

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis.)



To fill my hunger
In the kitchen of God.

By Trudy Bledsoe

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 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

June 27

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

June 28

Bluff Creek Golf Course, State

Road 37 South and Stones Crossing Road, **Stones Crossing**. St. Elizabeth's Pregnancy and Adoption Services, benefit, 11:30 a.m., \$60 per person. Information: 317-787-3412.

June 28-29

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Fundamental Moral Theology," session one, 8:30 a.m.-4:15 p.m. Information: 812-357-6692 or

800-634-6723.

June 29

Catholic Single Adults Club, **Clarksville**. Miniature golf, 3 p.m., pizza, 5:30 p.m. Information and directions: 812-284-4349.

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

June 30

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail decarlo@archindy.org.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Open house and presentations about teen-age residential and maternity facility, 7 p.m. Information and reservations: 317-787-3412, ext. 39.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

July 1

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information:

765-825-7087.

July 6

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish festival, 10 a.m.-6:30 p.m., chicken and roast beef dinners, games, quilts, country store. Information: 812-663-4754.

July 10-12

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 5:30-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 11-12

St. Mark Parish, 535 E. Edge-wood Ave., **Indianapolis**. Funfest, 5-11 p.m., famous barbecue, dinners, music, teen area, children's activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and parish festival, Fri.-Sat. 9 a.m.-midnight, music, games, food, flea market. Information: 812-232-8421.

July 11-13

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 6 p.m.-midnight, pork dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

July 13

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, Parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

July 14-20

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Sisters Silent Preached Retreat." Information: 812-923-8817 or e-mail mtfran@cris.com.

Daily

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in

Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

—See ACTIVE LIST, page 13

ST. MAURICE, INDIANA Decatur County

Annual Picnic Sunday, July 6

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4th of July

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Mass at 5:00 p.m. in the Church.

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The Active List, continued from page 12

Wednesdays
 Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-4142.

Thursdays
 Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays
 St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel,

6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays
 Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly
Fourth Wednesdays
 St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays
 St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays
 Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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

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

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

First Fridays
 St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

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

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

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

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

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

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

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

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

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays
 Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

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

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Rest in peace

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

ANACKER, Mary (Budack), 91, St. Anthony, Indianapolis, June 13. Mother of Sandra Angel, Larry and Robert Anacker. Grandmother of six. Great-grandmother of 12.

ANDRES, Anthony "Tony," 91, St. Paul, Sellersburg, June 6. Husband of Kathryn (Renn) Andres. Father of Doris Bakshi, Paula Bourne, Mary Beth Gettlefinger, Roberta Koerner, Vicki Prince, Sandy Rogers and Ella Scoudan. Stepfather of Jennifer Hardesty and David Renn. Brother of Irma Boudenstadt, Gladys Koetter, Martha Striegel, Carl and Paul Andres. Grandfather of 28. Great-grandfather of 22.

BARY, Doris I., 70, St. Bernard, Frenchtown, June 11. Mother of Pamela Bradburn, Mary Conrad, Patricia Hutson, Darlene Stone,

Denise Weathers, Danny, Joe, Mark and Michael Bary. Sister of Earl Vance. Grandmother of 19. Great-grandmother of one.

BESSELMAN, Arlena "Lena" A. (Wolfington), 91, Holy Name, Beech Grove, June 8. Wife of Leo Besselman. Aunt of several.

BRAKORA, Frederick P., 78, St. Paul, Tell City, June 8. Husband of Mary Ann Brakora. Father of Andrew, Matthew, Peter and Philip Brakora. Brother of Agnes Brochu, Barbara Sermak, Charles, Henry and Martin Brakora. Grandfather of 18.

BREEDEN, Roy Lee, 91, St. Paul, Sellersburg, June 12. Father of Annetta Reed. Grandfather of five. Great-grandfather of six. Great-great-grandfather of one.

CARSON, Phyllis, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 11. Sister of Mary Archer, Jesse and William Carson.

CONNOR, Steven M., 34, St. Paul, Tell City, June 4. Son of Sewell and Brenda (Kleeman) Connor. Brother of Dan, Rick and Tim Connor.

DONLAN, John T. "Tom," 77, St. Matthew, June 9.

