



The

# Criterion

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## Corpus Christi celebration

Tradition of eucharistic procession continues at Holy Family Parish in Oldenburg, see page 3.

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## Ordained to serve

### Deacon Nobbe looks forward to a life of service in the priesthood

By Sean Gallagher

Seven years ago, Deacon Scott Nobbe was halfway around the world in South Korea pondering what he should do with his life.

Seeking help in his quest, he turned to the priest who had been his pastor at St. Thomas the Apostle Parish in Fortville during his childhood and teenage years, Father Joseph Kos.

"I asked him questions about where my life had been, where it was and where I was heading," said Deacon Nobbe. "And after about three months of e-mailing these kinds of questions and getting his responses, [he said that] I was asking questions that can only be answered inside a seminary."

Deacon Nobbe, who for several months had been teaching conversational English in Seoul, South Korea, returned home in February 2000 and began the process to become a seminarian.

Deacon Nobbe's journey of vocational discernment that began so far away will come to fulfillment at 10 a.m. on June 24 at SS. Peter and Paul Cathedral in Indianapolis when he will be ordained to the priesthood.

Father Kos, however, will only be present in spirit at that liturgy. He died on Aug. 9, 2000, just months after Deacon Nobbe returned to Indiana.

Other people were also important guides for Deacon Nobbe along his vocational path. His parents, Paul and Joyce Nobbe, were crucial.

Organizing the parish festival at St. Thomas the Apostle Parish for

16 years, they were the first people to instill in him the value of service to God and the Church.

Now, as he awaits the priestly ordination of his son, Paul Nobbe sees the event as one more way he can contribute to the life of the Church.

"If that's another way that we can give to the Church through him, then I'm glad that we're able to do that," he said.

He said he hoped his four children learned the value of service from the example of him and his wife.

"I guess, like everything you do as a

parent, you hope they kind of notice the good things you do and learn from the good things you're doing," said Paul Nobbe, who, along with his wife, are now members of St. Gabriel Parish in Connersville. "They became involved in the festival as we were

doing those things and as they became teenagers. So I guess they learned something from it and took something from it."

Deacon Nobbe acknowledged that his parents' example had a positive impact on him.

"It's the way they lived their faith," Deacon Nobbe said. "And so I think that's helped me as a seminarian kind of do more than what was expected in the seminary process in terms of service to the community."

Over the past two years at Saint Meinrad School of Theology in St. Meinrad, he served as the retreat director for many youth retreats held there.

It was on a similar retreat that he first

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*'... after about three months of e-mailing these kinds of questions and getting his responses, [he said that] I was asking questions that can only be answered inside a seminary.'*

—Deacon Scott Nobbe



Deacon Scott Nobbe poses for a photograph next to the grave of Father Joseph Kos at Sacred Heart Cemetery in Indianapolis on June 1. Deacon Nobbe said his former pastor played an important role at a crucial time in his vocational discernment.

Photo by Sean Gallagher

## Hundreds turn out at funeral to support murder victims' families

By Mike Krokos

Gently sobbing, Sandra Bergara wiped her face several times as she watched attendants wheel the six caskets out of SS. Peter and Paul Cathedral in Indianapolis on June 7.

As the mother of two children, ages 7 and 5, Bergara tried hard to comprehend the grief of the victims' families.

"I'm here to support them," said the member of St. Mary Parish in Indianapolis.

She wasn't alone.

Although Bergara didn't know the seven people—including three children—murdered on June 1 in the worst mass killing in Indianapolis history, she was among the more than 630 people who felt compelled to pack the cathedral.

She wanted to attend the bilingual Mass of the Resurrection for 46-year-old Emma Valdez; her two youngest sons, Alberto Covarrubias, 11, and David Covarrubias, 8; Valdez's two children from a previous marriage, Magno Albarran, 29, and Flora Albarran, 22; and Flora's 5-year-old son, Luis Albarran. The funeral Mass for the seventh victim, Alberto Covarrubias Sr.—



the father of brothers Alberto and David Covarrubias—was held on June 6 at St. Mary Church in Indianapolis.

"It's painful. We have kids. We have family," said Bergara, 25. "We feel sad,

pain, anger."

Anger, confusion and sadness were words Father Michael O'Mara used in his homily—delivered in both Spanish and

See FUNERAL, page 23

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, comforts mourners on June 7 after the caskets of six Hispanic homicide victims are carried out of SS. Peter and Paul Cathedral.

# Coming full circle

## Parish priest returning to alma mater to share his love of faith

By John Shaughnessy

The standing ovation came spontaneously, in the middle of the Mass.

Children, parents, teachers and other parishioners rose from their seats to shower Father William Munshower with applause.

The touching moment happened during the end-of-the-school-year Mass at St. Thomas Aquinas Church in Indianapolis, the last school Mass that Father Munshower would celebrate before his retirement as a longtime parish priest on July 1.

Before the standing ovation on June 2, the priest of 48 years gave a homily in which he told the school children how much he enjoyed watching them grow and mature through the years.

As they listened, the students, parents and teachers thought of their own memories of Father Munshower:

How he always taught each eighth-grade class the 23rd Psalm, how he gave a quarter each week to the student who sang the most passionately during the school Mass, how he gave blessings to the school's sports teams and how he even traveled around the archdiocese to see them play, including one tournament when he led the cheering for a fifth- and sixth-grade girls' volleyball team for four days when they reached the championship game.

So when Father Munshower ended his homily by softly telling the children, "Love ya, love ya," they already knew.

And so the standing ovation began.

