

The

Criterion

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June 11, 2004

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Archbishop tells new priests to be 'humble servants of unity in the Church'

By Sean Gallagher

Those who gathered at SS. Peter and Paul Cathedral in Indianapolis on June 5 experienced a moment of great joy for all of the faithful of the archdiocese. Deacons Eric Augenstein, 26, of St. Jude Parish in Indianapolis, and Brian Esarey, 39, of St. Paul Parish in Tell City, were ordained to the priesthood.

Archbishop Daniel M. Buechlein, in his homily at the Mass, described the priests that they were about to become as "visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus and is no longer sure it can."

He then explained that they manifest this life of the priesthood by being "humble servants of unity in the Church" and "teachers in the person of Christ the Teacher."

But in order to be effective sacraments for the people they will serve, Archbishop Buechlein exhorted the two men before him to be men of prayer.

The archbishop said that prayer will help the new priests grow in holiness, something that he believes is of utmost importance for priests in today's Church.

"Wouldn't you agree that when all is said and done," Archbishop Buechlein asked, turning to Deacons Augenstein and Esarey, "what our Church needs more than anything else from us priests, especially these days, is integrity and holiness?"

The archbishop later addressed the laity present at the liturgy and described a healthy and holy relationship between lay people and the men who were to be ordained as well as all of the Church's clergy.

"Finally, brothers and sisters, blessed are you who are not scandalized by the humanity of your archbishop and priests," Archbishop Buechlein said. "Blessed are you who pray for us and with us; blessed are you who love and support and challenge us to be who we say we are in the name of Christ."

With the addition of Fathers Esarey and Augenstein, there are now 106 diocesan priests in active ministry in the archdiocese.

Many who witnessed the ordination of Deacons Augenstein and Esarey were particularly moved by the liturgy.

Among them was Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg. Father Staublin received Esarey into the full communion of the

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Photo by Mary Ann Wyand

Deacons Eric Augenstein of St. Jude Parish in Indianapolis and Brian Esarey of St. Paul Parish in Tell City prostrate themselves and join the congregation in prayer during the lity of the saints as part of the ordination Mass on June 5 at SS. Peter and Paul Cathedral in Indianapolis.

Pope meets President Bush, expresses deep concern on Iraq

VATICAN CITY (CNS)—In their first meeting since the Iraq war, Pope John Paul II told U.S. President George W. Bush he was deeply concerned about the "grave unrest" in Iraq and called for a speedy restoration of the country's sovereignty.

During a 50-minute encounter on June 4, the pope firmly reminded the president of the Vatican's opposition to the invasion of Iraq last year.

What Iraq needs today, he said, is for the situation to be normalized as quickly as possible, under a framework of greater international cooperation.

"The recent appointment of a head of state in Iraq and the formation of an interim Iraqi government are an encouraging step toward the attainment of this goal," the pope said.

The pope described international terrorism as a "source of constant concern." But in an apparent reference to the abuse of Iraqi prisoners by U.S. soldiers, he said recent "deplorable events" have undermined the values that are essential to defeating terrorism.

In a brief talk to the pope, Bush presented the pontiff with the Presidential Medal of Freedom and called him a "hero of our time" for his defense of human freedom and dignity. The president did not mention Iraq or other international events in the public part of their encounter.

It was the third meeting between the two leaders, and it coincided with celebrations of the 60th anniversary of the liberation of Europe during World War II. In Rome, people turned out to commemorate the liberation of Rome on June 4, 1944, while in many parts of the city anti-Bush demonstrators also gathered to protest.

Bush arrived at the Vatican with more than 15 top aides, including Secretary of State Colin Powell and the president's chief political adviser, Karl Rove. Their motorcade roared through an emptied St. Peter's Square as police snipers watched from atop nearby buildings.

Tourists and pilgrims outside the Vatican had mixed feelings about the visit. Some applauded while others whistled

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Ruling on partial-birth abortion ban faces appeal

WASHINGTON (CNS)—The June 1 decision by a federal judge in San Francisco declaring the Partial-Birth Abortion Ban Act unconstitutional "makes a mockery of the Constitution," said the U.S. bishops' chief pro-life spokeswoman.

Cathy Cleaver Ruse, director of planning and information in the bishops' Secretariat for Pro-Life Activities, said that by her decision U.S. District Judge Phyllis Hamilton "has declared that *Roe vs. Wade* stands for the right to kill a

child in the process of being born.

"The American Medical Association says this procedure is never medically necessary," Ruse added in a June 1 statement. "To say that it is a fundamental constitutional right makes a mockery of the Constitution."

But a legal expert said the decision, which placed an injunction on enforcement of the law in San Francisco and in some 900 Planned Parenthood clinics nationwide, was "the first stop on a lengthy legal road that ends at the

Supreme Court of the United States."

Jay Sekulow, chief counsel of the American Center for Law & Justice, said he was "confident that the national ban on this horrific procedure ultimately will be declared constitutional."

Hamilton was the first of three District Court judges considering appeals of the Partial-Birth Abortion Ban Act this spring. Judges in Lincoln, Neb., and New York City were expected to rule later this year.

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BUSH

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and jeered.

"I don't like Bush. I think he's trying to mend fences," said Betsy Taylor of Tucson, Ariz.

Melinda Petznicki of Phoenix said she favored the visit because the president "needs to keep us working together for peace."

After 15 minutes of one-on-one talks in the papal library, Bush and the pope moved to the ornate Clementine Hall, where they delivered talks and exchanged gifts.

Seated next to the president, the 84-year-old pope struggled through his two-page text, pronouncing a word or two at a time. After thanking Bush for the visit and expressing his "warm welcome," the pope quickly turned to the international scene.

Speaking of their past differences on Iraq and the Middle East, the pope said the president was "very familiar with the unequivocal position of the Holy See" as expressed in numerous documents, direct contacts and diplomatic efforts.

"It is the evident desire of everyone that this situation now be normalized as quickly as possible with the active participation of the international community and, in particular, the United Nations organization, in order to ensure a speedy return of Iraq's sovereignty, in conditions of security for all its people," he said.

He said he hoped a similar process would take hold in the Holy Land, where he said fresh negotiations are needed between Israel and Palestinians.

Addressing terrorism, the pope recalled that he had called Sept. 11, 2001, a "dark day in the history of humanity."

"In the past few weeks, other deplorable events have come to light which have troubled the civic and religious conscience of all, and made more difficult a serene and resolute commitment to shared human values; in the absence of such a commitment neither war nor terrorism will ever be overcome," the pope said.

He invoked God's blessing on all those who work for understanding between peoples, "in respect for the security and rights of all nations and of every man and woman."

CNS photo from Reuters



Pope John Paul II talks with U.S. President George W. Bush at the Vatican on June 4. In their first meeting since the Iraq war, the pope told Bush he was deeply concerned about the "grave unrest" in Iraq and called for a speedy restoration of sovereignty in the country.

The pope praised Bush for his commitment to promoting moral values in American society, particularly when it comes to respect for life and the family.

He also thanked the United States and its humanitarian agencies, particularly Catholic agencies, for their work in African countries that face "fratricidal conflicts, pandemic illnesses and a degrading poverty."

The pope recalled the Allied liberation of Rome and noted that many American soldiers gave their lives for their country and for the freedom of the peoples of Europe. He prayed that the mistakes of the past that led to the tragedy of war would not be repeated again, and he said U.S.-European cooperation was sorely needed today.

At the end of his talk, the pope assured the president of his prayers and invoked upon him "God's blessings of wisdom, strength and peace."

"May God bestow peace and freedom upon all mankind," he said.

In presenting the Medal of Freedom to the pope, Bush told the pope he was respected, admired and greatly loved by Americans. Like the pope, Bush said, "we recognize the power of freedom to change societies and to change the world."

He described the pope as a champion of the poor and outcast, a defender of "the dignity of every life" and a spiritual leader who helped topple communism.

Bush later told reporters his meeting with the pope had been "very constructive and positive."

"It was an honor to be in the presence once again of this strong and godly man," Bush said at a Rome press conference on June 5.

"He and I share the same concern about treating people with dignity. Like His Holiness, I was repulsed by the pictures I saw of the treatment of Iraqi prisoners by some of our troops," Bush said.

Those troops do not reflect the United States and its values, he added.

After the papal audience, Bush met for about 45 minutes with Cardinal Angelo Sodano, the Vatican secretary of state, and other leading Vatican foreign affairs experts.

A Vatican source said the talks did not break new ground, and that the president's comments on Iraq and the Holy Land were fairly "generic."

The president explained his determination to bring freedom and democracy to Iraq, but there was not a detailed discussion of how the United Nations might assume a more important transition role, the source said.

The group also discussed the situation in the Holy Land. The Vatican expressed its concern about the lack of meaningful negotiations and the plight of Christians in the area.

The president said he was working to bring Israelis and Palestinians together, but wanted to be sure that any peace plan has solid backing from both sides and doesn't fall apart near the finish line. †

Pope pays tribute to Ronald Reagan, cites role in fall of communism

BERN, Switzerland (CNS)—Pope John Paul II paid tribute to the late President Ronald Reagan, noting his important role in the fall of European communism.

A papal spokesman said the pope was saddened to learn of Reagan's death on June 5 and had prayed for the "eternal rest of his soul."

The pope was visiting Switzerland when Reagan, president in 1981-89, died at age 93. He had suffered for more than a decade from Alzheimer's disease.

"The pope recalled the contributions of President Reagan to the historical events that changed the lives of millions of people, especially in Europe," Joaquin

Navarro-Valls, the Vatican spokesman, told reporters.



Ronald Reagan

The pope also noted Reagan's contributions to U.S. society, Navarro-Valls said. The spokesman said the Vatican would send a representative to Reagan's funeral, which was to take place on June 11 in Washington.

The spokesman said that when President George W. Bush visited the

Vatican on June 4 the pope knew Reagan was very sick and sent a warm message to the late president's wife, Nancy.

Reagan met with the pope four times as president—twice at the Vatican and twice in the United States.

It was under Reagan that the United States finally established full diplomatic relations with the Vatican in 1984.

The president and the pope, along with former Soviet leader Mikhail Gorbachev, are considered by many to have been the main protagonists in the disbanding of the Soviet empire and the fall of communist governments throughout Eastern Europe.

In unpublicized visits and through diplomatic channels, Reagan

administration officials provided information to the pope and his aides on events in Eastern Europe, particularly in the pope's native Poland.

While Reagan oversaw an arms buildup in the United States and Western Europe aimed at pressuring the Soviets, the pope pressed for respect for human rights throughout Soviet-bloc nations.

Despite their agreement on the bankruptcy of the Soviet system, the pope and Reagan sometimes disagreed over tactics. For example, the pope and other Church leaders opposed U.S. economic sanctions imposed against Poland during the 1980s, on the grounds that it took a bigger toll on the country's people than its leaders. †



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Adult Day Services' 'Summer Breezes' fund-raiser is June 26

By Brandon A. Evans

Catholic Social Services' Adult Day Services provides a unique and needed ministry for older adults in central Indiana who need care and a place to go during the day.

Adult Day Services depends on charitable contributions, and the program is getting ready to host its third annual fundraiser.

The event, titled "Summer Breezes," will be held from 6 p.m. to 11 p.m. on June 26 at Marian Inc., 1011 E. St. Clair St., in Indianapolis.

The cost of the event, which includes dinner, dancing and a silent auction, is \$50 per person.

The money raised will support the outreach of the two Catholic Social Service Adult Day Services sites—Holy Trinity Place and A Caring Place in Indianapolis.

Each location serves between 15 to 20

seniors each weekday, and provides them with "a home away from home," said Lula Baxter, program director of the Adult Day Care Program.

The program offers the seniors activities, food, socializing, discussion and therapeutic services—and it gives their caregivers free time to leave the house and work.

Baxter said the program also gives the seniors a "circle of friends and a warm, hospitable environment."

Without a program like this, said Providence Sister Susan Dinnin, site manager for A Caring Place, "I think many of them would be at home alone during the day watching television and being socially isolated."

Sometimes, said Joan Gootee, site manager for Holy Trinity Place, some of the older people who suffer from Alzheimer's disease or severe dementia don't remember people's names, but they

do remember the joy they receive each day from the program.

Some of the elderly, she said, feel like they are a burden to others, but while they are in the care of Adult Day Services, they often get the chance to help the frail members of the group.

"The mission of the Church is to reach out to the poor," Sister Susan said. "We offer our service to low-income adults, many of whom pay \$5 for our services."

But the real cost of the services is much more.

"We have to employ a large staff to meet the needs of our participants, and that means paying salaries," Sister Susan said.

"Our cost is actually \$85 a day," Baxter said. And that is *per* participant.

Adult Day Services is certified to receive Medicaid waivers and other government funding, and is supported by the Veteran's Administration.

The program directors also apply for grants. Still, times have been hard on most, if not all, charitable agencies.

"We need more funds from somewhere, and I would appreciate donations," Baxter said. "We know the mission of the archdiocese ... but then at the same time it's kind of difficult in our particular situation."

The annual "Summer Breezes" event is one way for the program to get some of those needed donations. And money is just one need.

"If any person is interested in volunteering services ... we are always open to receiving new volunteers," Sister Susan said. "Our programs are very much enhanced by the presence of volunteers."

(For more information about "Summer Breezes" or to donate money or volunteer time, call Lula Baxter at 317-236-1527, or 800-382-9836, ext. 1527.) †

Veteran finds compassionate friends at A Caring Place

By Brandon A. Evans

Willard Bolt keeps a handwritten list of his favorite Psalms folded and tucked away in his wallet.

He also has pictures of his family in there—a photo of his granddaughter and an old picture of himself and his late wife, Jenny.

Alongside his other cards in his wallet is Bolt's Veteran's Administration identification. The VA pays for all of Bolt's medicine and care and the time he spends at A Caring Place in Indianapolis, which is operated by Catholic Social Services of Central Indiana's Adult Day Services program. The program provides older adults who require supportive services, but are not in need of residential care, a place where they can receive care and friendship during the day.

The 81-year-old Bolt said he loves the time he spends each week at A Caring Place—the discussions, the food, the caretakers. He's made several new friends at the center, and without it he would be home alone, probably watching television.

In fact, Bolt was so impressed with the services he was receiving at A Caring Place that he wrote a letter to David Bethuram, associate executive director of Catholic Social Services of Central Indiana.

"I wanted to let the people know that, in the archdiocese, what they have is a good program," Bolt said. "And I don't know if anybody wrote to them about it or not, but I felt they should know from someone who's participating in the program and was thankful for what they're offering adults."

Bolt, who said he reads three different translations of the Bible cover to cover each year and leads a Bible study group, considers his time at A Caring Place exciting.