Husband of Mary Louise (Heck) Donlan. Father of Carol Hill, Kathy Means, Mary "T.C.," James, John Jr. and Timothy Donlan. Brother of Catherine Jackson and Edward Donlan. Grandfather of 18. Great-grandfather of four.

ECKSTEIN, George E., 77, St. Joseph, St. Leon, June 1. Husband of Virginia Eckstein. Father of Maria Schwering, Georgiana Simkins, Christina, Bernie, Gary, Joseph, Kerry, Patrick and Randy Eckstein. Brother of Helen Melvin, Herbert, Leonard, Maurice and Robert Eckstein. Grandfather of 10. Step-grandfather of five. Step-great-grandfather of four.

GODWIN, Mary Helen (Kelly), St. Andrew the Apostle, Indianapolis, June 17. Sister of Father Patrick Kelly. Stepmother of three.

GOODALL, Gilbert, 67, St. Charles, Milan, May 22. Father of Eva Beard, Ella Meyer and Bobbie Poynter. Grandfather of 11. Great-grandfather of one.

GRAY, Irma C., 87, St. Anthony, Indianapolis, June 10. Mother of Margie Lawson. Sister of Olga Theissen. Grandmother of three.

GUTZWILLER, Roselyn T., 77, Holy Family, Oldenburg, June 15. Sister of Ray Volk. Aunt of several.

HANKS, Judy Lynn, 45, St. Anthony of Padua, Clarksville, May 29. Sister of Lisa Carr, Tracy Leet and Allen Sherrard.

HOBAN, Blanche B., 84, St. Vincent de Paul, Shelby County, June 14. Wife of Cedric Hoban. Mother of Therese Schuerman, Don, Patrick, Peter and Timothy Hoban. Sister of Lucille Ostrowski. Grandmother of nine. Great-grandmother of nine.

HOBBS, Mary Ann Catherine (Welberry), 56, St. Barnabas, Indianapolis, June 15. Wife of Sam Hobbs. Mother of Catherine, Samuel Jr. and William Hobbs. Daughter of Albert Welberry Sr. Grandmother of seven.

KECSKES, Steve, 86, Holy Trinity, Indianapolis, June 12. Brother of Hermina Bruder.

KITTERMAN, Janet D., 72, Our Lady of Perpetual Help, New Albany, June 18. Mother of Nancy Hartlerode. Sister of Betty Dryer. Grandmother of two.

LAMMERDING, Ethel, 95, St. Mary, Greensburg, June 19.

MARLEY, Fred Raymond, 82, St. Jude, Indianapolis, June 16. Husband of Alma L.

(Horrell) Marley. Father of Sandy Coleman, Margaret Dearing, Bob and Tom Marley. Step-brother of Glen Eley. Grandfather of nine. Great-grandfather of 11.

MARTIN, Helen F. (Kirk), 94, St. Anthony, Indianapolis, June 5. Mother of Patricia Jones and William Lemons. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of one.

MEECE, Louis H., 72, St. Augustine, Jeffersonville, June 6. Father of Karen Williamson, Mary Michelle, Patrice, Jeffrey, John and Richard Meece. Brother of Michael Meece. Grandfather of four.

MEEHAN, Christopher Francis, 82, Nativity, Indianapolis, June 13. Husband of Marie B. (Holtel) Meehan. Father of Maureen Mathes, Kathleen Robertson and Christopher Meehan. Grandfather of six.

SCHNABEL, Louise E., 97, Prince of Peace, Madison, June 13. Aunt of several.

SMITH, James Christopher, 40, St. Philip Neri, Indianapolis, June 3. Brother of Marguerite Hall, Susan, Daniel and Thomas Smith.

STAHL, Rose Ann (LaRussa), 82, Holy Name, Beech Grove, May 11. Wife of Henry "Joe" Stahl. Mother of Jacquelyn Vogel, Clare, Mark and Michael Stahl. Sister of Mary Froelich, Jenny Patty and Francis "Chick" LaRussa. Grandmother of two.

TANNER, Joseph E., 50, St. Anthony of Padua, Clarksville, June 2. Husband of Nancy Tanner. Father of Jeff and Jeremy Tanner. Son of Jacqueline Tanner. Brother of June Kochert and Jim Tanner.