### Coming full circle

As he sits in the parish office, Father Munshower wipes his glasses, strokes his gray-white beard and says, "I don't like to call it retiring. Priests don't retire. Once a priest, always a priest. You would never be without ministry or some responsibility. I'm resigning as pastor of St. Thomas."

After Father Munshower steps away from St. Thomas, the 74-year-old priest will walk into Cathedral High School in Indianapolis when the new school year begins in August. He will provide spiritual guidance for students as he returns to the school where his journey to become a priest essentially started.

"I admired the priests and brothers at Cathedral," says the 1950 graduate who was president of his class during his junior and

senior years. "They were generous, exciting—the kind of people I wanted to be. One of the great priests in many of our lives was Father George Powers. He was a priest ahead of his time. He was into social justice, social action."

The student followed the teacher as Father Munshower later took part in the civil rights movement, even marching with Dr. Martin Luther King Jr. His focus on justice and equality continues today. Now, he hopes to shape the lives and faiths of high school students.

"Most priests get out of high school and go onto real life. Here I am, reverting," he says with a laugh. "It's a terribly important part of our ministry to stay in touch with our young. I want to come up with some kind of way of turning them onto their Catholicism, their Christianity—turning them on to the person of Jesus and seeing the Christian life as an extension of that."

"It has to be an enjoyable religion for that age group. Not that there isn't suffering, but faith should be a joyful experience. We have to help them find that."

### 'I do not do books. I save souls.'

Peggy Obergfell Lowe laughs when she remembers that she seriously considered quitting her job as parish secretary shortly after Father Munshower became pastor of Holy Spirit Parish in Indianapolis in 1973.

"When I first saw him, I didn't know what I was getting," Lowe recalls. "He had a beret and a black overcoat. I told him I was supposed to show him how to keep the books for bingo. He said, 'I do not do books. I save souls.' I had 10 children, and I was going to quit."

She reconsidered and stayed for 11 of the 20 years that Father Munshower was pastor of Holy Spirit Parish.

"Those were the best days of my life," she says. "He did a lot for a lot of people. He started the St. Vincent de Paul Society there. He started the women's club. He got the whole parish to be active and be like a family. It was so pleasant to go to work there. He would do anything for you."

He was there for her at one of the hardest times of her life—when her husband, Norm Obergfell, died.

"I was in Montana when my husband died of a heart attack here," she says. "Father had to call me to tell me. He said, 'Peggy, he's just gone to the other side.' He took care of everything for me. He's so religious, and he believes so much in prayer. He's a very good man and a man of God."

### 48 years and 20 questions

In the Catholic Church, no one works more closely in the lives and faith of its believers than a parish priest. In his 48 years as a priest, Father Munshower has spent nearly all of his time in parishes, including St. Paul Parish in Tell City, St. Agnes Parish in Nashville, Holy Spirit and St. Thomas Aquinas—where he has served as pastor since 1994.

Forty-eight years of baptisms, first Communion and weddings. Forty-eight



As a parish priest, Father William Munshower has always had a special bond with children and youths. In this photo from 2000, he is surrounded by former students of St. Thomas Aquinas School in Indianapolis who were graduating from Bishop Chatard High School in Indianapolis.

years of hospital visits, last rites and funerals. Forty-eight years of preparing homilies, attending meetings and fielding emergency phone calls in the middle of the night. Forty-eight years of offering guidance to people at all stages of life—and still having time to visit the school, cheer at the games and open his residence to families on Halloween.

"If I could say one thing to young priests, it would be, 'Be present.' Let others do the directing and the planning," he says. "It's very important to be present. If you believe in your priesthood, you're bringing a 'grace' quality to that gathering that no one else has been ordained to do."

St. Thomas parishioner Bob Bonner has seen Father Munshower add that quality to group discussions about faith.

"He's always interested about diversity in the Church," Bonner says. "He talks about it. He looks for it."

Bonner laughs and adds, "He's a people person. You can't go anywhere with him without him knowing a bunch of people. He knows their families and he'll ask about their grandparents, their aunts and uncles. And if he doesn't know someone, he'll seek them out. I always swear he has 20 questions that he asks people—to get to know them. I was on the other side of those questions once."

### Fading diets, lasting influences

Like Lowe and Bonner, Father Clement Davis laughs several times when he talks about Father Munshower. He recalls when he was assigned for the first time as a parish priest, as an associate pastor at Holy Spirit in 1979 when Father Munshower was the pastor.

"My first day, I had to weigh in because he was beginning one of his many diets," Father Davis recalls. "I had to post my weight on the refrigerator with the others. The diet would dissolve as soon as the bread would be passed. He's too much a lover of

good times and good meals."

The diets faded, but the influence lasted. Father Davis says that Father Munshower showed him the importance of small faith groups, of getting people involved in their parish, of making and keeping connections with parish staff members, other priests and their extended families.

"He was a great mentor to me," says Father Davis, now the pastor of St. Bartholomew Parish in Columbus. "He will tell people he taught me everything I know. I have pretty much the same attitude that Bill has about people taking pictures during church. Bill always said, 'It's OK, as long as I'm in them.'"

### A glint of Irish mischief

After the end-of-the-school-year Mass, the St. Thomas student council shared this tribute to their priest: "We will miss your smile, your smirk, your infectious laughter, and that glint of Irish mischief in your eye that always encouraged us to not take ourselves too seriously, but to seriously strive to reflect God's love of us in all that we say and do."