But even more exciting is the life that led him there, full of ups and downs, brushes with gangsters and moments of

heroism.

When he was a young boy, he lived in Cicero, Ill., just outside of Chicago, and got to know some of Chicago's more notorious residents.

"My grandfather was in the moving business," he said, "and every time Al Capone moved, he hired my grandfather to move him."

Bolt said he used to help his grandfather by working on the truck and moving the smaller boxes.

"If you worked for Al Capone, he catered in a dinner for you," he said. "He gave you two bottles of bathtub gin under your arm and told you, 'Take it home to your dad. You're too young to drink it,' and gave you a hundred dollar tip. That was Al Capone."

Bolt met the infamous gangster several times, but said that all the odd jobs he and his grandfather performed were honest labor.

"One time, there was a hotel where he had his headquarters in Cicero," Bolt said. "And Al Capone lived on the first floor, and on the second and third floor the Everglade sisters had a house of ill repute. And Al Capone's hobby was shooting out the mouthpieces of telephones. He had a telephone man that was stationed there eight hours a day."

Next door, Capone had a bookie. Bolt was helping to string telephone wires by climbing between the top of the false ceiling and the bottom of the second floor.

"I was a kid so they sent me up there," he said. "They drilled holes and I would drag the wires and stick them in the holes where the telephone was going to go."

"Well, the place got raided by the FBI and I was stuck up there. So they told me, 'Just stay up there. We'll come and get you later,' which they did."

"And I got paid \$200 for laying up there," Bolt added.

The pay wasn't always that good. His first job paid 40 cents an hour. He was

only working for a year and a half before he was drafted to fight in World War II.

His company was the 113th Anti-Aircraft Artillery Battalion. To be a member, you had to be at least a high school graduate and have an IQ of 135 or better.

"They wanted to see if they could make a soldier out of you in 13 weeks," he said.

Apparently, they did. He served in the Army during the war for the next 34 months. He fought in five major battles.

"Right to the end of the war," he said. "Met the Russians on the Elbe River—and they were passing out vodka. And let me tell you, that's dynamite."

Bolt, a member of the Reformed Church of America, lost his wife three years ago.

Sometime after her death, he was

involved in a car accident that has prevented him from driving anymore.

"I suffered a blackout and I hit the back of a truck at 70 miles per hour," he said. He broke his clavicle, collarbone and three ribs, and fractured his skull. He spent nearly six months in the hospital.

Since the accident, he suffered two strokes and two heart attacks.

Still, he insists that now he is in good shape—and is enjoying life, thanks in large part to A Caring Place.

"Let me tell you, it's a wonderful place to come to," he said, "because you're friends with all these people, and the people that run it do a wonderful job. I can't brag about them enough because they are really caring, loving people—and they show a lot of love to us old timers." †

Willard Bolt, a participant at A Caring Place in Indianapolis, relaxes in a chair surrounded by friends he has made there. The program at A Caring Place, which gives senior citizens in need a place to go during the day while their caregivers work, is operated by Catholic Social Services Adult Day Services.

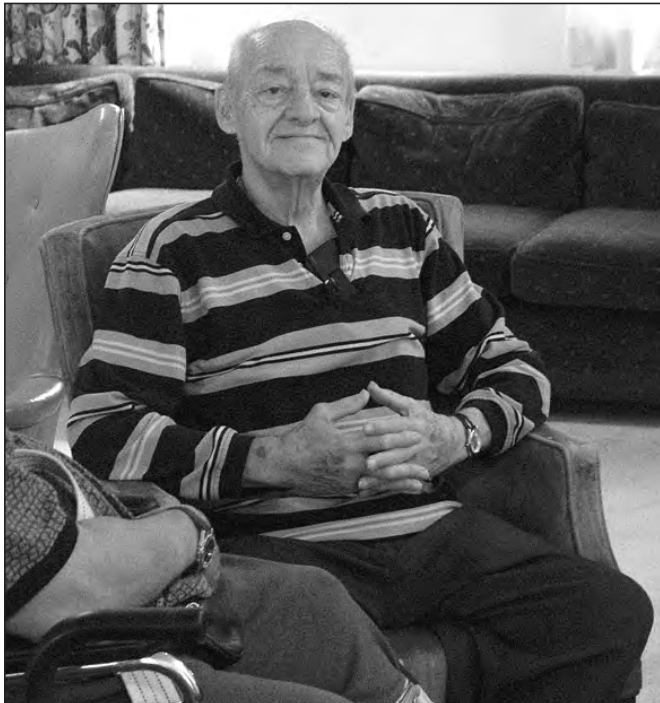


Photo by Brandon A. Evans

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Editorial



Pope John Paul II looks at a monstrance containing a consecrated host.

Corpus Christi 2004

Sunday is the great feast of Corpus Christi, known today as the feast of the Most Holy Body and Blood of Christ. It seems like a good time, therefore, to offer a few observations about our historical devotion to the Eucharist and then about a controversy within the Church that has come to have political ramifications—whether it is proper to withhold Communion from Catholic politicians who support the right of women to have abortions.

The “From the Editor Emeritus” column in this issue tells about the way Indianapolis Bishop Joseph Chartrand and Father (later Cardinal) John O’Hara stressed frequent Communion almost 100 years ago. What the column didn’t have room to mention, though, is that the impetus for this devotion came from St. Pope Pius X.

Next year, the Church will observe the 100th anniversary of Pope Pius X’s decree *Sacra Tridentina Synodus*, which recommended greater frequency of Communion for all Catholics. Up to that time, many Catholics were accustomed only to fulfilling the traditional “Easter duty” that required annual confession of mortal sins and Communion during the Easter season. Even more observant Catholics didn’t receive Communion every week, but only after going to confession.

Pope Pius’s decree, while urging more frequent reception of Communion, still emphasized that frequent communicants should be free of deliberate venial sins, appropriately confessed and properly penitent. Naturally, anyone aware of mortal sin could not receive Communion.

The first New Testament account of the institution of the Eucharist is in St. Paul’s First Letter to the Corinthians, written in 56 A.D. while St. Paul was in Ephesus. It predates the first Gospel account by about 15 years.

After telling the Corinthians what Jesus did at the Last Supper, St. Paul instructs them that as often as they eat Jesus’ body and drink his blood they proclaim the death of the Lord. “Therefore,” he says, “whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord” (1 Cor 13:27).

The point is, from the time of St. Paul to the present, the Church has warned

against Catholics receiving the body and blood of Christ unworthily.

It’s hardly new, therefore, when some bishops have told Catholic pro-choice politicians that they should not receive Communion. Everyone understands that the Church teaches that abortion is a serious sin and it should be clear that those who publicly dissent from the Church’s teaching have freely chosen to separate themselves from what the Church teaches. It’s dishonest, therefore, for them to profess unity with the Church by receiving the sacrament of communion. The *Catechism of the Catholic Church* says, “The Eucharist is properly the sacrament of those who are in full communion with the Church” (# 1395).

This doesn’t apply only to politicians either, or only to the abortion issue. The catechism also says, “Anyone aware of having sinned mortally must not receive Communion without having received absolution in the sacrament of penance” (# 1415).

It’s one thing, though, to remind Catholics that they must not receive Communion unworthily. It’s quite a different matter for a priest to refuse Communion to someone who presents himself or herself for Communion. It’s up to the communicant to decide if he or she is receiving worthily, not the priest or, heaven forbid, an extraordinary minister of Communion.

The newest Vatican decree on the liturgy, *Redemptionis Sacramentum*, released in April to correct liturgical abuses, reaffirms the Church’s teaching that “anyone who is conscious of grave sin should not celebrate or receive the body of the Lord without prior sacramental confession, except for grave reason.” However, it also says that it is not licit to deny Communion to “any baptized Catholic who is not prevented by law” from receiving the sacrament.

We know that the U.S. bishops have established a task force, under the chairmanship of Washington’s Cardinal Theodore McCarrick, to study this matter and advise the bishops about it. We would be surprised, though, if the bishops came to a conclusion other than what we have said here. However, individual bishops are certainly free to interpret the Church’s rules as they believe best for their dioceses.

— John F. Fink

Letters to the Editor

Abuse of prisoners must never happen again

We, the members of the General Council of the Sisters of Providence of Saint Mary-of-the-Woods, join our voices with the Leadership Conference of Women Religious and other faith-based organizations and human rights groups in expressing our abhorrence and shame at the abuse perpetrated on Iraqi prisoners by some members of the United States military. These inexcusable atrocities violate our common humanity.

We do not believe this torture was the result of a few members of the military, as our government officials would have us believe. We recognize that in most cases, members of the military act with honor and a deep sense of duty. Yet, we see these abuses as symptomatic of a culture of violence. We are all responsible—those in roles of leadership in our country, military leadership who did not assure that training on human rights was a priority, and all of us who have been in any way responsible for promoting this culture of violence.

In 1996, the Department of Defense was forced to admit that a training manual used by the School of the Americas to train soldiers in Central and Latin America included inappropriate forms of interrogation, what we would call torture. Many of us are calling for closure of this school, now known as the Western Hemisphere Institute for Security Cooperation at Fort Benning, Ga. Now more than ever, we see that this culture of torture and violence is indeed becoming more and more systemic.

The Sisters of Providence of Saint Mary-of-the-Woods represent more than 500 women religious who minister in the United States, Taiwan and the Republic of China. The members of the General Council of the Congregation join with the Leadership Conference of Women Religious in demanding that the following actions be taken to begin to address these serious violations of human dignity and human rights:

1. Now that President Bush has issued a late and limited apology for the abusive treatment of Iraqi prisoners, that there be a thorough investigation by a recognized international human rights group appointed by the United Nations and that the results be made public.

2. That this investigation include any personnel, regardless of rank or office, who had knowledge of these atrocities and allowed them to continue with impunity.

3. That any military, intelligence or privately contracted personnel found to have engaged in or encouraged acts of torture or inhumane treatment be prosecuted.

4. That there be a complete and public Congressional oversight hearing and investigation into the treatment of all detainees held by the United States military anywhere in the world, an investigation which will allow members of Congress to exercise their powers and rights to enable the balance of power to be restored.

5. That all prisoners held by the United States be granted access to international monitoring groups such as the Red Cross, the Red Crescent, Amnesty International and the United Nations.

6. That United States government and military officials make a commitment to protect the human dignity and rights of the Iraqi people.

7. That the military and independent contractors be fully educated as to their responsibilities to uphold the human rights of all prisoners under their control according to the dictates of the Geneva Convention and military law.

As leaders of a religious congregation, we reach out to our Muslim sisters and

brothers. We grieve with you. We share your outrage. As members of a religious congregation where the Providence of God is promoted, we believe that all life is sacred and interconnected. When one group of people is hurt, we are all diminished. We will continue to pray and work for social justice, peace, and respect for human dignity and the human rights of all people.

As a nation, we share in the shame. Together we must work to assure that these abuses never happen again.

The members of the General Council of the Sisters of Providence of Saint Mary-of-the-Woods

Sister Ann Margaret O’Hara, S.P.

Sister Denise Wilkinson, S.P.

Sister Marsha Speth, S.P.

Sister Nancy Reynolds, S.P.

Sister Paula Damiano, S.P.

Sister Marie McCarthy, S.P.

It’s time to recognize evil

Upon reading the letter authored by Bob Nowicki on June 4, I was alarmed that there are fringe leftists that read *The Criterion*.

Then, after realizing that this must be a joke, I had a good laugh.

Surely, Nowicki remembers that there is good and evil in the world. Surely, Nowicki remembers that the U.S. military has always fought for liberty not colonialism or the leftwing favorite, imperialism.

Here is a tip for Nowicki. Try not paying your income tax to support your anti-war view.

Have Nowicki say to the families of Catholic servicemen and women that have died for freedom, “You cannot have the Eucharist.”

Remember appeasement has never worked against evil. Nowicki probably would have lain down against Tojo and Hitler.

I will pray for Nowicki to wake up and smell the evil.

Peace through strength!

Patrick Mayfield, Indianapolis

Action should be taken against politicians supporting abortion

Hats off to Rick Reynolds, who wrote a letter in the June 4 *Criterion* titled, “We are either with God or against Him.” I couldn’t agree more.

My thoughts are that any politician who supports or promotes abortion should be excommunicated until they publicly demonstrate that they have repented by financially contributing to pro-life causes and by speaking out repeatedly against abortion.

Faith is the rudder that should direct a “Christian” to vote for or against somebody. If the politician’s views are obviously anti-Christ, like abortion, it is a Christian’s responsibility not to vote for them.

Further, provided the leadership of the Church is actually following Jesus and not supporting a political faction, I believe that it is their duty to speak out against politicians who support or promote anti-Christian values. Their first audience should be the Church. I can assure you that Jesus left us with shepherds for a reason.

“Should supporters of war receive Communion?” What kind of a question is that? Have we, as a people, become so ignorant, complacent and removed from the faith that we do not realize there are times when it is appropriate to go to war, and refusal to do so enables evil not only to exist but allows it to flourish? In the same fashion, choosing immoral leadership allows evil to thrive in our country until it eventually takes over.

I have read more than one article in *The Criterion* that simply reflected the

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Catholics believe that marriage is for life

(Fourth in a series)

One of our Catholic beliefs that challenge and is challenged by our society is that marriage is for life. And if one is divorced, remarriage is not possible without a declaration of nullity concerning the previous marriage.

Not long ago, I received a letter from a woman that illustrates the difficulty some people experience. (The details are changed in order to preserve her anonymity.)

"I would like to become a Catholic and began taking RCIA [Rite of Christian Initiation of Adults] classes a few years ago. Unfortunately, when I was handed annulment papers etc. and told what I need to do, I decided being a Presbyterian wasn't so bad. It seems unless you are a "cradle" Catholic or "cafeteria" Catholic, the choices are limited. My friend says I should have completed the RCIA classes, kept quiet about being divorced and confessed the matter in reconciliation.

"Can and does the Catholic faith make allowances for those who would like to become Catholic—without all the search and desist stuff? Seems like there ought to be an easier way to become Catholic when so many in your system are choosing the opposite. I would appreciate your consideration since I've almost given up."

Our pastors face this sensitive situation more often than they would like, and it is

very difficult to handle. Because our Catholic faith does not "make allowances" to provide "an easier way" to become Catholic, more than a few people find acceptance of our faith difficult. The issue of requesting a declaration of nullity becomes a stumbling block.

A number of principles are at stake, the first being our belief that married love requires a commitment for life.

We believe married love requires a lifelong commitment because of the nature of conjugal love, which includes openness to having children, and, therefore, a commitment that is essential in order to parent a family together for life.