TERRY, Grace A. (Amante), 83, St. Ambrose, Seymour, June 7. Mother of Roberta Baird and Sandra Terry. Sister of Frank Amante. Grandmother of two. Great-grandmother of one.

WAECHTER, Genevieve C., 83, Franciscan Convent Chapel, Oldenburg, June 11. Mother of Rose Meyer, Marian Smith, Linda, Alan, James, John, Mark and Tom Waechter. Grandmother of 17. Step-grandmother of two. Great-grandmother of seven. Step-great-grandmother of three.

WEILER, Edna, 91, St. Peter, Franklin County, May 22. Sister of several. Aunt of several.

WISEMAN, Kenneth (Doug), 50, St. Joseph, Corydon, May 28. Husband of Denese Wiseman. Father of Michael Wiseman. Son of Donald Wiseman. †

Msgr. James Patrick Kilfoil served as teacher, superintendent and pastor in Indianapolis and Evansville dioceses

Msgr. James Patrick Kilfoil, a priest of the Evansville Diocese, died on June 6 at St. Paul Hermitage in Beech Grove. He was 92.

The Mass of Christian Burial was celebrated by Bishop Gerald A. Gettlefinger on June 9 in the chapel at St. Paul Hermitage. Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

He was born on Feb. 17, 1911, in Vincennes, Ind., and entered Saint Meinrad Seminary in 1927. He was ordained to the priesthood on May 18, 1937, for the Archdiocese of Indianapolis.

His first assignment was as assistant pastor at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis in 1937.

He began graduate studies at the Gregorian University in Rome in 1938 then returned to the United States in 1939 due to the start of World War II in Europe. He completed additional graduate studies at The Catholic University of America in Washington, D.C.

He served as a teacher at Cathedral High School in Indianapolis, with residence at the St. John Parish rectory in Indianapolis, in 1940. The

following year, he was named assistant pastor at St. Anthony Parish in Indianapolis.

In 1942, he was named superintendent of Memorial High School in Evansville, Ind., with residence at the Pro-Cathedral of the Most Holy Trinity in Evansville, and continued in that education ministry for 10 years.

He began service as a consultant to the diocesan tribunal in 1945 then was named pastor of St. Joseph Parish in Evansville in 1952. He was reapointed to the diocesan tribunal in 1958.

He also served as a member of the priests' senate and diocesan school board, and as chaplain for the Fourth Degree Knights of Columbus.

On March 14, 1972, he was named a domestic prelate.

Msgr. Kilfoil retired as pastor of St. Joseph Parish in Evansville in 1976 and lived with his sister in Indianapolis for several years before moving to St. Paul Hermitage.

Surviving are a sister, Virginia Tharp, as well as several nieces and nephews.

His late brother, Father Thomas Kilfoil, was pastor of St. Charles Borromeo Parish in Bloomington from 1938 until 1975. †

Benedictine Sister Mary Raymond Obert helped found Our Lady of Grace Monastery in Beech Grove

Benedictine Sister Mary Raymond Obert, 90, died on June 13 at St. Paul Hermitage in Beech Grove.

The Mass of Christian Burial was celebrated on June 17 in the chapel at Our Lady of Grace Monastery in Beech Grove. Burial followed in the sisters' cemetery.

The former Helena Theresia Obert was born on Dec. 2, 1912, in Haubstadt, Ind., in the Evansville Diocese. She entered the Monastery Immaculate Conception in Ferdinand, Ind.,

in 1931. She was a founding member of Our Lady of Grace Monastery in Beech Grove in 1960.

Sister Mary Raymond was an educator and principal in various schools in the Archdiocese of Indianapolis and the Diocese of Evansville for 56 years. She retired to the monastery in 1989.

Surviving are one sister, Lucille Schaefer of Haubstadt, Ind., as well as several nieces and nephews. †

Franciscan Father Edwin Deane taught education, formation classes

Franciscan Father Edwin Deane, a former assistant pastor of St. Louis Parish in Batesville, died on June 11 of complications from pneumonia. He was 86.

The Mass of Christian Burial was celebrated on

June 16 at St. Clement Church in Cincinnati. Burial followed in the friars' section of St. Mary Cemetery in Cincinnati.