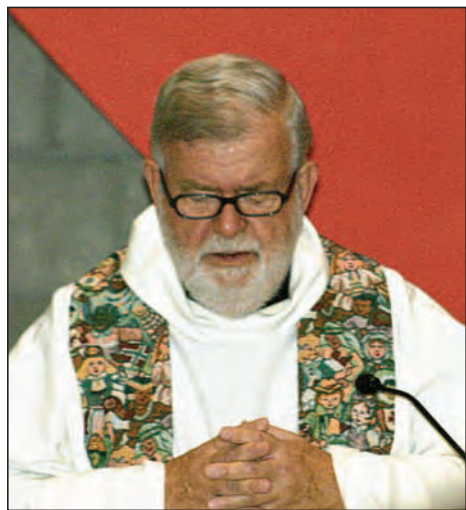
In one of his final homilies at St. Thomas, Father Munshower told parishioners about a ritual he has kept whenever he drives his car into the church's parking lot.

He said that when he looks toward the statue of the Blessed Mother near the church entrance, he always offers a prayer for the parish and everyone in it.

He then asked that when people see the statue of Mary after his retirement, they think of him and say a prayer for him.

He added one last thought, the thought of a parish priest who has dedicated his life to God and caring for God's people.

Father Munshower promised, "I will continue to pray for all of you." †



Father William Munshower

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6/16/06

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# 160 years and counting

## Eucharistic procession marks Corpus Christi celebration

By Mary Ann Wyand

OLDENBURG—The historic street marker tells the story of Holy Family Parish's tradition of celebrating the feast of Corpus Christi with a eucharistic procession through the Village of Spires for 160 consecutive years.

The reverent ceremony honors the feast of the Body and Blood of Christ, which is June 18 this year, and draws several hundred participants who pray the rosary during the one-mile procession every year.

On June 11, about 25 Knights and Ladies of St. John from Oldenburg and Louisville served as the honor guard for the Blessed Sacrament.

First Communicants walked in front of the priest as he carried the monstrance, and the children dropped flower petals on the streets all along the route.

Several men in the parish even fired a salvo of gunshots into the air as a salute to the Eucharistic King when the Blessed Sacrament was elevated by the priest at the outdoor shrines or chapels.

"The annual devotion honors the Blessed Sacrament on the ninth Sunday after Easter," the street marker explains. "It was first celebrated here in 1846, but originated in 13th-century Germany. The solemn and colorful march follows a one-mile route through woods, meadow and village streets."

The origin of the feast of the Body and Blood of Christ dates back to France in 1246 and was extended throughout the Church by Pope Urban IV in 1264.

The tradition of carrying the Eucharist in an outdoor procession enabled the people, who rarely received Communion at Mass during the 13th century, to see the Blessed Sacrament and pay homage to Christ.

Franciscan Father Frank Jasper, the temporary administrator of the Batesville Deanery parish since last September, concluded his ministry there on June 11 by celebrating Mass and presiding during Benediction and the eucharistic procession.

The new pastor, Franciscan Father Rock Travnikar, started his ministry at Holy Family Parish in June.

Father Frank began the eucharistic liturgy for the feast of the Holy Trinity with a prayer "that we can come to appreciate more fully the love that Christ shows us in the Eucharist."

He said "Jesus reassures us of his presence in our midst as we gather together to pray in his name."

During his homily, Father Frank reminded the parishioners that Christians are called to work to end violence in society.

"Jesus offered his life for us to set us free," he said, "to give us a new chance."

The Passover supper on Holy Thursday marked the beginning of the institution of the Eucharist, he said. "Jesus gives himself up for us, and that's what we celebrate each day with the Eucharist. Each time that we come together, we celebrate Jesus' salvation for us, what he did for us, offering his body and blood so that you and I can be free. Today ... we remember in a very special way that gift to us."

The living, dynamic presence of Jesus in our midst is made real, Father Frank said, when "we demonstrate for one another the love of Jesus ... in the love we show each other."

When Catholics celebrate the feast day Mass and Corpus Christi procession, he said, "we reaffirm our commitment to the Eucharist. We reaffirm our belief in a loving, saving God. We reaffirm our belief in one another, and support one another in our belief so that we can continue to love one another."

"Every time we gather at the table of the Lord to celebrate the Eucharist," he said, "Jesus becomes a part of us as we receive his body and blood ... and we become a part of him. We have the responsibility and the challenge to make him present to one another. We also have the challenge to

Photos by Mary Ann Wyand



Above, Franciscan Father Frank Jasper, temporary administrator of Holy Family Parish in Oldenburg, carries a monstrance containing the Blessed Sacrament during the 160th annual Corpus Christi procession on June 11 in the Village of Spires.



Right, Holy Family parishioners in Oldenburg and Knights and Ladies of St. John from Oldenburg and Louisville pray the rosary during a eucharistic procession on June 11, the feast of the Holy Trinity. Parishioners have marched in Corpus Christi processions since 1846.

allow him to take over our lives more fully so that we are part of him."

Longtime altar server Heather Slagle, who has participated in the annual Corpus Christi procession for 10 years, graduated from Batesville High School on May 27 then enlisted in the U.S. Army. She leaves Oldenburg on June 20 to train as a Private First Class and motor transportation specialist at Fort Leonard Wood in Missouri.

"It was great [to participate in the procession]," she said, "but it was sad too because I won't be able to serve at Mass here anymore. But serving in the military is something that I've always wanted to do, and I felt that as an American I should fulfill my duty to [work for] freedom for our country."

Holy Family parishioners Mary Gehring and Bob Heidlage coordinated the Corpus Christi procession this year. "I thank God for the ability that I have to organize the

procession," Gehring said. "That's a blessing in itself."

Heidlage was pleased that almost 250 people participated in the 160th annual procession.