Authentic married love is neither casual nor disposable. We believe that if the conjugal relation of husband and wife is not considered permanent, the institution of the family and the care of children in society is jeopardized. Hence, in our Church, we do not believe in the possibility of divorce because divorce itself insinuates that marriage is not, in fact, lifelong.

The problem, of course, is that too many weddings, in fact, are not truly marriages in contemporary society. Sadly, many couples are not prepared to understand the full implications of marriage for life.

For the most part, our secularized and materialistic culture does not foster an understanding of authentic love in any form. The unquestioned phenomenon of serial divorce

and remarriage by high-profile media, sports and political personalities is an example that flies in the face of lifelong commitment.

The growing phenomenon of cohabitation by couples is also largely unchallenged.

The pornographic depiction of human persons as objects to be desired, possessed and then disposed of in entertainment is a less than subtle contradiction of all that authentic, selfless love means. And it is for profit.

Our consumer and materialistic society sells convenience at any cost and is loath to tolerate difficulties that are inevitably encountered in human relationships. Unfortunately, we are more influenced by the wash of secular and material values in our relationships than we sometimes realize.

In any case, despite the difficulties, the condition of things in our secular society calls for an unbending stance in favor of authentic love, marriage and family.

Our Church believes that institutions as sacred as marriage, the family, indeed, authentic love, do not allow for easy compromise. The erosion caused by divorce is not the answer. On the other hand, if many weddings are not truly marriages for

whatever reasons, the Church's declaration of nullity is a truthful response, though not an automatic one. The process of seeking a declaration of nullity is not automatic or simple for a reason. Integrity and peace of mind of individuals and the commonweal of society require that the declaration is, in fact, truthful.

Once more, I remind us that our Catholic faith is concerned with achieving the proper balance of promoting the good and the rights of individuals while at the same time promoting and protecting the common good of the human family. It is easier to agree about the importance of this balance *in principle* than it is to acknowledge it and accept it when our particular desires are at stake.

The "easier way" is not always the right way. "Making compromising allowances" does not serve our need for the truth in our life decisions.

We really do want to welcome folks who desire to become Catholics, but we would not be doing the right thing by bending the faith. Our challenge is to explain our beliefs as thoroughly as possible and to support seekers along the way—truly a challenge in a secular culture. †

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.

Los católicos creen en el matrimonio para toda la vida

(Cuarto de la serie)

Una de nuestras creencias católicas que desafía y se ve desafiada por nuestra sociedad es aquella de que el matrimonio es para toda la vida. Y si uno se divorcia, no es posible volverse a casar sin obtener una declaración de nulidad con respecto al matrimonio anterior.

No hace mucho recibí una carta de una mujer en la que se demuestran las dificultades que algunas personas atraviesan. (Los detalles han sido cambiados para preservar su anonimato).

"Hace algunos años quería convertirme al catolicismo y comenzar a tomar clases de RCIA [por las siglas en inglés correspondientes a Rito de Iniciación Cristiana para Adultos].

Desafortunadamente cuando me entregaron los documentos de anulación, etc., y se me dijo lo que tenía que hacer, decidí que ser presbiteriana no era tan malo. Pareciera que, a menos que uno sea católico de "cuna" o católico de "cantina", las opciones son limitadas. Mi amiga me dijo que debería de haber completado las clases de RCIA, mantenido en secreto el hecho de que soy divorciada y confesarlo durante la reconciliación.

"¿Puede y de hecho hace la fe católica excepciones por aquellos que quieren convertirse al catolicismo, sin todas las investigaciones y los desalientos? Pareciera que debe de existir una manera más fácil de volverse católico cuando tantas personas dentro de su sistema están eligiendo lo contrario. Le agradecería su consideración ya que estoy a punto de desistir.

Nuestros pastores enfrentan esta situación tan delicada con mucho más frecuencia de

lo que quisieran, y es muy difícil de manejar. Debido a que nuestra fe católica no "hace excepciones" para proporcionar una "manera más fácil" para convertirse al catolicismo, muchas personas descubren que es difícil ser aceptados en nuestra fe. La cuestión de solicitar una declaración de nulidad se convierte en una piedra de tranca.

Entran en juego varios principios; el primero de ellos es nuestra creencia de que el amor del matrimonio exige un compromiso para toda la vida.

Creemos que el amor del matrimonio exige un compromiso de por vida debido a la naturaleza del amor conyugal, que comprende la disposición a tener hijos, y por lo tanto, el compromiso que es esencial para poder criar una familia juntos para toda la vida.

El amor del matrimonio auténtico no es casual ni dispensable. Creemos que si la relación conyugal entre esposo y esposa no se considera permanente, la institución de la familia y el cuidado de los hijos se encuentra en peligro en nuestra sociedad. De ahí que en nuestra Iglesia no creemos en la posibilidad del divorcio ya que éste en sí mismo insinúa que el matrimonio no es, de hecho, de por vida.

Por supuesto, el problema es que en la sociedad contemporánea muchas bodas no son en realidad verdaderos matrimonios. Tristemente muchas parejas no están preparadas para entender todas las implicaciones del matrimonio de por vida.

En gran parte, nuestra cultura secular y materialista no promueve en modo alguno el entendimiento del amor auténtico. El fenómeno inquestionable de los divorcios en serie y luego el hecho de volverse a

casar, por parte de personalidades renombradas dentro del mundo de los medios de comunicación, de los deportes y de la política, son ejemplos que se burlan del compromiso para toda la vida.

El fenómeno creciente de la cohabitación de las parejas tampoco es refutado.

La representación pornográfica de las personas humanas como objetos de deseo, poseídas y luego desechadas a manera de entretenimiento resulta una contradicción algo menos que sutil de todo lo que significa el amor auténtico y desinteresado. Y es por lucro.

Nuestra sociedad consumista y materialista vende la conveniencia a cualquier precio y se resiste a tolerar las dificultades con las que inevitablemente se enfrentan las relaciones humanas. Desgraciadamente, en nuestras relaciones estamos mucho más influenciados por el lavado de los valores seculares y materialistas de lo que a veces nos damos cuenta.

En cualquier caso, a pesar de las dificultades, el estado de las cosas en nuestra sociedad secular exige una postura firme en favor del amor auténtico, del matrimonio y de la familia.

Nuestra Iglesia cree que instituciones tan sagradas como el matrimonio, la familia y efectivamente el amor auténtico, no admiten compromisos sencillos. La erosión causada por el divorcio no es la respuesta. Por otro lado, si por cualquier razón muchas bodas

no son matrimonios verdaderos, la declaración de nulidad de la Iglesia es una respuesta verdadera, no una respuesta automática. Con razón el proceso de obtener una declaración de nulidad no es automático o sencillo. La integridad y la tranquilidad de los individuos y de la mancomunidad de la sociedad exigen que esta declaración sea, de hecho, verdadera.

Una vez más les recuerdo que nuestra fe católica se preocupa por lograr el equilibrio adecuado: promoviendo el bien y los derechos individuales al tiempo que promueve y protege el bien común de la familia humana. Es más fácil estar de acuerdo con la importancia de este equilibrio *en teoría*, que reconocerlo y aceptarlo cuando están en juego nuestros deseos particulares.

La "manera más fácil" no es siempre la manera correcta. "Hacer excepciones comprometedoras" no sirve a nuestro propósito de buscar la verdad en nuestras decisiones de vida.

De verdad queremos darle la bienvenida a aquellos que desean convertirse al catolicismo, pero no estaríamos haciendo lo correcto si tuviéramos que doblegar la fe. Nuestro desafío es explicar nuestras creencias del modo más metódico y brindarle apoyo a todos los que buscan: todo un reto en nuestra cultura secular. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Check It Out . . .

The **Saturday Anticipation Mass** at St. Thomas More Church, 1200 N. Indiana St., in Mooresville, is changing from 4 p.m. to 5 p.m. beginning June 5. The sacrament of reconciliation will take place each Saturday at 4 p.m. For more information, call the parish office at 317-831-4142.

St. Anthony Parish, 379 N. Warman Ave., in Indianapolis, is having its **parish festival** from 5 p.m. to 11 p.m. on June 10-12. There will be food and games. For more information, call 317-636-4828.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, is having its **parish festival** from 5 p.m. to 11 p.m. on June 10, from 5 p.m. to midnight on June 11, from 2 p.m. to midnight on June 12 and from noon to 9 p.m. on June 13. There will be food, games and rides. For more information, call 317-888-2861, ext. 15.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is having its 21st annual **Italian Street Festival** from 5 p.m. to 11 p.m. on June 11-12. There will be Italian foods, and on Saturday night there will be a festive procession at 6:45 p.m. For more information, call 317-636-4478.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, is having its **International Festival** from 5 p.m. to midnight on June 11, from 5 p.m. to midnight on June 12 and from 5 p.m. to 10 p.m. on June 13. There will be food, games and rides. For more information, call 317-291-7014.

St. Louis School, 17 St. Louis Place, in Batesville, is having its **rummage sale** from 9 a.m. to 7 p.m. on June 11, from 9 a.m. to 4 p.m. on June 12 and from 8:30 a.m. to 1 p.m. on June 13. For more information, call 812-934-3661.

St. Paul Parish in Tell City is having its **parish picnic** from 11 a.m. to 6 p.m. on June 13 at City Hall Park, 700 Main St., in Tell City (across from the church). There will be booths, crafts and quilts. For more information, call 812-547-7994.

The Roman Catholic Home Educators of Indiana are hosting the **"Get the Faith" Catholic 2004 Home Educators' Curriculum Fair and Conference** from 8 a.m. to 5 p.m. on June 26 at the Hamilton County 4-H Exhibition Center, 2003 Pleasant St., in Noblesville, Ind., in the Diocese of Lafayette.

Archbishop Daniel M. Buechlein will deliver the keynote address, "The Challenge to be Catholic in the American Culture," at 1:15 p.m. in the main hall. There will be eight workshops for parents and four workshops for teens throughout the day. Dozens of vendors and representatives of colleges will be present. There will be a used book and curriculum sale from 2 p.m. to 7 p.m. on June 25. For more information or to register, call 317-849-9821 or e-mail conference@rchei.org or log on to www.rchei.org.

The sixth annual **"Swing Fore Seniors" golf tournament** will be held on July 14 at the Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. The tournament raises funds to assist the Little Sisters of the Poor in their work of serving the elderly residents of St. Augustine Home for the Aged in Indianapolis. The cost of the event is \$125 per person, which includes the tournament, lunch and dinner. Tickets may be purchased for the dinner alone for \$50 per person. For more information, call Mary Ann Barothy at 317-872-6420, ext. 211, or e-mail devindydsp@earthlink.net.

Mary's King's Village Schoenstatt and Divine Mercy Center in Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles) is having a holy hour at 2:30 p.m. on June 13, Corpus Christi Sunday, followed by a **Field Mass** at 3:30 p.m. The Mass will be celebrated by Father Elmer Burwinkel, and pitch-in drinks and desserts will be provided afterward. For more information, call 812-689-3551 or e-mail frburwink@seidata.com or log on to the Schoenstatt Web site at www.seidata.com/~frburwink.

The archdiocesan Office of Stewardship and Development is offering special workshops throughout the diocese to pastors, parish life coordinators and lay pastoral leaders. There will be six **"Called to Serve Stewardship Days"** this month. The first workshop will take place from 11:30 a.m. to 4:30 p.m. on June 21 at St. Louis Parish, 13 St. Louis Place, in Batesville. John Dean, executive consultant at RSI Catholic Services Group, will present a keynote address on "Stewardship and Spirituality." Judy Urban, a consultant with Shared Ministry Systems, will present "Gift Discernment: A Workshop for Growing Ministry Volunteers." Dean and Urban will also make the same presentations at two other locations. The first will be from 11:30 a.m. to 4:30 p.m. on June 22 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The second will be from 5 p.m.

to 9 p.m. on June 23 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Dean will also present "Stewardship and Spirituality" from 11:30 a.m. to 2:30 p.m. on June 28 at St. Agnes Parish, 1008 McLary Road, in Nashville. For the two remaining workshops, C. Justin Clements, director of the Office of Stewardship and Development for the Diocese of Evansville, will present "Stewardship and Hospitality." The first workshop with Clements will be from 5:30 p.m. to 8:30 p.m. on June 29 at St. Patrick Parish, 1807 Poplar St., in Terre Haute. The second will be from 11:30 a.m. to 2:30 p.m. at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., in Indianapolis, is having two **open houses** this summer. Prospective families are welcome to visit the school from 6 p.m. to 8 p.m. on June 16 or July 16. Administrators and staff will be present to answer questions. Tours of the school and application packets will also be available. For more information, call the school office at 317-924-4333 or log on to www.cardinalritter.org.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis, is hosting a **SonGames Vacation Bible School** from 9 a.m. to 11:30 a.m. on June 21-25. The Bible school is an atmosphere of fun and excitement where children will have the chance to sing, listen to Bible stories, create crafts and play games. For more information, call 317-359-6075.

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville, is having a **Vacation Bible School** titled "Treasures of the Nile" from 10 a.m. to 1 p.m. on June 14-18. The cost is \$15 for one child, \$20 for two children and \$25 for three or more children. Children are to bring their own sack lunch. For more information, call the parish office at 317-831-4142.

The Adult Religious Education Series of St. Pius X Parish, 7200 Sarto Drive, in Indianapolis, is presenting an evening of information and discussion about the parish's **El Salvador Outreach Program** at 7 p.m. on June 16. The evening, "Ordinary People Making an Extraordinary Difference," will be a chance to learn about how the parish has helped the village of Portillo build a community. John Guiliano, the parish's liaison in El Salvador for eight years, will discuss the impact that the outreach program has had there. For more information, call 317-255-4534. †

VIPs . . .



Dr. Emmett and Margaret Ann (Falvey) Pierce, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on June 8. The couple was married on that date in 1954 at St. Peter Church in Winamac, Ind. They have eight children: Anastasia, Lauralee, Suzanne, John, Mark, Patrick, Robert and

William Pierce. They have four grandchildren.

Conventual Franciscan Father Thomas Smith, Hispanic ministry coordinator for the New Albany Deanery and for St. Rita Parish in Louisville, Ky., is celebrating his 25th anniversary of ordination this year. A special bilingual Mass for Father Thomas was celebrated at 2 p.m. on June 6 at St. Mary Church in New Albany followed by a reception at the Knights of Columbus Hall in New Albany. There will be

another special bilingual Mass for Father Thomas at 1:30 p.m. on June 13 at St. Rita Church, 8709 Preston Highway, in Louisville. The Mass will be followed by a fiesta in which people can share stories and give thanks for Father Thomas' years of ministry.