Joseph Donald Deane was born on April 28, 1917, in Lafayette, Ind. He entered the novitiate at St. Anthony Shrine in Cincinnati in August 1935 and professed his first vows there in 1936. He professed his solemn vows as a friar in 1939.

He completed his education for the priesthood at Holy Family Theologate in Oldenburg and was ordained to the priesthood by Indianapolis Archbishop Joseph Elmer Ritter on March 3, 1944.

Father Edwin spent many of his 67 years as a Franciscan working in education and formation programs in Oldenburg, training others for religious life.

After serving as assistant pastor of St. Louis Parish in Batesville, he devoted 28 years of his ministry to the friars' education and formation programs at Oldenburg, Cincinnati and Centerville, Ohio.

From 1951-58, he served as chaplain for the Sisters of St. Francis of Oldenburg.

He also ministered to persons living with HIV and AIDS, and served in retreat ministry.

Surviving are several nieces and nephews. †

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News briefs

U.S.

Group of Dallas Catholics urges replacement of Bishop Grahmann

DALLAS (CNS)—Thirty-five Dallas Catholics have called for the replacement of Dallas Bishop Charles V. Grahmann in a letter to Archbishop Gabriel Montalvo, papal nuncio to the United States. The letter, signed by a group calling itself the "Committee of Concerned Catholics," was reprinted in the June 20 edition of *The Dallas Morning News*. It requested a meeting with the nuncio to urge him to promptly replace Bishop Grahmann, saying they believe that "daily harm will continue to accrue to the Church unless this crisis is addressed. ... The current sexual abuse and leadership crisis in the Diocese of Dallas has become a scandal and an embarrassment to the Church," they wrote, adding that Bishop Grahmann's quick replacement would help to end the crisis. If the nuncio would not meet with the group, they promised to begin a media campaign and to establish a Web site to "solicit the signatures of our fellow lay people and devoted clerics and religious in Dallas in support of our petition."

Vatican backs U.N. effort to work on convention on rights of disabled

UNITED NATIONS (CNS)—An effort to develop an international convention on the rights of people with disabilities got Vatican support in a statement on June 19. "These persons are rich in humanity," said Archbishop Celestino Migliore, nuncio to the United Nations. "Each has rights and duties like every other human being." He said disability was "a place where normality and stereotypes are challenged," and where society was moved to see "that crucial point at which the human person is fully himself or herself." In 1975, the U.N. General Assembly adopted a Declaration on the Rights of Disabled Persons. But, unlike a declaration, a convention for countries ratifying it would carry the force of international law. At the initiative of Mexico, the General Assembly adopted a resolution in 2001 to set up a committee charged with exploring the possibility of producing a convention. Meeting on June 16-27 at U.N. headquarters in New York, the committee found most speakers supportive of the convention proposal.

Mail ballot needed to complete bishops' vote on deacon directives

ST. LOUIS (CNS)—Near the end of their June 19-21 meeting in St. Louis, the U.S. bishops voted on a new *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. With approval of two-thirds of all active U.S. bishops required for passage, the vote was inconclusive and will have to be completed by a mail ballot of all bishops who were not present at the time of the vote. At the start of the meeting, about 240 of the 278 bishops eligible to vote were present, but by the time the directory came up for a vote on the final morning only about 175 voting members were still around. Eventual passage of the document seemed virtually assured, however, since no bishops stood up to oppose it at the meeting and the bishops had overwhelmingly approved an earlier version of it three years ago in Milwaukee. The directory must also receive confirmation from the Holy See. The reason it came back to the bishops for a new vote in St. Louis was that the Vatican had called for a number of changes in the earlier text.

Franciscans in Buffalo, N.Y., help ex-offenders start lives over

WASHINGTON (CNS)—A group of Franciscans in the Diocese of Buffalo, N.Y., is helping ex-offenders start their lives over. The Franciscans run the Cephias program, which begins while the men are still in prison, and upon their release offers them community living to make their transition from prison to the outside world easier and successful. Community living is based at the Cephias House, which offers ex-offenders staff support in finding volunteer and education opportunities, employment and getting public assistance such as Medicaid, food stamps, welfare and help with rent. "There are three components of success—a safe place to stay, treatment for individual problems and employment," Franciscan Father Robert Struzynski said in a telephone interview with Catholic News Service. The Cephias program has been successful, boasting a seven out of 10 rate of ex-offenders staying out of prison for good. Nationally, the rate is four out of 10.