Parishioner Eddie Obermeyer, commander of the Knights of St. John of Oldenburg, said he has participated in the procession for 50 years, and was honored to march with the knights and ladies again this year to pay homage to the Lord.

Not everyone walked and prayed as part of the eucharistic procession.

Parishioner Ryan Tekulve watched the procession with his 3-year-old daughter, Faith, on the campus of Oldenburg Academy of the Immaculate Conception.

"It's an honor to do it every year," Tekulve said. "It's pretty well-attended every year regardless of the weather. It's always great to be a part of it." †

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## Editorial



CNS photo/Gregory A. Stermiz, Long Island Catholic

Father Douglas Arcoleo elevates the Eucharist during Mass at St. Ignatius Loyola Church in Hicksville, N.Y., in this file photo from June 2005. The feast of the Most Holy Body and Blood of Christ, celebrated on June 18, emphasizes the redemptive nature of the Eucharist. Mass on this day is generally followed by a eucharistic procession and a period of adoration.

# The divine gift

As the Church observes the feast of Corpus Christi, or the Most Holy Body and Blood of Christ, as it is called these days, we might reflect on the tremendous gift that Jesus gave to us during his Last Supper as he prepared to leave us. He gave us himself—his body and blood, soul and divinity—under the appearance of bread and wine.

It sometimes (note that we said “sometimes”) appears that converts to Catholicism have a greater appreciation for the Eucharist than do those born into our faith.

Indeed, the number of converts who have become Catholics primarily because of our doctrine of transubstantiation is countless. Our intimacy with Christ in the Eucharist is something that they didn’t find in any other Church, and it was something for which they yearned.

This was brought to mind by a new book titled *The Shadow of God* (Doubleday, \$24.95). In it, Charles Scribner III, a great-great-grandson of the founder of the publishing company Charles Scribner’s Sons, reminisces about his conversion to Catholicism more than 30 years ago, while he was a student at Princeton University. An editor and publisher, expert in the field of Baroque art and a musician, he wrote the book in diary format over the period of a year. It covers much more than his conversion, but several passages concern the Eucharist.

For example, one of his favorite works of art is Caravaggio’s *Supper at Emmaus*. Scribner wrote that it tells the story of his favorite biblical story “because it represents the first Mass, the first Communion, with Christ presiding, after the Resurrection. It is also, literally, the Last Supper of St. Luke’s Gospel—even if shared only by two disciples.”

He wrote, “What gives this evening meal its poignancy is its combination of revelation, recognition, and reunion all in that instantaneous act of Christ’s ‘breaking of the bread’ with his companions. That coincidence of acts lies at the very heart of each Mass celebrated since that time, over the past two millennia: revelation, recognition, and reunion—all through communion.”

A couple paragraphs later, he wrote:

“That sequence—the explication of Scripture followed by the meal, the breaking of bread, the revelation of Christ’s real presence, and finally a moment of reflection before going back out into the world—is nothing less than a synopsis of the Mass.”

He returned to the subject 20 pages later. He said that Caravaggio “made it clear that they now recognized him not through familiar features but through the sacramental act of blessing and breaking the bread: In other words, his Eucharistic body opened their eyes to his identity. It was a paradoxically orthodox meaning: Only in the sacrament, or Eucharist, may we fully recognize Christ.”

Of course, it’s not only converts who appreciate the great gift Christ gave us. In that same book, Scribner quotes a letter that the great composer Wolfgang Amadeus Mozart wrote to his father shortly after his wedding: “For some time before we were married we had always attended Mass and gone to confession and received Communion together; and I discovered that never had I prayed so ardently or confessed or received Communion so devoutly as by her side; and she felt likewise.”

Modern Catholics, too, demonstrate their love and appreciation for the Eucharist. Despite the Church’s crisis over sexual abuse of minors by priests, a study by the Center for Applied Research in the Apostolate showed that there has been little change in Mass attendance by Catholics. Catholics realize that they need the graces of the Eucharist, and they would only be punishing themselves if they refrained from attending Mass and receiving Communion because of the scandal.

Archbishop Fulton Sheen once wrote: “In Holy Communion we surrender our humanity and we receive divinity. We give up time and we get eternity, we give up our sin and we receive grace, we surrender our self-will and receive the omnipotence of divine will. We know we do not deserve this. Hence, before receiving Communion we repeat with the priest: ‘O, Lord, I am not worthy.’ It is as if we were holding ourselves back, conscious of the fact that we are unworthy of the divine gift.”

—John F. Fink

## Faith and Society/Douglas W. Kmiec Catholic witness and the federal marriage amendment

Sen. John McCain is speculated to be the GOP front-runner for the presidency in 2008, but he seems badly mistaken about the one issue—same-sex marriage—which likely won re-election for President Bush in 2004. Bush needed Ohio to win, and there is good reason to believe that without a sizeable turnout among religious voters backing Ohio’s state constitutional prohibition of same-sex marriage, Bush would have come up short.

Recently on “FOX News Sunday” with Chris Wallace, McCain said he would not back a constitutional ban on same-sex marriage. McCain is apparently not alone.

Admittedly, a federal marriage amendment hardly would have been thought needed by the drafters of the Constitution.

An amendment reading simply: “Marriage in the United States shall consist only of the union of a man and a woman” would have been thought a “self-evident truth.”

McCain explains his opposition as deference to the states and, secondarily, on the ground that it is legally unnecessary.

The first basis is puzzling; the second regrettably untrue.

McCain rightly wants his home state of “Arizona [to] make [its own] decisions about the status of marriage ... just as the people in Massachusetts and other states should make their decisions.”