Richard and Irene Dickman, members of St. Louis Parish in Batesville, will celebrate their 50th wedding anniversary on June 19 with a 5 p.m. Mass at their parish church followed by a family celebration. The couple was married on that date in 1954 at St. Martin Church in Yorkville. They have 12 children: Carmen Belter, Colleen Doll, Nancy Kinker, Mara Krut-haupt, GERALYN LITZINGER, Shelia Merkel, Ellen Paul, Karen Snuffer, Ann, Brian, Daniel and Dennis Dickman. They have 24 grandchildren. †

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

The Chronicles of Riddick (Universal) Rated **A-II (Adults and Adolescents)** because of recurring stylized violence, minimal profanity and an instance of rough language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Harry Potter and the Prisoner of Azkaban (Warner Bros.) Rated **A-II (Adults and Adolescents)** because of some frightening images and scenes of intense menace. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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Claude Harper has served four archbishops since 1966

By Mary Ann Wyand

Longtime archdiocesan maintenance employee Claude Harper of Indianapolis served four archbishops, was never late for work and had almost perfect attendance during his nearly four decades of service to the Church in central and southern Indiana.

Harper retired on May 27 after working 38 years and nine months for the archdiocese.

He was responsible for maintenance work at the Archbishop O'Meara Catholic Center, SS. Peter and Paul Cathedral and Archbishop Daniel M. Buechlein's residence in Indianapolis.

Harper also served the late Archbishops Paul C. Schulte, George J. Biskup and Edward T. O'Meara.

"It's been a long road," Harper said. "It's time to retire. I'm going to go home and sit on my porch for six months. I'm going to sit in my new rocker."

Harper was hired by Father Donald Schmidlin, a former director of Catholic Social Services who is now retired, on Sept. 29, 1966, when the archdiocesan social services agency was located at the original St. Joseph Parish site at College and North streets in downtown Indianapolis.

"I started working at the Catholic Center when it opened in 1982," Harper said, in the former Cathedral High School at 14th and Meridian streets in Indianapolis.

"I did whatever [maintenance work] came up during the day," he said. "I've seen it all."

In addition to plumbing, electrical and carpentry work, Harper helped with snow removal from the Catholic Center and cathedral parking lots, clean-up work from storm damage and facility preparations for archdiocesan events at the Catholic Center and cathedral.

When storms hit central Indiana on the Fourth of July and Labor Day last year, he worked on both holidays to clean up the property damage.

David Hodde, director of management services for the archdiocese, said Harper had nearly perfect attendance.

"You could always count on him," Hodde said. "He was always here bright and early in the morning. He was very positive and very dependable. He is truly a gentle man and a gentle soul." †



Photo by Mary Ann Wyand

Longtime archdiocesan maintenance employee Claude Harper of Indianapolis and Archbishop Daniel M. Buechlein pose for a picture on May 19 in the courtyard of the Archbishop O'Meara Catholic Center in Indianapolis. Harper retired on May 27 after serving the Church in central and southern Indiana for more than 38 years.

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ABORTION

continued from page 1

The federal law signed by President Bush in November was being challenged for several reasons, including its lack of a clause providing an exception when a pregnant woman's health would be endangered by using a different type of abortion.

Supporters of the ban say that a health provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decisions to legalize abortion.

The law bars a type of abortion that is usually performed in the second or third trimester. In the procedure, a live fetus is partially delivered, then the skull is punctured to sever the brain stem before the whole body is delivered. Under the law, doctors who perform such abortions, which are also known to physicians as "intact dilation and extraction," are subject to up to two years in prison.

In her 120-page ruling, Hamilton said the law "poses an undue burden on a woman's right to choose an abortion" and "may force pregnant women to undergo a procedure that is less safe."

But Douglas Johnson, legislative director of the National Right to Life Committee, said Hamilton's "deep personal hostility to the law has been evident throughout the judicial proceedings" and is evident in her decision.

"Other district and appellate judges also will be heard from during the months ahead," Johnson added. "It is the U.S. Supreme Court that will ultimately decide whether our elected representatives can ban the practice of mostly delivering a living premature infant and then puncturing her skull. A one-vote shift on the Supreme Court would allow the ban on partial-birth abortions to be upheld."

A White House statement on the decision called partial-birth abortion "an abhorrent procedure that must be ended once and for all" and said Bush "strongly disagrees" with Hamilton's ruling. "The administration will take every necessary step to defend this law in the courts," it added.

A statement from the campaign of Sen. John F. Kerry, the presumptive Democratic nominee for president, said the Massachusetts senator supported restrictions on late-term abortions "only where there was a clear exception for life or health of women."

The partial-birth abortion ban supported by Bush, however, "failed to protect the health of women," the campaign statement said. "When John Kerry is president, he will appoint judges that are committed to upholding the Constitution, not pursuing an ideological agenda." †

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St.Vincent HEALTH

Federal Death Row inmate receives stay of execution

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer's prayers were answered on June 3 when a federal appeals court in Philadelphia issued a stay of execution.

The stay enables Hammer's attorneys to continue to appeal his Nov. 4, 1998, death sentence on first-degree murder charges in a trial court in Williamsport, Pa., in October.

Defense attorney David A. Ruhnke told the 3rd U.S. Circuit Court of Appeals in April that Hammer regretted his decision to drop his appeals process in January.

The appeals court's June 3 ruling marks the third time that Hammer has received a stay of execution. Other stays were granted in January 1999 and November 2000.

Hammer, who is Catholic, had been scheduled to die by chemical injection on June 8 at the U.S. Penitentiary in Terre Haute.

During his murder trial in 1998, he admitted strangling cellmate Andrew Marti in April 1996 at the Allenwood Federal Penitentiary near Williamsport, Pa.

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

Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, who serves as one of Hammer's spiritual advisers, said on June 7 that "he wants to live and was very pleased that the execution did not go forward."

Sister Rita Clare said the stay of execution was "an answer to prayers" for Hammer, who "prays regularly," and also for everyone who opposes capital punish-

ment.

"Everyone who has talked to me feels like it is an answer to prayer that he is not going to be executed at this time," she said. "We hope that it never does happen, but at least it gives him another chance" to live the rest of his life in prison.

"He has much to contribute, and has contributed much in the past," Sister Rita Clare said, by creating paintings for Christmas cards that are sold to raise funds for the Gibault School for Boys in Terre Haute and several other not-for-profit ministries that serve at-risk children in other states.

Hammer has said he was abused as a child and wants to help other youth who have had a troubled childhood.

In recent weeks, he has continued to work on art projects as he prepared to die, Sister Rita Clare said, even as his attorneys pursued appeals that would at least temporarily stay his execution.

His attorneys successfully appealed his case based on the federal death penalty law reinstated in 2001.

In January, Hammer decided to waive his appeals process that was pending in court and prepare himself to die, Sister Rita Clare said, because he has lived 26 of his 45 years in prison and was struggling with feelings of despair about his situation.

"He is tired of prison life," Sister Rita Clare said, "but I think his desire to live is stronger than he thought when he dropped his appeals earlier this year."

Department of Justice lawyers said in a statement to the media that they believe Hammer is "manipulating the [prison] system" by repeatedly changing his mind about appealing his case.

Federal officials briefly tried to reverse

the court's stay of execution last week then dropped that legal challenge last weekend.

Archbishop Daniel M. Buechlein received Hammer into the Catholic Church, gave him first Communion and confirmed him in the faith on Oct. 27, 2000, at the federal penitentiary.

In recent weeks, Archbishop Buechlein wrote a letter to President George W. Bush asking for a stay of execution for Hammer and requesting commutation of his death sentence to life in prison without parole.

The archbishop also issued a statement on May 20 opposing Hammer's pending execution. "I have corresponded with him," Archbishop Buechlein said in the statement. "I believe that he is truly repentant for his crime."

Mercy Sister Camille D'Arienzo of Glendale, N.Y., who is another of Hammer's spiritual advisers, said in a June 5 statement posted on the Death Row Speaks Web site that, "Last night, we were grieving over the government's filing of an emergency appeal to reverse the stay of execution. The penitentiary decided to proceed with execution procedures, including moving David to the death room after midnight Sunday.

"With the dawn came rejoicing," Sister Camille said in the statement. "The government dropped its appeal. The execution is off for sure ... at least until after David's trial, which will take place in Lewisburg [Pa.] in October."

Sister Rita Clare said Hammer used all of his painting supplies earlier this year and didn't buy any paint in recent weeks. Instead, he started sketching pencil drawings to pass the time in prison.

"He has done some beautiful pencil

drawings," she said. "He ran out of paint and didn't get any new supplies. He had never done pencil drawings before and didn't feel that he could do them then found out that he could. He drew a very fine drawing of the Good Samaritan for Providence Sister Regina Gallo for her first vows ceremony on July 11. She is using it for her invitation and it will be on the program for the liturgy."

Earlier this year, she said, Hammer painted a picture of "an angel sitting on a hillside looking down on the city of Bethlehem. It's very pretty."

Sister Rita Clare said the painting will be used on his 2004 Christmas card, which will be printed in quantity and sold to raise funds for ministries serving at-risk children. Sister Camille wrote the verse.

Hammer is still incarcerated on Death Row at the Terre Haute penitentiary, Sister Rita Clare said this week, but will be transported to Pennsylvania for court hearings.

"He doesn't know when he is going," she said. He has to be in a 60-mile radius of the courthouse in Pennsylvania [during the trial]. He will go whenever the federal marshals come to get him. They don't give him much notice."

Sister Rita Clare said death penalty opponents were still going to plant a lilac bush for Hammer at St. Margaret Mary Parish in Terre Haute on June 8, the date he was scheduled to die, as part of a prayer service for him.

In a simple ceremony, she said, a small group of pro-life supporters were going to pray the "Prayer of St. Francis," light a few candles and sing "Amazing Grace" for Hammer in what she called "a celebration of his life." †

St. Elizabeth's Pregnancy and Adoption Services is relocated

By Mary Ann Wyand

In the wake of a May 30 tornado, residents and staff members of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis have been temporarily relocated to two other Catholic facilities for the summer.

St. Elizabeth's administrative and residential buildings sustained serious structural damage during the storm.

Michelle Meer, St. Elizabeth's director, said the Catholic Charities agency needs monetary donations for expenses not covered by insurance and volunteers to clean up dozens of trees on the grounds.

David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese, said an estimate on damage to the buildings, furnishings, appliances and computers is expected soon. Repairs will take 90 to 120 days.

Meer said staff members are working in temporary offices in the Archbishop O'Meara Catholic Center and adjacent Xavier Building, and mothers and babies are settling into their new residence and daycare at another Catholic facility.

"St. Elizabeth's staff members are providing all of the essential services that are needed for the residential program," she said. "The mothers are going back to their daily routines. Some are in summer school, and the children are in daycare."

Essential records were saved, Meer said, and St. Elizabeth's is continuing to serve low-income expectant mothers and their children.

"We started the week with an adoption placement," she said. "That's a wonderful sign of new life."

(For information about how to help St. Elizabeth's Pregnancy and Adoption Services, call 317-787-3412.) †



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St. Augustine Home for the Aged residents Rose Tobias, left, and Dorothy Cunningham of Indianapolis compete in the annual "Mini 500" race on May 21 at the residential care facility operated by the Little Sisters of the Poor.

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Serra Club vocations essay

Priests, brothers and sisters are vehicles of God's grace

By Meredith Kugar

If all of us look back on our lives, like flipping through the pages of an old dusty book, we'll find countless times where we have experienced God's grace, love and compassion that have been brought to us through the actions of priests and religious sisters and brothers.



Meredith Kugar

The first group that comes to mind is the priests, and the everyday role that they play in our lives. We, as Catholics, should attend Holy Mass as often as possible to hear the Word of God and receive him in Holy Communion.

Priests make that possible. Without the sacraments (especially reconciliation), where would we go to be completely forgiven so we would not stray further and further from God? We would be as sheep lost from the flock. Priests and bishops play an enormous role in the spiritual and overall lives of Catholics around the world. They are truly the "vehicles of God's grace to the world."

The second group that comes to mind is all the religious brothers and monks of the world. Monks are the prayer warriors of the world. Both brothers and monks help to bring grace to many people around the world through their prayers and actions. The simple, holy,

prayerful and faithful lives of these men can inspire us all and give us a glimpse into God's unending grace.

Finally, I think of the sisters and nuns. There are convents all over the world—in the busiest cities and in the most remote corners of underdeveloped countries. Many convents struggle for funds and life's essentials, but the sisters and nuns manage to bring God's grace to countless numbers of people in amazing ways.

Blessed Mother Teresa of Calcutta and her Missionaries of Charity are but one great example. Despite many hardships, Mother Teresa not only touched the lives of those she cared for, but others as well. People who previously strayed from God and deeply sinned were and are inspired by the actions of Blessed Mother Teresa and her sisters. Through their work, people were and are inspired to turn back to God and seek grace.

I have experienced firsthand how sisters deliver God's grace. A couple months ago, I volunteered at the St. Augustine Home for the Aged in Indianapolis. The Little Sisters of the Poor were unwavering in their care for the elderly, and I was touched by their complete faith and trust in God. They had grace almost radiating from them, and they were just trying to make the elderly comfortable and content. My experience at the St. Augustine Home showed me a great deal of God's grace and compassion.

Beyond doubt, priests, brothers and sisters are all "vehicles of God's grace in the world." God has called these people to a special vocation, they have listened to

him and they bring God's grace to all. Their remarkable lives have truly inspired me and given me a glimpse of God's immeasurable and wonderful grace.

(Meredith Kugar is a member of St. Luke Parish in Indianapolis and a seventh-grade student at St. Luke School. Her essay won the first-place award in the seventh-grade division of the Indianapolis Serra Club's vocations essay contest.) †



A priest offers absolution to a young man receiving the sacrament of reconciliation during a vocations rally for youth at St. Mary Church in Menomonee Falls, Wis., earlier this year.

Vatican official calls for special effort to reach inactive Catholics

WASHINGTON (CNS)—The time has come for the U.S. Catholic Church "to launch a special effort of evangelization through media, including and perhaps especially through Internet," the top Vatican communications official said during a visit to Washington.

U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications and former editor of the Philadelphia archdiocesan newspaper, said the moment was signaled by the end of two years of "virtual siege conditions" because of the clergy sex abuse scandal and the "tremendous response" to Mel Gibson's film, *The Passion of the Christ*.

The movie "has reawakened interest in our redemption through the Passion, death and resurrection of Jesus Christ," the archbishop said in a May 26 talk to members of the U.S. bishops' communications committee, meeting in Washington.

He suggested the U.S. Church "reach out to inactive Catholics, especially those who might have used recent scandals as a type of justification for their own inactivity or alienation."

With approximately 20 million inactive Catholics in the United States, they are the nation's second largest "religious group" after the 65 million active Catholics, he said.