(These briefs were compiled by Catholic News Service.) †

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SCHOOL

continued from page 1

The school started "All Saints Always Reading" to encourage students to read. The school library has access to the Indianapolis and Marion County library card catalog that has made the circulation of books taken out of the All Saints library triple, Sharpe said.

"I believe that reading scores and scores in general have made some improvement," Sharpe said. "Reading has a great impact on any subject area."

The premise of year-round school was to improve educational opportunities and needs for students.

The year-round students attend 180 days of school like traditional school students, but they don't have the long summer break. Also, they have the option of intersession classes and remediation classes to give them more school time.

For example, All Saints students leave school on June 20 and come back on Aug. 4, but the school offers two weeks of intersession classes in July.

This year's intersession will focus on remediation work, mainly in reading and math, Sharpe said.

The intersession classes are optional, however 30 percent of All Saints students attended them.

"Part of the idea for having year-round school is to entice kids back into the building when they don't have to be here," Sharpe said. "So actually they get more than 180 days of school. The fact that 30 percent came back for an extra two weeks of school is a big deal."

Intersession classes have varied uses. Some focus on remediation and others on enrichment activities. They are usually centered on a theme, such as a country, as students work on basic skills and learn something new.

Tichenor, of Central Catholic School, said teachers like the new year-round



Third-grade teacher Mary McCoy at Central Catholic School in Indianapolis reads to her class. Central Catholic and All Saints School, also in Indianapolis, are on a year-round school calendar.

schedule because they can better assess where the class needs more help or where it is ahead.

The schedule also has allowed teachers to nurture better reading skills for students.

Fifth-grade teacher Sara Browning has seen the biggest difference in math class.

"I've been able to teach more concepts than before and have been able to cover more different concepts," Browning said. "It seemed I never got to the end of the book. Now, I seem to be able to go farther into the curriculum."

Browning attributes it to year-round school because the students don't seem to lose as many skills over the summer by starting sooner.

Central Catholic begins school on

July 30 and will have their intersession classes in October.

"We are able to move faster, and I don't have to spend as much time reviewing," she said.

Year-round school also gives her a chance to plan better for her class.

"It seems that instead of being one step ahead of where you need to be, I can take more time and look at where we have been and where I want to be with the class for the next break," Browning said.

Tichenor also notes a new enthusiasm about school that she hasn't seen before.

Students seem more excited about school because there's something new to offer, Tichenor said, and they are more open to new ways of learning.

For example, one girl in an intersession class was having trouble with math. By the third day, she caught on and took the new knowledge into a regular classroom setting, she said.

Students can also work more at their own pace in an intersession class and the pressure is different because they don't receive a grade for them.

The value of intersessions is that they allow teachers to go more in-depth on some subjects, Tichenor said.

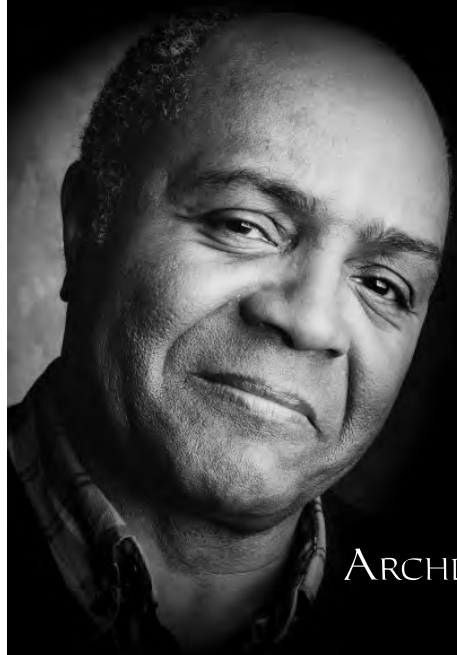
"Really, though, the main thing I've noticed is the teacher enthusiasm," Tichenor said. "If you have excited, enthusiastic and energy-driven teachers across the board, you are going to have improvement." †

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