Fair enough, local decision-making is a core principle of federalism (and Catholic subsidiarity), but judges, not the people, seem to be getting the last word.

By contrast, the process of considering a constitutional amendment returns the issue to the people. Before a single word can be added to our federal charter, three-fourths of the states must agree. The amendment’s proponents merely are asking for Congress—by a two-thirds vote of both houses—to let the people in their individual states engage in civil discourse and decide for themselves.

As for legal necessity, McCain is under the misimpression that the Massachusetts

mistake can be confined to the Bay state. That is unlikely.

Similar litigation by gay activists from New York to California is under way. If the activists prevail even in one or two venues, same-sex couples will migrate and press the courts of other states to recognize these judicially invented licenses.

The Constitution’s “Full, Faith and Credit” clause arguably requires just that, as an Oklahoma federal court striking down a state constitutional amendment restricting gay adoption all but decided last month.

Congress in the 1990s passed the Defense of Marriage Act to allow individual states to maintain traditional marriage as a matter of public policy, but the federal judge in Oklahoma held there is no “roving public policy exception” to another state’s legal judgments.

There is none, that is, in the absence of a federal marriage amendment.

McCain is a thoughtful man; no doubt he believes his refusal to support the federal marriage amendment is the course of “live and let live” toleration. The witness of the Catholic faith, however, finds this to be the greatest error of all.

There is nothing tolerant or moderate in ignoring legal developments that further undermine the understanding of marriage as a faithful, exclusive and lifelong union between one man and one woman, joined as husband and wife.

As the bishops of the Church said: “[T]his union was established by God with its own proper laws ..., and it exists for the mutual love and support of the spouses and for the procreation and education of children. These two purposes, the unitive and the procreative, are equal and inseparable.”

There is nothing extreme, controversial or hateful in Catholic teaching or the proposed amendment. To the contrary, urging the adoption of language reaffirming marriage and family in our foundational document might well be expected of someone seeking to be president of the United States.

It is certainly our Catholic calling.

(Douglas W. Kmiec is a columnist for *Catholic News Service*.) †

## Letters to the Editor

### Where is outrage for slaughter of life’s most precious innocents?

As I reflect on the understandable outpouring of grief and rage over the recent horrific murder of a family of seven on the east side, I am struck by the relative absence of rage over the continuing slaughter of God’s precious innocents each week in our community’s abortion mills.

Without diminishing the tragedy of the recent killings—including three innocent children—it should be noted that the Indianapolis “abortion providers” murder some 10 to 20 times more innocent children every week of the year!

Where is the outrage?  
Dr. David A. Nealy, Greenwood

### We are called to live lives of holiness

It is hard, sometimes, to live a life of holiness. We are all called to live a life of holiness, though.

This doesn’t mean you need to walk around with your hands together all the time, blessing everyone that you see.

No, a life of holiness simply means being spiritually connected with God,

24 hours a day, seven days a week, 365 days a year.

Also, you need to keep in touch with people. You need to spread the Word of God around—not just to Catholics or other Christians, but to the world. Shout it out loud and clear!

Then, and only then, you will be living a holy Christian lifestyle. And that is the most important lifestyle you can live.

Being that we are all guests in God’s wonderful and most beautiful universe, we should try our best to live up to the challenge of holiness.

Justin Wedgewood, Mitchell

### Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Church must not remain on the sidelines in the fight for justice

The second half of Pope Benedict XVI's encyclical "God is Love" makes two main points: As a community, the Church must practice love through works of charity and attend to people's sufferings and needs, including material needs. Secondly, the Church's action stems from its spiritual mission and must never be undertaken as part of a political or ideological agenda.

In developing these points, the pope described the connection and important distinctions between justice and charity.

"Since the nineteenth century, an objection has been raised to the Church's charitable activity, subsequently developed with particular insistency by Marxism; the poor it is claimed do not need charity but justice.

"Works of charity—almsgiving—are in effect a way for the rich to shirk their obligation to work for justice and a means of soothing consciences, while preserving their own status and robbing the poor of their rights. Instead of contributing through individual works of charity to maintaining the *status quo*, we need to build a just social order in which all receive their share of the world's goods and no longer have to depend on charity. There is admittedly some truth in this argument, but also much that is mistaken."

After the rise of modern industry,

the Holy Father said it must be admitted that the Church's leadership was slow to realize that the issue of the just structuring of society needed to be approached in a new way. But beginning with the encyclical *Rerum Novarum* of Pope Leo XIII in 1891, Catholic social teaching gradually developed.

Pope Benedict noted that it has now found a comprehensive presentation in the *Compendium of the Social Doctrine of the Church* published in 2004. "... The Church's social doctrine has become a set of fundamental guidelines offering approaches that are valid even beyond the confines of the Church; in the face of ongoing development these guidelines need to be addressed in the context of dialogue with all those seriously concerned for humanity and the world in which we live."

The pope asserted that two fundamental situations need to be considered in order to define accurately the relationship between the necessary commitment to justice and the ministry of charity.

First of all, the just ordering of society and the State is a central responsibility of politics. The Holy Father highlighted the distinction between Church and State. "The State may not impose religion, yet it must guarantee religious freedom and harmony between the followers of different religions. For her part the Church, as the social expression of Christian faith,

has a proper independence and is structured on the basis of her faith as a community which the State must recognize. The two spheres are distinct yet always interrelated.

"Justice is both the aim and the intrinsic criterion of all politics... This presupposes an even more radical question," wrote the pope. "What is justice? The problem is one of practical reason, which if it is going to be exercised properly, must undergo constant purification. This is true because it can never be completely free of the danger of a certain ethical blindness caused by the dazzling effect of power and special interests. Here politics and faith meet."