Holy Family Sunday, the Sunday between Christmas and New Year's, might be an appropriate time to provide "an especially welcoming atmosphere in which those who would be visiting their families from work or from study would mingle with those making an effort to return to the Church," Archbishop Foley said. †

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The Joint Chiefs



*HealthGrades

ORDINATION

continued from page 1

Catholic Church in 1996 while he was the pastor of St. Paul Parish in Tell City. He also supervised Augenstein while the latter served at St. Malachy Parish last summer. Augenstein asked Father Staublin to help vest him in his chasuble and stole at the ordination.

But the fact that Father Staublin had such a close connection to both men didn't strike him until the day of the ordination.

"It really didn't hit me until today when I was putting my hands on both of them," said Father Staublin. "I was very humbled by that, how the faith life of those two guys and mine have crossed."

The day was also important for Father Joseph Moriarty, vocation director for the archdiocese. Although he has been present for several priestly ordinations while serving in his current ministry position, this one stood out for him.

"These two men are the first two that I've watched go all the way through [their formation], so that is a special occasion," Father Moriarty said. "To be able to lay hands upon them and embrace them at the sign of peace and welcome them to the presbyterate was particularly important."

Father Moriarty was referring to the points in the liturgy when all of the priests present lay their hands upon the heads of the men being ordained and later give them the sign of peace.

These moments were also notable for the men being ordained and for their families and friends present with them.

"I was really able to feel the unity of the priesthood," Father Augenstein said, "and being welcomed into the presbyterate by my brother priests."

Father Esarey recalled his own prayer during the laying on of hands, saying that he kept thinking, "God, help me be a good priest for the people of the archdiocese."

Father Augenstein's mother, Linda, recalled that the laying on of hands by the archbishop and the other priests present was a powerful moment for her.

"It wasn't that I was losing a son, it was like he was becoming part of the whole community of priests," she said, "and they were welcoming him into that community."

Paulette Esarey looked upon that ritual and discerned its spiritual nature.

"It was just like all of the love and power of God [moving] from all of those people to those two guys," she said. "It was like an unbroken line of love coming to them to strengthen them."

Her son recalled his thoughts during one of the most striking moments of any ordination—when those to be ordained lay prostrate on the floor while the congregation kneels and prays the litany of the saints for them.

"When I was laying on the cool floor," said Father Esarey, "and kept hearing the litany of the saints, I kept thinking, 'God, please make me one of them. Let me join their number one day.'"

During the litany of the saints, the parents of both men were kneeling just a few feet away, praying for their sons.

"When he was lying on the floor," Paulette Esarey said, "... I thought of him at all different stages—a baby, a child and a young man, and in my heart I felt very emotional because he [was] marrying the Church."

Father Augenstein celebrated his Mass of Thanksgiving at 3 p.m. on June 6 at St. Jude Church in Indianapolis.

Among the priests who concelebrated the liturgy with him were Msgr. Joseph F. Schaedel, vicar general of the archdiocese; Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis; Father Stephen Banet, pastor of St. Jude Parish in Indianapolis; Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish; and Father Gerald Kirchoff, who was the homilist at the Mass and is the pastor of St. Pius X Parish in Indianapolis and former pastor of St. Jude Parish.

Father Augenstein will begin his service to the Church on July 7 as the



Photo by Sean Gallagher

After being ordained to the priesthood, Father Brian Esarey, left, and Father Eric Augenstein, right, join Archbishop Daniel M. Buechlein in praying the words of consecration in the eucharistic prayer on June 5 at SS. Peter and Paul Cathedral in Indianapolis.



Photo by Sean Gallagher

Archbishop Daniel M. Buechlein anoints the hands of Deacon Brian Esarey with sacred chrism during the Mass at which the latter was ordained to the priesthood on June 5 at SS. Peter and Paul Cathedral in Indianapolis.



Photo by Sean Gallagher

Archbishop Daniel M. Buechlein receives a promise of obedience to himself and his successors from Deacon Eric Augenstein. In an ancient practice in this ritual, the archbishop holds the hands of the deacon who is being ordained to the priesthood.

Fathers Brian Esarey, left, and Eric Augenstein, right, join Archbishop Daniel M. Buechlein in the final blessing to conclude the Mass at which they were ordained to the priesthood.



Photo by Mary Ann Wyand

associate pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary. In addition, he will be a religion teacher and chaplain of Seton Catholic High School in Richmond.

Father Esarey celebrated his Mass of

Thanksgiving at 11 a.m. on June 6 at St. Paul Church in Tell City. Among the priests concelebrating with him were St. Paul Parish's pastor, Benedictine Father Carl Deitchman, as well as Benedictine Father Benet Amato, a previous pastor of St. Paul Parish, and

Franciscan Father Thomas Richstatter, who was the homilist at the Mass and is a professor at Saint Meinrad School of Theology.

Father Esarey's first pastoral assignment will be as the associate pastor of Holy Spirit Parish in Indianapolis. †



Photo by Mary Ann Wyand

Bernie and Linda Augenstein of Indianapolis, Father Eric Augenstein's parents, hold hands during the Lord's Prayer as part of the ordination Mass.



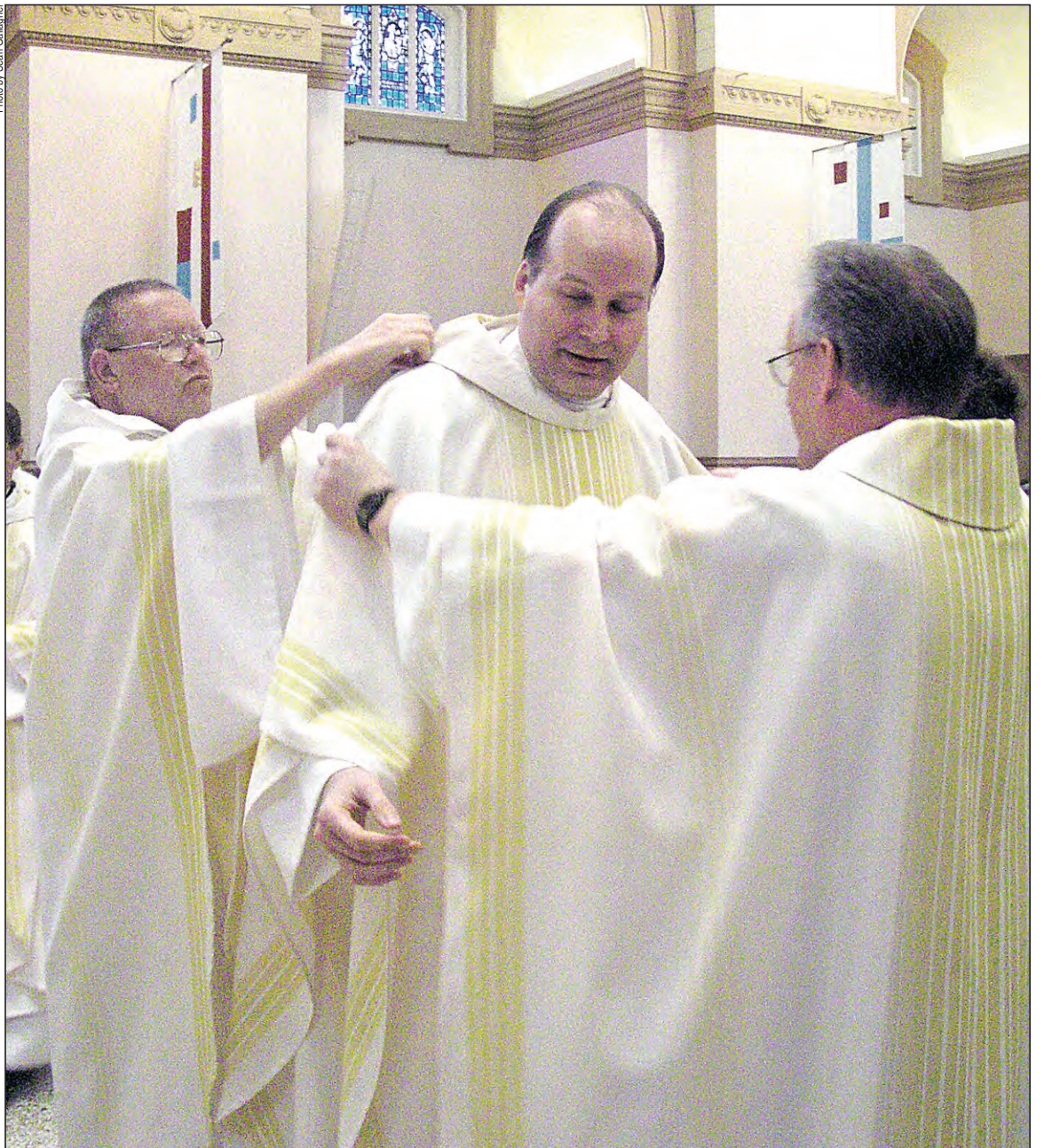
Photo by Sean Gallagher

Following the conclusion of the ordination Mass, Father Brian Esarey blesses his parents, Paulette and Gary Esarey of Perry County, in the rectory of SS. Peter and Paul Cathedral.



Photo by Sean Gallagher

Father Joseph Moriarty, vocation director for the archdiocese, embraces Father Eric Augenstein during the sign of peace at which the priests welcome the new ordinands to the presbyterate.



Benedictine Father Benet Amato of Saint Meinrad Archabbey, left, and Father Harold Rightor, right, administrator of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, and sacramental minister of St. Mary-of-the-Rock Parish in Franklin County, place a chasuble upon Father Brian Esarey shortly after the latter was ordained to the priesthood on June 5 in SS. Peter and Paul Cathedral.

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Terre Haute food bank helps feed growing number of hungry

By Brandon A. Evans

TERRE HAUTE—Several social services agencies in Indiana held events for National Hunger Awareness Day on June 3. Among them was the Terre Haute Catholic Charities Food Bank.

The annual day, which tries to raise awareness about the problem of hunger in the United States, was observed at the Catholic Charities Food Bank with a pancake breakfast.

The breakfast was open to donors, elected officials and members of more than 100 agencies from a seven-county area surrounding Terre Haute that receive and distribute food from the food bank.

John Etling, director of Terre Haute Catholic Charities, said this is the first year that they have held an event in conjunction with National Hunger Awareness Day.

"It helps to make people aware that the hunger needs are not going away. In fact, they continue to worsen," he said. "Nationally, it's a monumental problem."

Corporate donations are down around the country, said Pat Etling, director of the food bank, and the Terre Haute area is also feeling the squeeze.

Still, the donor situation in Terre Haute is not as bleak as in other parts of the country.

"Most of our donors are still on board," John Etling said. "Our food drives have been doing very well."

He estimates that the food bank, through all of its agencies, feeds somewhere between 70,000 and 80,000 people each year.

The food bank has been in operation for 22 years, and has grown tremendously—particularly in how much food it distributes each year.

"When we started, if we did 10,000 [pounds of food] in a month, we thought we were really doing something," John Etling said.

Now, that much food is given out in a day. The average amount of food distributed each year for the last three years has been 2 million pounds.

Tours of the food bank, as well as tours of Terre Haute Catholic Charities' Ryves Hall Youth Center, were available. The food bank is in the same building as Ryves Hall, which offers a



Doris Jackson, an assistant with the preschool operated out of Ryves Hall in Terre Haute, helps some of the children from the preschool enjoy a pancake breakfast on June 3 at the Terre Haute Catholic Charities Food Bank. The event was held to honor National Hunger Awareness Day.

place for children of the poor and homeless families to gather for activities.

There was a brief awards ceremony to honor those who have helped the food bank, and afterward a new truck was christened.

The truck will be used to pick up and deliver food.

The food bank, John Etling said, operates its own soup kitchen at the Bethany House. He said that most of the agencies the bank provides for are either soup kitchens or food pantries.

"We have helped to develop of lot of agencies," he said. Most of them are church related. "We serve practically every denomination." †



Markus Johnson, a volunteer at the Terre Haute Catholic Charities Food Bank, christens the food bank's newest truck, which will be used to pick up and distribute food, on June 3 outside the social service agency. The food bank, which celebrated National Hunger Awareness Day that morning with a pancake breakfast, supplies food to more than 100 agencies in a seven-county area—most of them soup kitchens and food pantries.

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Freedom gives us the power to serve God and others

By Dennis Marshall

Whenever I ask my students what they understand “freedom” to mean, the vast majority of students respond—with an air of the kind of boredom that accompanies statements of the obvious—that, “Freedom means the freedom to choose.”

Some students qualify this, saying that, “Freedom is the power to do whatever you want.”

A minority of adventurous souls more boldly proclaim, “Freedom is the power to do whatever you want without consequences.”

Initially, my students’ responses surprised me, especially since 60 percent to 70 percent of my students are Catholic.

I no longer am surprised. I am struck by how deeply and effectively our cultural milieu has shaped our youths’ minds and hearts with respect to the meaning of “freedom.”

In essence, my students are giving voice to the definition of “liberty” that underlies many contemporary advertising campaigns.

If I believed that my students simply were repeating lines from catchy

We can’t have freedom without responsibility

By Dr. Frederic Flach

Personal freedom involves the ability to move around within one’s own soul, sometimes comfortably, sometimes in turmoil, exploring hopes and dreams, and designing ways to achieve them.

It also calls upon us to rethink our basic attitudes and behaviors in order to become more the kind of person we want to be.

Personal freedom extends outward. In a free society, it can be a long reach. But we can’t have freedom without responsibility.

In a free society, responsibility has been pushed into the background in favor of selfishness and greed as freedom of choice expands its scope, encompassing actions that are harmful or exploit others.

It remains for us, aided by our moral and spiritual leaders, to make the right choices in life.

(Dr. Frederic Flach practices psychiatry in New York and is the author of numerous books.) †

commercial jingles, their definition would be innocuous enough.

Consider the fact that my students’ understanding of “freedom” can be found in more sophisticated venues, for example, the 1992 U.S. Supreme Court decision in *Planned Parenthood of Southeastern Pa. vs. Casey*.

The majority opinion in that Supreme Court case regulating legalized abortion said, “At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe and of the mystery of human life.”

As can readily be seen, my students are not just quoting slogans. They are articulating a principle that animates our times.

A principle of absolute or unrestricted freedom grounds their stance toward the world and establishes the framework within which their freedom is lived out.

Our current situation’s irony should not be lost on us. In our brave new world, slavery to sin means freedom!

If the implications of such a view were not so tragic and far-reaching, this definition of “freedom” would be comical. But the fact is that our age has swapped the truth about freedom for a lie.

It is no accident that Pope John Paul II uses the dark language of “the culture of death” to characterize the fruits of an order that seeks to define freedom apart from its authentic source: God.

Catholicism teaches that human beings are created in God’s image and likeness. We are rational creatures who have been given the capacity to know God. We have been given free will so that we might love and serve God in a manner worthy of our human dignity.

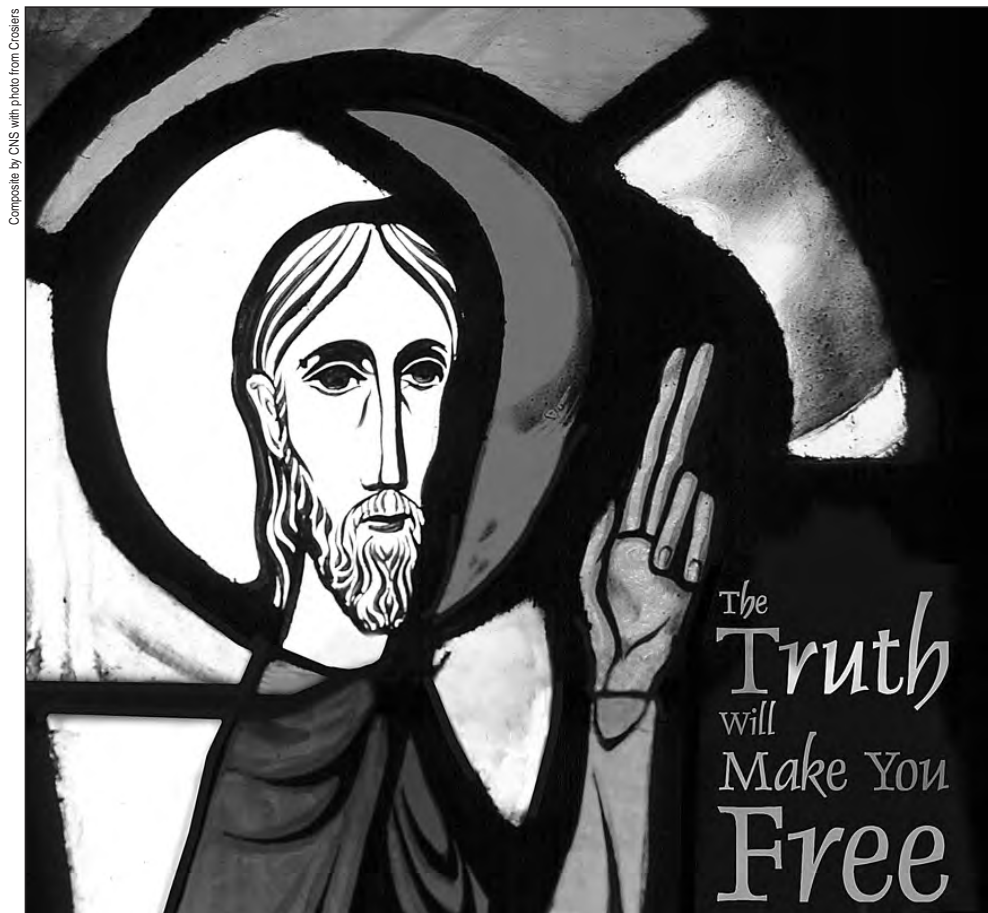
To possess the gift of freedom means that God has bestowed upon us the power to “seek [the] Creator and freely attain [our] full and blessed perfection by cleaving to [God]” (*Catechism of the Catholic Church*, #1730).

The Catholic understanding of “freedom,” in contrast to the contemporary cultural view, is humble.

First, admitting that we are creatures dependent upon God means that whatever freedom we possess is limited, not absolute.

Second, there is an indispensable link between truth (reason) and freedom (will).

The Gospel of John reminds us that, “You will know the truth, and the truth will make you free” (Jn 8:32).



“The truth will make you free,” Christ told his followers. There is a close relationship between truth and freedom for Christians. Freedom’s starting point is not the inordinate love of the self, but the unconditional love of God. Freedom demands that Christians choose wisely when making life decisions.

The relationship between truth and freedom calls us to be mindful that we intrinsically are ordered to the knowledge and love of God for our fulfillment, but that sin has wounded our ability to know and love God.

Consequently, we are dependent upon God’s grace to help us realize the heart’s deepest desire: union with God.

Third, Catholicism reminds us that freedom is the power to serve—not to serve ourselves, but to serve God.

Here we are caught in the paradox of love that runs completely contrary to natural impulses.

When Jesus tells us that we are “to love God with our whole minds, our whole hearts and with all our strength” and to “love our neighbor as ourselves” (Lk 10:27), we are confronted with this truth: Freedom is perfected in love, and Christ’s self-sacrificing love is the model of perfect love and perfect freedom.

The starting point for freedom, in other words, is not the inordinate love of the self, but the unconditional love of God.

If we love God truly, then our freedom is perfected because we never would do anything contrary to the love of God and therefore contrary to human dignity.

The contemporary fascination with the idea of “absolute freedom” is not new. It is a fascination that humanity has borne through time since the advent of original sin, and it will continue to exert its pull upon us until Christ comes again.

The challenge of freedom today is no different than the challenge that Moses placed before the Israelites long ago: “I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live by loving the Lord, your God, heeding his voice and holding fast to him” (Dt 30:19-20).

This is the path to true freedom. And freedom demands that we choose wisely.

(Dennis Marshall is associate professor of theology at Aquinas College in Grand Rapids, Mich.) †

Discussion Point

Freedom leads to a better world

This Week’s Question

What makes their freedom so important to people? What do they want to be free from or free for?

“I want my children to grow up in a better world even than I have. Freedom absolutely plays a role in this.” (Lisa Kimpflen, Sterling, Va.)

“People want to be free to pursue their religious beliefs. I want to be free so I can teach my grandchildren my religious beliefs.” (Anieul Brumfield, New Orleans, La.)

“[My parents came] to the United States from Russia. They were German Russians seeking freedom from oppression and fear. I want to be free to live as a proud woman and be able to say freely whatever is on my mind as long as it is not hurtful to or used as

vengeance on anyone. I want to be free to worship in my own Church [Presbyterian] and not be made to feel guilty when I attend my husband’s Church [Catholic]. This is the freedom I cherish the most—the right to attend openly any Church I wish without fear of retaliation from anyone.” (Lillian L. DeCarolis, Tempe, Ariz.)

Lend Us Your Voice

An upcoming edition asks: What book in the Bible fascinates you and why?

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



CNS photo by Bill Witman

From the Editor Emeritus/John F. Fink

Bishop Chartrand, Father O'Hara and the Eucharist

This Sunday, the Church celebrates the feast of Corpus Christi or, to give it its full name, the Most Holy Body and Blood of Christ. Devotion to the Eucharist has long been strong here in the Archdiocese of Indianapolis, even before it became an archdiocese.



Bishop Joseph Chartrand, who was the second bishop of the Diocese of Indianapolis from 1918 to 1933, was so renowned for his devotion to the Eucharist that he was called the bishop of the Blessed Sacrament.

He made it a practice to remain in the cathedral every morning to give Communion to any Catholics who arrived there. As the Church spread northward in Indianapolis, pastors in those parishes also made Communion available until noon. During this time, of course, Catholics had to fast from food and drink, even water, from midnight if they wanted to receive Communion.

Bishop Chartrand had been ordained a priest in 1892 and John F. O'Hara often served Mass for Father Chartrand. When O'Hara grew up, he was ordained a priest of the Order of the Holy Cross, and in 1917 was appointed prefect of religion at the University of Notre Dame. He became famous for the *Religious Bulletin* that he wrote daily and distributed to all Notre Dame students. It became a Notre Dame institution for the next 50 years.

Father O'Hara became a tireless advocate of daily Communion. The *Religious Bulletin* regularly included statistics about the number of daily Communions received in the various university chapels. Graphs showed how the numbers of Communicants went up or down. During his tenure as prefect of religion, frequent Communion became a widespread practice for a significant part of the Notre Dame student body.

Perhaps daily Communion became an obsession for Father O'Hara. He also published an annual *Religious Survey* and, after the Notre Dame football team went to the Rose Bowl in 1924, he wrote in the *Survey* for 1924-25, "Successful in every

contest, the team traveled from coast to coast, winning friends by the qualities of gentlemanliness and true sportsmanship. Daily Communion was an essential part of the season." As an advocate for a strong football team, Father O'Hara had been the only Holy Cross priest to travel with the team to the Rose Bowl.

And in the *Religious Survey 1930-31*, he actually wrote, "God has made use of the Notre Dame football team to spread devotion to the Blessed Sacrament."

Father O'Hara served as president of Notre Dame from 1933 to 1939, when he was consecrated a bishop and appointed Military Delegate of the Armed Forces. He was named Bishop of Buffalo in 1945 and then Archbishop of Philadelphia in 1952. He was created a cardinal in 1958. Everywhere he went, he continued to encourage frequent Communion, probably more than any other cardinal in the history of the United States.

After his death in 1960, Cardinal O'Hara's body was returned to Notre Dame, where it was interred in Sacred Heart Basilica. Tourists and visitors to the basilica pass by it daily. †

Research for the Church/
James D. Davidson

Assessing the economic impact of religion

Research I summarized in an earlier column shows that Churches, parochial



schools, Church-affiliated hospitals and other religious organizations pump vast sums of money into the economies of their local communities. By constructing and repairing buildings, hiring staff, paying wages and benefits,

and purchasing products such as song books and religious education materials, religious groups have both direct and indirect effects on the economic well-being of the towns and cities where they are located.

But the routine expenses of local religious groups are only part of religion's huge impact on the nation's economy. The religious sphere also generates billions of dollars in other, more extraordinary, ways. Consider the economic impact of religion conventions, pilgrimages and crusades, shrines and cathedrals, and religious holidays.

Convention and visitors bureaus (CVBs) devote lots of time and energy to luring large corporate conventions to their cities, but they also work hard to attract smaller conventions, which they call SMERFs (that is, Social, Military, Educational, Religious and Fraternal groups).

Sometimes, religion conventions are actually quite large. For example, attendance at the 2004 annual meeting of the National Catholic Education Association (NCEA) in Boston was about 14,000. In 2000, when the Southern Baptists held their national convention in Orlando, 12,000 people attended.

CVBs know how much money each visitor is likely to spend per day for lodging, food, drinks, transportation, gifts and other items. By using multipliers, they also can estimate the indirect, or ripple, effect these expenditures are likely to have. Let us use a middle-range estimate of \$250 per day for visitor expenses at a four-day meeting, with a modest multiplier of 1.8. Under these conditions, an NCEA convention would have a total economic impact of about \$25 million on its host city.

Religious pilgrimages and crusades also bring tourists—and tourist dollars—into cities. The 2003 Billy Graham Crusade in San Diego drew 270,000 people over the course of four days. His Oklahoma City crusade attracted 120,000. When Pope John Paul II visited Denver for World Youth Day in 1993, a half million people (180,000 of whom were from the U.S.) were in attendance. Using the same formula we used for conventions, these events would have total effects of \$216 million to \$900 million in revenues.

Visitors to shrines and cathedrals also have a major impact on the economies of places such as Belleville, Ill. (where the National Shrine of Our Lady of the Snows attracts 1.1 million visitors a year) and Washington, D.C. (where the Catholic Shrine of the Immaculate Conception at Catholic University draws 750,000 visitors each year).

Of course, we cannot overlook religious holidays such as Christmas and Hannukah. Although the holiday shopping season of late November and December accounts for less than 10 percent of the year, it accounts for one-third to one half of annual retail sales and, according to one reliable source, "up to 65 percent of retail profits." In 2002, Christmas holiday shoppers spent an estimated \$800 billion.

Who says we live in a secular society and that religion doesn't have any impact anymore!

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Cornucopia/Cynthia Dewes

How to stay alive until life is really over

Older people are always saying they don't know how they ever had enough



time to work a job since they're so busy in retirement. These are the folks who seem to stay engaged in life when others might think life is over. The trick about aging is to stay in the first category rather than the second.

Reasonably good health helps a lot. Unfortunately, most of us don't pay much attention to our energy level or physical well-being until it's too late to do much about it. Still, we should try to eat and exercise in healthy ways. It can't hurt.

Loneliness is certainly a factor in the lives of older people. We lose our friends and loved ones to retirement homes, Florida and heaven as time goes on. There's no substitute for them, but there are ways to deal with the feelings of isolation that follow.

We need to arrange times with our remaining friends to eat out, attend matinees or go to the library. Our children have lives of their own, and we should

not expect them to entertain us. On the other hand, we must maintain loving connections with them on a regular basis, perhaps by eating meals or attending Mass together on certain days.

Churches and other communities sponsor many inexpensive social opportunities. They offer groups who pray the rosary or study the Bible together. Some play cards, discuss books, pretend to golf or shop together. Almost any pastime you can think of, spiritual or otherwise, is out there somewhere if only we look for it.

If we like to travel, there are trips available ranging from around-the-world junkets by jet airplane to more modestly priced Elderhostel tours. Closer to home, organizations such as Historic Landmarks of Indiana sponsor day and overnight trips to points of interest in Indiana, not to mention walking tours in Indianapolis.

The Indiana State Museum, Eiteljorg Museum, Indianapolis Museum of Art, the President Benjamin Harrison Home and the Indiana Historical Society present many programs of cultural and historical interest. Many are free or nominally priced, including movies, demonstrations, lectures and exhibits.

But the very best cure for loneliness or depression is getting out of ourselves and doing something for others. Volunteer opportunities abound, including assisting in schools, daycares, hospitals, nursing homes and public libraries. Literacy programs, clubs and fraternal organizations need helpers, as do the St. Vincent de Paul Society and other social agencies.

If money is tight, there are part-time jobs to bring in a little extra income. Businesses like Wal-Mart and McDonald's often hire greeters, and employment agencies need temporary clerical workers. And there's always a need for grandparenting skills such as rocking babies or reading stories at daycares and nurseries.

With all this activity, we should not forget that retirement also offers us time to reflect, to pray, to be alone with God. Now we finally have the chance to sit quietly in his presence, making sense of where we've been and where we're going. It's a wonderful age to be truly alive.

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

Faithful Lines/Shirley Vogler Meister

Video about sexuality has powerful message for teens

My sister, Beverley, praised a video about sex that her teen-age grandson



viewed at school. Researching this, I learned that a strongly pro-life Catholic woman, Pam Stenzel, is the charismatic force behind more than one such video as well as a book and personal programs about sexuality, spirituality and self-respect.

After receiving my request for more information, Stenzel responded by phone then sent me a packet containing everything I needed to form my own opinion about her work. What she brings to teens is the most powerful message about sex that I've ever seen, heard or read.