By its very nature, faith is an encounter with the living God—which opens up beyond the sphere of reason. It is a purifying force for reason itself. "This is where Catholic social doctrine has its place: it has no intention of giving the Church power over the State. Nor does it intend to impose ways of thinking on those who do not share the faith. It is the Church's wish to help form consciences in political life and to stimulate greater insight into the

authentic requirements of justice as well as greater readiness to act accordingly."

In clear language, Pope Benedict stated: "The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper."

In equally clear language, the Holy Father said the direct duty to work for a just ordering in society is proper to the lay faithful. As citizens, they are called to take part in public life in a personal capacity. And while the Church can never be exempted from practicing charity as an organized activity of believers, there will never be a situation where the charity of each individual Christian is unnecessary because, in addition to the human need for justice, there will always be a need for love. †

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

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

## La Iglesia no debe permanecer al margen en la lucha por la justicia

La segunda mitad de la encíclica del Papa Benedicto XVI, "Dios es amor," hace énfasis en dos aspectos: Como comunidad, la Iglesia debe practicar el amor a través de las obras de caridad para atender al sufrimiento y a las necesidades de la gente, incluyendo sus necesidades materiales. Segundo, las acciones de la Iglesia se derivan de su misión espiritual y nunca deben llevarse a cabo como parte de un plan político o ideológico.

Al desarrollar estos aspectos, el Papa describe la conexión y las distinciones importantes entre justicia y caridad.

"Desde el siglo XIX se ha planteado una objeción contra la actividad caritativa de la Iglesia, desarrollada después con insistencia sobre todo por el pensamiento marxista. Los pobres, se dice, no necesitan obras de caridad, sino de justicia.

"Las obras de caridad—la limosna—serían en realidad un modo para que los ricos eludan la instauración de la justicia y acallen su conciencia, conservando su propia posición social y despojando a los pobres de sus derechos. En vez de contribuir con obras aisladas de caridad a mantener las condiciones existentes, haría falta crear un orden justo, en el que todos reciban su parte de los bienes del mundo y, por lo tanto, no necesiten ya las obras de caridad. Se debe reconocer que en esta argumentación hay algo de verdad, pero también bastantes errores."

El Santo Padre indica que después del auge de la industria moderna se debe reconocer que el liderazgo de la Iglesia demoró en reconocer que el asunto de la estructuración justa de la sociedad debe abordarse de una forma nueva. Pero comenzando con la encíclica *Rerum Novarum* del Papa León XIII en 1891, las enseñanzas católicas sociales evolucionaron gradualmente.

El Papa Benedicto indicó que ahora ha encontrado una extensa presentación en el *Compendio de la doctrina social de la Iglesia*, publicado en 2004. "... La doctrina social de la Iglesia se ha convertido en una indicación fundamental, que propone orientaciones válidas mucho más allá de sus confines: estas orientaciones—ante el avance del progreso—se han de afrontar en diálogo con todos los que se preocupan seriamente por el hombre y su mundo."

El Papa asevera que hay dos aspectos fundamentales que deben tomarse en cuenta a fin de definir con precisión la relación entre el compromiso necesario con la justicia y el ministerio de la caridad. Primero que nada, el orden justo de la sociedad y del Estado son las principales responsabilidades de la política. El Santo Padre resaltó la distinción entre Iglesia y Estado. "El Estado no puede imponer la religión, pero tiene que garantizar su libertad y la paz entre los seguidores de las diversas religiones; la Iglesia, como expresión social de la fe cristiana, por su parte, tiene su independencia y vive su forma comunitaria basada en la fe, que el Estado debe

respetar. Son dos esferas distintas, pero siempre en relación recíproca.

"La justicia es el objeto y, por tanto, también la medida intrínseca de toda política... Pero esta pregunta presupone otra más radical—escribió el Papa—¿qué es la justicia? Éste es un problema que concierne a la razón práctica; pero para llevar a cabo rectamente su función, la razón ha de purificarse constantemente, porque su ceguera ética, que deriva de la preponderancia del interés y del poder que la deslumbran, es un peligro que nunca se puede descartar totalmente. En este punto, política y fe se encuentran."

La naturaleza específica de la fe es la relación con el Dios vivo, un encuentro que nos abre nuevos horizontes mucho más allá del ámbito propio de la razón. Es una fuerza purificadora para la razón misma. "En este punto se sitúa la doctrina social Católica: no pretende otorgar a la Iglesia un poder sobre el Estado. Tampoco quiere imponer a los que no comparten la fe sus propias perspectivas y modos de comportamiento. [La Iglesia] quiere servir a la formación de las conciencias en la política y contribuir a que crezca la percepción de las verdaderas exigencias de la justicia y, al mismo tiempo, la disponibilidad para

actuar conforme a ella."

En palabras simples, el Papa Benedicto declaró: "La Iglesia no puede ni debe emprender por cuenta propia la empresa política de realizar la sociedad más justa posible. No puede ni debe sustituir al Estado. Pero tampoco puede ni debe quedarse al margen en la lucha por la justicia. Debe insertarse en ella a través de la argumentación racional y debe despertar las fuerzas espirituales, sin las cuales la justicia, que siempre exige también renunciaciones, no puede afirmarse ni prosperar."