Pam Stenzel pulls no punches! She dynamically and explicitly explains the dangers of sex outside of marriage while stressing the "awesome" blessings of this God-given gift within marriage.

"I firmly believe that youth need to hear positive messages about life choices

over and over and from as many different voices as possible," Stenzel said.

Her passion for helping teens came after years of counseling young girls who found themselves in crisis pregnancies, mainly because they didn't understand the consequences of their choices. She was tired of hearing girls say, "But nobody told me!"

Stenzel's degree in psychology serves her and more than 500,000 teens per year very well. Her personal background is a key to her pro-life work: She regularly prays for her birth mother, who was a victim of rape. In "an act of courage," this woman provided her baby "a better environment" by placing her with an adoptive family. Pam is the oldest of eight children, seven adopted and one biological. She also prays for her extended family, which includes 38 adopted children. Stenzel is a devoted wife and mother.

More than a decade ago, at the request of concerned parents, she developed a program on sexual abstinence for a Rally for Life conference. Her video, "Sex Has a Price Tag," has been translated into 11 languages. It also earned the Charleston Film Festival Award, and it is

used in the U.S., Canada, Mexico, Central and South America, Australia, Ireland, Europe, the Ukraine, Romania, Poland and throughout Africa.

Her other videos include "Time to Wait for Sex," "Character Matters" (for parents), "Sex, Love and Relationships," and "Take a Look in the Mirror" (for girls only). Many requests for her help are from teens wanting an honest, direct approach to these topics.

Stenzel also founded Enlighten Communications Inc., which is committed to the betterment of children and families. Enlighten empowers parents, youth leaders and educators to lead informed discussions on sexual abstinence.

For additional information, contact Enlighten Communications, Inc. at 1-888-978-0108 or info@enlightencom.com or www.enlightencom.com or P.O. Box 270236, Littleton, CO 80127—or The Core Alliance Group Inc. at 1-800-786-8283.

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

Feast of the Body and Blood of Christ/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 13, 2004

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11a-17

This weekend, the Church celebrates the feast of the Body and Blood of Christ, perhaps better known as *Corpus Christi*, the name of the feast in Latin.



Genesis, the first book of the Bible in the present sequence, and the first book of the Torah, the central set of books of revelation for Jews, is the

source of the first reading.

Melchisedek, the ancient king of Salem, is the principal figure in this reading. He presents bread and wine as a ritualistic offering, welcoming Abraham to the holy city. In this presentation, the king becomes a symbol of God.

God welcomes all the spiritual descendants of Abraham to the heavenly Jerusalem with the divine nourishment of the Eucharist.

Aside from the symbolism that devout Christians have seen in this gesture of hospitality, the act in itself was quite in keeping for an ancient Middle Eastern host.

Indeed, in the Middle East today, hosts and hostesses are careful to offer refreshments to guests, although bread and wine are not the customary fare.

St. Paul's First Epistle to the Corinthians provides the second reading.

It is a report of the institution of the Eucharist. The Synoptic Gospels of Matthew, Mark and Luke also report the Lord's institution of the Eucharist. John's Gospel has references to the Eucharist, at least in the estimate of some scholars.

This clear reference from Paul is an indication that yet another tradition existed in ancient Christianity that upheld the Eucharist as indeed proceeding from Christ and indeed as being the Body and Blood of Christ. Furthermore, the Apostles, such as Paul, were empowered to pass the gift and reality of the Eucharist along to others, as Paul himself gave it to the Corinthian

Christians.

The fact that the text itself here almost exactly corresponds to the Synoptic Gospels illustrates how careful the early Christians were in preserving the Lord's precise words in this respect.

For its last reading, the Church presents a reading from St. Luke's Gospel.

It is the story of the multiplication of the loaves and fishes, an event mentioned elsewhere in the Gospels.

Several points are important to note in this story. One is the hunger of the crowd. Another is the utter inability of the people to provide food for themselves. Another is the activity by the Apostles, all at the Lord's behest.

Another is the fact that only five loaves and two fish are on hand. Another is the vast number of people.

Finally, most important, is the presence and acts of Jesus. He lifts his eyes as the food is blessed. He gives it to the Apostles to distribute to the people. After this meal, 12 baskets of food were left over.

The story clearly displays the limitations of humans, the endless power of God to provide for human needs in great lavishness and the role of the Apostles.

Numbers were highly symbolic in the Jewish culture of the first century. The numbers 2 and 5 symbolize something insufficient and meager—almost nothing. Bread, of course, was the mainstay of life, especially in an era when food could not be stored for very long or transported over great distances.

Reflection

This weekend, the Church celebrates the feast of the Body and Blood of Christ. It is, in reality, the feast of the Holy Eucharist.

The message is simple. As humans, we are profoundly limited and, most especially, we are limited in our ability to give eternal life to ourselves. God does not leave us to our doom. He lovingly offers everlasting life to us through Jesus.

Jesus cannot be outdone in mercy and generosity. He gives us the Eucharist, which still is handed to us by the Apostles.

In the Eucharist, we have the nourishment we need to pass through this life on our way to heaven. †

Daily Readings

Monday, June 14

1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 15

1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 16

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 17

Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 18

The Most Sacred Heart of Jesus
Ezekiel 34:11-16
Psalm 23:1-6
Romans 5:5b-11
Luke 15:3-7

Saturday, June 19

The Immaculate Heart of Mary
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Luke 2:41-51

Sunday, June 20

Twelfth Sunday in Ordinary Time
Zechariah 12:10-11; 13:1
Psalm 63:2-6, 8-9
Galatians 3:26-29
Luke 9:18-24

Question Corner/Fr. John Dietzen

Parents must comply with Church's rules for baptism

Our pastor gave a beautiful homily recently on baptism, saying children have a right to baptism as soon as possible after birth. However, this seems to vary from pastor to pastor.



Certain pastors refuse the sacrament of baptism to an innocent child if they judge the parents as not "Catholic" enough. Other priests welcome infants with open arms, even if their parents are out in left field of their faith.

How do you explain this discrepancy? (Illinois)

I think we need first to clarify the Church's policy on the matter. When Catholic parents (or a Catholic partner in an interfaith marriage) are seriously deficient in their Catholic practice, the pastor is obliged to delay baptism until he can help the parents rethink their faith.

True, children should be baptized "within the first weeks" after birth (Canon #867). The law assumes, however, that parents are practicing their faith and are prepared to raise their children as faithful Catholic men and women.

Thus, the same law requires that immediately after birth or before, the parents go to their parish priest to request the sacrament of baptism and be properly prepared for it.

A priest may not, in fact, lawfully baptize a child unless he has a solidly founded hope that the baby will be raised properly as a member of the Catholic religion.

If evidence for this hope is lacking, he should delay the baptism and explain the reason to the parents (Canon #868).

The ritual for baptism emphasizes the point. At least twice during the ceremony, Catholic parents profess adherence to the faith in which the child is being baptized and promise to give the example needed for the child to be raised in their faith.

Normally, this promise cannot be made unless the Catholic parents themselves are faithful in their Catholic practice and are not simply bringing the child for baptism because of family tradition or a vague feeling that "it's the right thing to do."

In other words, the Church is concerned that parents not be placed in the

position of making a profession of faith they do not honestly believe.

But—and this is a crucial point—the story does not end there. The parish priest is obliged to help parents who are not yet ready genuinely to profess their faith, to assist them in assuming responsibility for the religious education of their children and then to decide the right time for baptism.

I realize this may startle some Catholics. But being realistic, our situation is vastly different from when we almost automatically baptized children of baptized Catholic parents.

Anyone familiar with Catholic history of the last few centuries knows that by automatic baptisms, first Communion and confirmations, whole populations of people remained at an almost primitive level of faith. One generation of baptized, non-practicing Catholic parents succeeded another. Few were called to open themselves to the possibility of growth to a fuller Christian Catholic life.

As someone put it well, a Church which never says "no" to parents who are seriously deficient in their belief and practice of their faith never will allow them to become deeply believing parents.

Obviously, various subjective judgments come into play here, which could be one reason for the differences you experience. It's also possible that sometimes these concerns of the Church are neglected.

It remains vital that Catholic parents desire in their own hearts that the baptism of their child will be what it was meant to be, an earnest recommitment of all their family to the faith they hope to share with their child. †

My Journey to God

Final Journey

Kneel beside me, Jesus,
In my Gethsemane.
Help me show the courage
Your passion won for me.

Although you hold my hand,
I stumble, falter, fall.
Yet in adversity
I know you hear me call.

Will there be a Simon
To aid and comfort me?
Or must I walk alone
Into eternity?

Then with my final step,
Lord, may it be my fate
To see my cross unlock
The promised entry gate.

By Dorothy Colgan

(Dorothy Colgan is a member of St. Meinrad Parish in St. Meinrad. This photograph is a silhouette image of the Bell Tower near the pond in Holcomb Garden at Butler University in Indianapolis.)



Photo by Mary Ann Wyand

Readers may submit prose or poetry for faith column

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

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

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

The Active List

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

June 11-17

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

June 10-12

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

June 10-13

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. 5-11 p.m., Fri. 5-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 11

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, \$10 per person. Information: 317-919-5316.

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

June 11-12

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 21st annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods.

Information: 317-636-4478.

June 11-13

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

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

June 12

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

June 13

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

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Young adult Mass, 5 p.m. Information: indyyoungadultmass@yahoo.com.

Saint Meinrad Archabbey, **St. Meinrad**. Corpus Christi Sunday, Mass, 9:30 a.m. (EST), Eucharistic adoration, vespers, 4 p.m. (EST), procession, 4:30 p.m. (EST). Information: 812-357-6501.

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

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

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

June 14

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Liturgical Decoration of Churches," Franciscan Sister Sandra Schweitzer, presenter, 6-9 p.m., \$25 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," seven-week class, session 2, 6-8 p.m., \$50 per person. Information: 317-782-7999.

June 14-15

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

June 14-18

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Vacation Bible School. Information: 317-831-4142.

June 14-26

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

June 16

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-924-3333.

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

June 17

St. Jude School, cafeteria, 5353 McFarland Road, **Indianapolis**. Indianapolis South Deanery parishes' Lecture Series, "History of the Church," 7-9 p.m., free-will offering. Information: 317-780-7591.

Michaela Farm, **Oldenburg**. Family Farm Day, "A Celebration of Summer," 4:30-6 p.m., \$4.50 per person. Information: 812-933-0661.

June 17-19

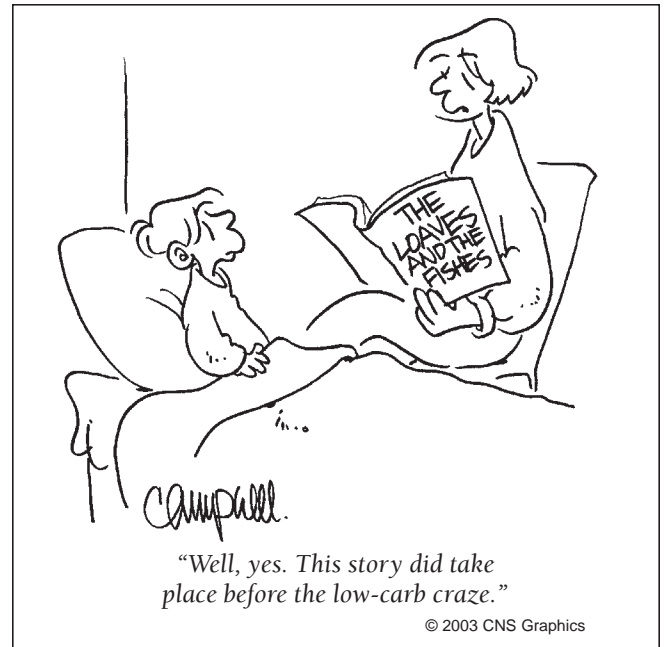
St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, 5 p.m.-midnight, rides, games, food, Howard's famous pork barbecue. Information: 317-356-5867.

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

June 18

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

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



June 18-19
St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish festival, food, booths, Fri. 5-10 p.m., family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

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

June 18-20

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

June 19

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

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

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

June 19-26

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

June 20

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**.

Parish picnic, chicken dinner, turtle soup, games, 10 a.m.-6 p.m. EST. Information: 812-623-2964.

June 21

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

June 21-23

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

June 25

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

June 26

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

—See ACTIVE LIST, page 17

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

Twenty First Annual

ITALIAN STREET FESTIVAL

JUNE 11th & 12th • Friday & Saturday
5:00 PM to 11:00 PM

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

LIVE MUSIC & DANCING • AMUSEMENT RIDES

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

St. Anthony Church

SUMMER FESTIVAL



379 North Warman Avenue, Indianapolis

June 10, 11, 12

◆
\$3,500.00 in Cash Prizes

◆
Food Service Daily
Begins 5:00 PM

License #102769

The Active List, continued from page 16

First Fridays

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First Saturdays
Our Lady of the Greenwood

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

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

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

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

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

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

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

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

Second Thursdays
St. Luke Church, 7575 Holliday

Center, 1400 N. Meridian St., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

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

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

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

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

Archbishop O'Meara Catholic

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

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

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

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary,

eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

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

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

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

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

AGGEL, Mary H. (Pierson), 83, St. Mary, New Albany, May 19. Mother of Carolyn Kaufer, Earl, Gary and Terry Pierson. Sister of Fannie Clark,

Martha Hanger and Celestine Johnson. Grandmother of 13. Great-grandmother of 20.

BLACK, John T., 89, St. Mary, New Albany, May 12. Father of Betty Fears, Barbara Striegel, Charles and John Black. Grandfather of 10. Great-grandfather of 15.

CRITELLI, Honora G., 74, St. Lawrence, Indianapolis, May 27. Mother of Andrew Critelli. Sister of Molly Swisher. Grandmother of one.

DeVINNEY, Carl E., 77, St. Elizabeth of Hungary, Cambridge City, May 23. Husband of Phyllis DeVinney. Father of Lori and Sue Favorite,

Jill Mohr, Christine, Pam, Bill, David, Douglas and Jeffrey DeVinney.

DOWNTON, Helen A. (Sweeney), 89, St. Anthony, Indianapolis, May 23. Mother of Helen Dolder, Bill, Dick, Frank, George Jr., Larry, Paul and Steve Downton. Grandmother of 26. Great-grandmother of 35. Great-great-grandmother of four.

ESAREY, Allen J., 79, St. Isidore, Bristow, May 24. Father of Patti DuPre, Mary Lee Foster, Kathy Hammond and Gary Esarey. Brother of Louella King and Gilbert Esarey. Grandfather of two. Step-grandfather of three.

FAKLER, Viola D., 79, Our Lady of Perpetual Help, New Albany, May 21. Sister of Daniel DiSalvo.

GREIWE, Virginia, 87, St. Mary, Greensburg, March 31. Mother of Judy Steuri, Mary Ann

Wilmer, Donald, Richard and Steve Greiwe. Grandmother of 23. Great-grandmother of 30.

HARPER, Dolores L., 79, St. Gabriel, Indianapolis, May 22. Wife of Allan S. Harper. Mother of Patricia Justice, Diane Powell, Carol Ann Turk, Barbara Wilson and Allan C. Harper. Sister of Helen Roberson. Grandmother of 12. Great-grandmother of five.

HILGENHOLD, Rachele W., 81, St. Paul, Tell City, April 29. Mother of Randy (Hilgenhold) Volpe.

HUTZEL, Phyllis K., 47, St. Michael, Indianapolis, May 19. Wife of Daniel O. Hutzel. Daughter of Adolph and Sharon Goebel. Sister of Debby Barber, Julie Goebel-Dixon, Brian and Kurt Goebel.

KUHN, Maurice A., 92, St. Joseph, Shelbyville, May 26. Husband of Kathryn (Tragesser)

Kuhn. Father of Larry, Norman and Stephan Kuhn. Grandfather of 11. Great-grandfather of 13.

OESTERLING, Herbert A., 72, Holy Family, Oldenburg, May 31. Husband of Joan Oesterling. Father of Molly Freeland, Julie Revard, Bill, Bob, Jim and Matt Oesterling. Brother of Helen Enneking, Catherine Pohlman and John Oesterling. Grandfather of 11.

PIONTEK, David V., 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 12. Husband of Maureen (Burke) Piontek. Brother of Elaine Tibbetts and Richard Piontek.

RIPBERGER, Martha Jean, 74, St. Gabriel, Connersville, May 31. Sister of Patricia Kanies and Paul Ripberger. Half-sister of Jim Ripberger.

TICHENOR, Willetta J., 64, St. Mary, Greensburg, May 5.

Mother of Margie Guirguis, Janice Lander, Bonnie, Mary Ellen and Paul Tichenor. Grandmother of seven. Great-grandmother of one.

TINIUS, John B., Sr., 73, Holy Family, New Albany, May 25. Husband of Patricia (Voignier) Tinius. Father of Barbara Bierman, Carol Sue Fountain, John Jr. and Steven Tinius. Brother of Rose Block, Marie Braunbeck, Margaret Guenther, Frank and George Tinius. Grandfather of nine.

WATT, Lester P., 85, St. Elizabeth of Hungary, Cambridge City, May 22. Father of Kevin and Sean Watt. Brother of Glen, Harold and James Watt. Grandfather of two.

ZEPF, Janet H., 82, St. Anne, New Castle, May 19. Wife of William C. Zepf. Mother of Debbie, Sharon and Steve Zepf. Grandmother of four. Great-grandmother of four. †

Letter signed by St. Ignatius is discovered in Jesuit archives in London

LONDON (CNS)—A rare and valuable letter written and signed by St. Ignatius of Loyola, founder of the Society of Jesus, has been discovered in Jesuit archives in London.

The document had been buried in a filing cabinet for more than 100 years until it was accidentally discovered in mid-May.

The Jesuits at the British province's mother church in London consider the letter to be "unique" because most surviving signatures of St. Ignatius are in Rome, the city where he spent the last 16 years of his life as the Jesuits' first father general.

Jesuit Father David Smolira, the British Jesuit provincial, said in a May 25 statement that the letter was an "exciting discovery" and "a treasured possession of the British province."

"It is quite impossible to put a value on something like this," he said.

"British links with St. Ignatius go back even before the Society of Jesus was founded because he visited England in the summer of 1530 to beg for alms," Father Smolira said.

"During and after the reign of Elizabeth I, of course, many English Jesuits were martyred for their faith," Father Smolira explained. "So there is a long and important history that this letter and Ignatius' signature, in particular, symbolize."

"It is remarkable that this letter has survived almost 450 years," he said, "considering how Jesuit libraries and universities across Europe were taken over at the time of the suppression of the Society of Jesus in 1773."

The letter was discovered in the archives of the Church of the Immaculate Conception in London.

It was written in Italian and dated Feb. 16, 1555, just 18 months before St. Ignatius' death.

The letter was addressed to Quirino Garzonio, a good friend of the saint, and, according to the Jesuits, was probably dictated by St. Ignatius and written by his secretary, Father Juan Polanco.

The signature was verified by Jesuit Father Peter Beckx, father general of the Jesuits between 1853 and 1887, who also confirmed in a note that the last two lines were written by St. Ignatius' own hand.

The contents of the letter deal with trivial administrative matters.

However, the final sentence reveals an insight into the saint's theology—that all Christians are called to serve, praise and revere God, and that they must discern and fulfill his divine purpose for them.

"I thank you for your charitable remembrance and pray God Our Lord to grant us all the grace ever to know his most holy will and perfectly to fulfill it," St. Ignatius wrote.

The letter is signed, "Your servant in Our Lord, Ignatius."

How the letter came to arrive in England remains a mystery since the only record is a note from 1891 that said it was kept in a sacristy in southwest London.

The Jesuits said it is likely that the letter was transferred to the Jesuit headquarters on Mount Street in the 1960s when its novitiate program moved.

The history of the Catholic Church in Britain during and after the Reformation was influenced greatly by the work of St. Ignatius and his followers.

As an adult, St. Ignatius, a Basque nobleman, underwent a radical conversion to Christianity after he read the Bible while recovering from a broken leg inflicted in a battle at Loyola Castle against French troops.

His personal pilgrimage led him to found the Society of Jesus in Paris in 1534—the year that England's King Henry VIII jailed St. Thomas More and St. John Fisher in the Tower of London for treason.

The Society of Jesus was approved by Pope Paul III in a papal bull in 1540. †



CNS photo from Crossiers



CNS photo by Ged Clapson

Above, St. Ignatius of Loyola is depicted in the window of a Catholic church in Guelph, Ontario. Ignatius inspired followers with his still popular Spiritual Exercises. He and his close companions were the founding members of the Society of Jesus, or the Jesuits. His feast is July 31.

Left, a rare letter discovered in Jesuit archives in London's Church of the Immaculate Conception contains the signature of St. Ignatius of Loyola, founder of the Society of Jesus. The letter, dated Feb. 16, 1555, just 18 months before St. Ignatius' death, is one of the few documents signed by the saint that exists outside Rome.



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Applicants should have a love for the Catholic faith, be committed to Archdiocesan catechetical guidelines and curriculum, possess organizational skills, be self-motivated, and have the ability to work together with children, families, catechists, parish volunteers and staff. A bachelor's or master's degree in religious studies, education or a related field is required.

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News briefs

U.S.

Court decision delayed in lawsuit against group giving Iraqi aid

WASHINGTON (CNS)—A U.S. Treasury Department lawsuit against a humanitarian aid group accused of illegally importing medical supplies into Iraq did not gain much headway at a June 4 hearing in U.S. District Court in Washington. The group, Chicago-based Voices in the Wilderness, whose members include Catholics, provided humanitarian aid to Iraq before the U.S.-led invasion and during U.S. trade sanctions against the Iraqi government. The Treasury Department has accused the aid group of disregarding export licensing procedures and repeatedly refusing to pay the imposed fine. U.S. District Court Judge John Bates criticized Treasury Department officials for waiting nearly four years to issue their \$20,000 fine against the group and gave the U.S. prosecution team two weeks to explain the delay. He questioned why the group was even fined a year ago, noting that the economic sanctions statute explicitly allows the delivery of food and medicine to those suffering in Iraq.

Thoroughbred Smarty Jones has Catholic connections

PHILADELPHIA (CNS)—Just as it did for the Kentucky Derby and the Preakness, a Sacred Heart medal adorned Smarty Jones as he raced for the Triple Crown on June 5 in the Belmont Stakes. The horse, born on Ash Wednesday in 2001, failed in his bid to become racing's 12th Triple Crown champion and the first since 1978; Birdstone beat him by a length. But by most accounts, Smarty Jones is still a remarkable horse. Smarty first wore the medal—under his saddle—when he captured the Kentucky Derby on May 1. He was wearing it when he won the Preakness by a record 11 and a half lengths on May 15 in Baltimore. The medal was given to the 3-year-old chestnut horse's trainer, John Servis of St. Ephrem Parish in the Philadelphia suburb of Bensalem, by Pat Chapman, who co-owns Smarty Jones with her husband, Roy. The Chapmans are also Catholic.

Actress, singer, journalist talk about their faith on TV special

WASHINGTON (CNS)—Actress Margaret Colin, singer Aaron Neville and Tim Russert, who is managing editor and moderator of NBC's "Meet the Press," talk about the impact of faith on their lives in a one-hour special to be distributed to NBC-TV affiliates on June 9. The program, "Personally Speaking," is produced by the U.S. bishops' Catholic Communication Campaign and is part of the "Horizons of the Spirit" interfaith religious series seen each year on many NBC stations. Viewers can check local listings for dates and times or contact their local NBC-TV affiliate for a schedule. A list of stations that have scheduled broadcasts of the program will be posted on www.personallyspeaking.org.

WORLD

Arms spending robs citizens of basic needs, says Vatican official

VATICAN CITY (CNS)—Arms spending robs citizens of their basic needs, like housing, food, education and health care, said the Vatican's secretary of state. Bringing a dignified standard of living to all people would do more in guaranteeing greater stability and peace than the latest weaponry, Cardinal Angelo Sodano said in a written message to members of the Organization of American States. The Vatican released the message on June 7; it was addressed to Patricio Zuquilanda, foreign minister of Ecuador, which hosted this year's OAS general assembly held June 6-8 in Quito, the capital. "Even today, so much wealth continues to be wasted on procuring ever more sophisticated instruments of war while that which is necessary for full human development is lacking," Cardinal Sodano said. †

LETTERS

continued from page 1

sad state of affairs that our Church has fallen into. Some of our leadership, past to present, has and continues to use their status as a platform to promote values as well as views that smack of worldliness. It appears that they have spent way too much time thinking and not enough time with the Holy Spirit learning truth and submitting in obedience.

I have found that the best way to know how to make good decisions, including voting, is to enter into a real relationship with Jesus by reading Scripture, praying and submitting to him daily. It's simple, true and nobody else can do it for you.

G. Carter, Georgetown



CNS photo from Reuters

President Reagan tribute

Bob Schuda places a note on a makeshift memorial at the entrance to the Ronald Reagan Presidential Library and Museum in Simi Valley, Calif., on June 6. Reagan, president from 1981 to 1989, died June 5 at his home in Bel Air, Calif., after a long struggle with Alzheimer's disease. During his presidency, he drew Catholic support for his stand on abortion and aid to private schools but disagreed with U.S. bishops on issues ranging from nuclear defense and welfare reform to U.S. policy in Central America.

Meetings show couples how to deepen their faith by praying together

FARMINGTON HILLS, Mich. (CNS)—Jim Fisher was frustrated. A long drive home from work in the pouring rain had only done more to frazzle his nerves on a Friday evening in September 2002.

But as he walked in the door, his wife, Mary, reminded him that it was the night the couple would attend a prayer meeting at St. Lucy Church in St. Clair Shores—on the other side of town.

“So we get back in the car,” Mary Fisher recalled. “It’s raining. It’s awful. We’re not sure where we’re going. And he’s in a bad mood because I’m making him go.”

Jim Fisher—who soured at the thought of church functions—protested. His wife won.

But neither knew that the evening would change their lives. That night, the Fishers, for the first time in their eight-year marriage, would begin to learn to pray together.

The Fishers are one of more than 100 couples touched by the Archdiocese of Detroit’s Couple Prayer Series—a program conducted by Deacon Bob Ovies, director of the archdiocesan family life office.

Since it began in 2000, the six-week series has been conducted across the archdiocese and demand for it has grown.

“Married couples very seldom pray together as a couple, outside of saying grace,” Deacon Ovies told *The Michigan Catholic*, newspaper of the Archdiocese of Detroit. “There are two reasons for not doing it. First, couples don’t know how. And, second, they don’t feel safe. They feel vulnerable.”

Every couple can find a way, Deacon Ovies said, but they have to be eased into it and given some suggestions—such as praying with Scripture or music, meditating together and worshipping together.

“We just guide them through a menu of different ways couples can pray together,” he said. “And a lot of times, couples find their own way ... and it’s a great discovery for them.”

Interviewed in their home in the Detroit suburb of Farmington Hills, the Fishers, who were married in 1994, recalled that their trials began when their second daughter, Jamie, was born in 1998. The child wouldn’t grow. They fed her, but she would vomit. The doctors couldn’t figure it out. At 18 months old, Jamie weighed 18 pounds. She was weak and wouldn’t improve.

Mary Fisher, typically strong in her faith, grew angry that God wouldn’t heal her child. She thought Jamie would die. Jim Fisher grew frustrated, too. A man always in control, he had no power over his daughter’s health. Once, he even took a crucifix from the kitchen wall and slammed it on the floor.

Eventually, though, frustration was met by mercy. Jamie began to improve, slowly.

Through it all, the Fishers still didn’t think of or talk about God together, and didn’t pray together.



More than 100 couples have strengthened their marriage and faith life by taking part in the Archdiocese of Detroit’s Couple Prayer Series, which teaches couples how to pray together.

Their first evening of the Couple Prayer Series, Jim and Mary Fisher walked into the church hall late.

“I remember, he was so afraid,” said Mary Fisher. “Bible bangers,” Jim Fisher said, completing her thought, as his wife laughed. “I’m like, ‘I’m not going to become a Bible banger.’”

Mary wasn’t as interested in the topic as in hearing Deacon Ovies, an old friend.

Jim Fisher, meanwhile, tried to avoid eye contact with the deacon—that is, until he heard comforting words.

“I thought he was talking right to me,” he recalled. “He brought it to my level.”

The Fishers started slowly. That rainy first night, they had gone home together with envelopes containing suggestions on how to pray together.

It was clumsy. Mary Fisher voiced her prayer. Her husband said, “Ditto.”

But soon the couple grew comfortable. They looked forward to prayer time.

“I could see how God was working in our marriage,” Jim Fisher said. “I was floored because I knew what Mary was praying for and what she was thinking about.”

They eventually found their own way to pray—in candlelight and with Scripture.

“After a year and a half, it becomes more like a lifestyle,” said Mary Fisher, who now can’t even recall what marriage was like before she and her husband prayed together.

Now, the Fishers help Deacon Ovies with the prayer series. Vivid memories enter their minds when they see another couple finding their way to Christ together.

“That’s what praying together does,” said Mary Fisher. “God has a new world for you as a couple.”

More information about the Couple Prayer Series is available on the Internet at www.coupleprayer.com. †

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