Con un lenguaje igualmente claro, el Santo Padre dijo que el deber de trabajar para lograr un orden justo en la sociedad es propio de los laicos fieles. Como ciudadanos están llamados a asumir personalmente su parte en la vida pública. Y si bien la Iglesia nunca estará exenta de la práctica de la caridad como una actividad organizada de los creyentes, nunca habrá una situación en la cual la caridad de cada cristiano individual sea innecesaria ya que además de la necesidad humana de justicia siempre habrá necesidad de amor. †

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.



# As 25th anniversary of apparitions nears, fruits of Medjugorje continue

By Jennifer Lindberg

Special to The Criterion

She boarded the plane for a religious pilgrimage the same day she was finalizing plans to divorce her husband.

For Denise Bell of Denver, Colo., there didn't seem to be a contradiction. She was going far away to Medjugorje, Bosnia-Herzegovina, where she heard the Blessed Mother was appearing and that people were finding peace.

"I was livid, I hated the man," said Bell, who had married when she was 19 and later had four children.

Ironically, it was a married couple in Indianapolis who once had their own problems that paid for her trip. The husband had received a bonus at work, but it was \$2,000 more than expected.

"They both felt it was to pay for my trip to Medjugorje," Bell said.

Jeanne Perry of St. Roch Parish in Indianapolis boarded a plane for Medjugorje as a fallen-away Catholic and mother of four daughters.

Surprisingly, Perry's father suddenly offered to pay for her trip.

"I thought, 'Great, free vacation,'" Perry said.

Both women were in for a big surprise that would change their lives and bring them closer to the Church.

So were two men who would find in Medjugorje renewed strength and devotion. Father Joseph Villa, pastor of Sacred Heart Parish in Clinton, credits it with inspiring his vocation to the priesthood. Msgr. Lawrence Moran was astounded by the devotion he found there to the sacrament of reconciliation, giving him new strength in the golden years of his priesthood.

The terrain of Bosnia is rugged, full of jagged rocks, high mountains and breathtaking scenery around the cliffs

overlooking the Adriatic Ocean.

It's a country that has been torn apart by war, but it was a decade before the conflict that the Blessed Virgin Mother allegedly appeared to six children—the youngest age 10, the oldest 17—on the feast of John the Baptist on June 25, 1981. She told the children that she was the Queen of Peace, and has appeared to three of them every day for the past 25 years.

The main thrust of her messages is calling people back to a fervent practice of the Catholic faith with prayer, fasting, confession and penance—along with a message to live peace by coming closer to Christ.

Though the apparitions at Medjugorje have not been officially recognized by the Church, millions have flocked to the Marian shrine and come away with a renewed sense of faith. Catholics can go. Priests can also visit, but cannot officially lead a pilgrimage there.

When Bell arrived in Medjugorje, she found a place of deep prayer. People stood in line for confession and daily Mass.

"I say that I had a spiritual heart transplant there," Bell said. "My resentment, bitterness and anger that I felt in court that day in Denver—and when I was catching that plane to Medjugorje—it just softened. My heart finally softened to love again," she said.

Away from the sacrament of reconciliation since she was 17, Bell was brought back to the sacrament in Medjugorje.

"I just couldn't stop going," Bell said. "Past sins kept coming back to me, and I kept going."

The transformation was so astounding that the first thing she did when she returned to Colorado was call her husband, Rex, to say they couldn't go through with the divorce.

"He told me that I'd just come off a great trip and to wait a couple of weeks," Bell said. "He knew me and that I talked



A priest prays over people at the top of Apparition Hill in Medjugorje, which sits between two mountainsides. This is one of the mountains that people climb while on pilgrimage.

myself in and out of things. But I knew this wasn't going to be the same. My heart was different."

Recently, the couple celebrated their 30th wedding anniversary to the joy of their children, and Bell has never forgotten Medjugorje or what she learned there.

"When I first told my daughter we were getting a divorce, she said, 'Thanks for the legacy,'" Bell said.

Medjugorje helped Bell give her daughter a different legacy, one that believes in the grace of marriage and keeps going despite the trials, she said.

For Perry, Medjugorje gave her new zeal for the Church and its teachings.

"I went not knowing what to expect," Perry said. But she began to pray and to go to Mass and confession in Medjugorje.

"I felt so comforted there, like a child again," Perry said. "There was a time there when I went to Holy Communion,

and I knew in an instant that all the things I learned as a little child about the faith was in fact truth. That it really was Jesus in the Eucharist. I had the truth in my heart."

Arriving in Indianapolis, the first thing she did was hurry to her father's home.

"I told him how sorry I was that I had left the Church, but he said he knew I'd come back because as a baby they laid me on the Blessed Mother's altar and gave me to her," she said.

The next thing Perry did was tell her husband they weren't going to use contraception anymore.

At the time, Perry was 41 and her husband didn't think it was a big deal since she was probably done having children.

Perry got pregnant twice more, and their sons Joseph and Thomas Eli were born.

"The boys helped bring my husband

See MEDJUGORJE, page 14

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### "FATHER DON" CONTINUES LIFELONG DEDICATION TO YOUTH, SPIRITUAL DIRECTION IN RETIREMENT

FATHER DONALD SCHMIDLIN—fondly referred to as "Father Don" by all whose lives he has touched—has left his mark as a popular parish priest and long-time director of Catholic Charities.

Thanks to the generosity of many throughout the archdiocese, Father Schmidlin was able to retire in 2001 after a lifetime of service to the Church. This is reflective of the Church's lifelong commitment to its priests, in this case providing Father Schmidlin security in his later years and relieving him of any possible worries about his retirement.

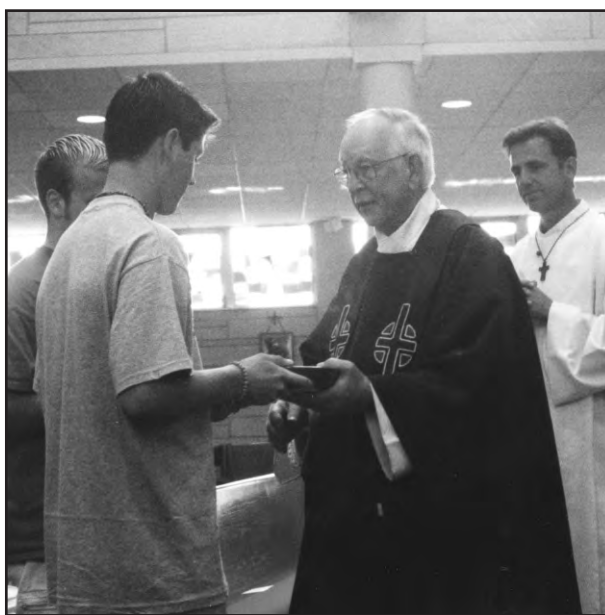
"I think I have more joy, more happiness, more *joie de vivre*," he says. "I look forward to my days, and I deeply appreciate that."

The archdiocese supports its priests much the same as a company provides for its retirees, he explained, with financial and medical benefits. The *Legacy for Our Mission* campaign will help the archdiocese fund such expenses so future priests who serve the Church enjoy similar retirement benefits.

"I'm extremely grateful to the archdiocese. I am very, very fortunate. I simply have not had financial worries about my retirement. We do need ongoing support from the *Legacy for Our Mission*."

Despite his status as a retiree, Father Schmidlin remains active, spending most weekends at various parishes whose pastors are traveling or ill, celebrating Mass and providing other sacramental assistance. It's work that he is very happy to do.

Father Schmidlin particularly enjoys ministering to students. During the school year, he celebrates Mass on Sunday evenings on the Butler University campus. Until recently, he counseled Indiana University students at St. Paul Catholic Center in Bloomington.



*"I think I have more joy, more happiness, more joie de vivre. I look forward to my days, and I deeply appreciate that."*

"It turned out to be wonderful—the best way to spend the first four years of retirement, getting to know the students and taking the ministry to them," Father Schmidlin says.

In 2005 Father Schmidlin moved to Our Lady of Fatima Retreat House, where he has an enduring affiliation as a retreat presenter and advisory board member.

One of the most fulfilling of his pursuits, Father Schmidlin said, is counseling young priests just starting out. "I try to

be a source of hope, of confidence for them in God, that what we are doing is a true calling, something that is beautiful," he says.

Reflecting upon his nearly half-century of service to the Church, Father Schmidlin noted that in his early years he found meditation to be very difficult. "Then, more and more, I realized the need for it. In 1995, I made a 30-day retreat in California," he says. "It made me realize the need for quiet prayer and spiritual direction. When I retired, I participated in three years of summer school to become certified in spiritual direction. It helped me understand the basics. I now find it not only enjoyable but deeply fulfilling."

While Father Schmidlin fulfills a number of parish responsibilities, he finds retirement liberating, enabling him to pursue not only spiritual direction but also get away more than when he had the responsibilities of being a full-time parish priest. He even manages an occasional round of golf. He recently traveled to Minneapolis, where he represented the Priests' Council of the Archdiocese of Indianapolis at the national council meeting.

At this point of his life, he said, "Certainly there have been periods of trial and weakness and mistakes. But I have found increasing happiness and joy in being a priest. It has actually increased over the years rather than diminishing."

What advice would he give the young priests that he mentors? "Be good to your nieces and nephews. You'll appreciate them more and more as you grow older."

*Legacy for Our Mission, the archdiocese's ongoing capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to support retirement assistance for priests.*

# Who is St. Boniface? The Apostle of Germany was an evangelizer

By Mary Ann Wyand

Who is St. Boniface and when is his feast day?

Members of St. Boniface Parish in Fulda can answer those questions, of course, but many archdiocesan Catholics haven't even heard of the English missionary named Winfrid or Wynfrith who was responsible for the evangelization of the Germanic peoples living in much of northern Europe.

Known as "the Apostle of Germany," St. Boniface was born in 680 in England, appointed Archbishop of Mainz in about 747 and martyred during an attack by pagans on Pentecost in 754. His feast day is celebrated on June 5.

Caroline Mullis, the secretary of St. Boniface Parish for nearly 10 years, said that for many years the 160-household faith community celebrated their patron saint's feast day with a Father and Son Breakfast sponsored by the St. Boniface Men's Sodality.

Now, Mullis said, members of the Tell City Deanery parish—which was established in 1847 by Father Joseph Kundek, a Croatian missionary—celebrate their faith and friendship during the annual picnic, which is Aug. 6 this year. More than 25 handmade quilts are a

popular fundraiser at the picnic.

"Everybody works together to prepare for the picnic," she said. "It's a major event for the parish. We get a lot of parishioner participation, which is wonderful."

A large painting of St. Boniface graces the church sanctuary behind the altar, Mullis said, and both prayer cards and medals honoring the patron saint of Germany are sold at the Abbey Press Gift Shop in nearby St. Meinrad.

A number of books about Catholic saints explain that St. Boniface ended the practice of paganism among the Germanic peoples by cutting down the Sacred Oak of Thor at Geismar, Germany, which led to the founding of churches and establishment of monasteries by Benedictine monks.

Every German Catholic, most notably Pope Benedict XVI, traces his or her faith to St. Boniface's missionary work in the eighth century.

Seven tri-parish youth group members from St. Boniface Parish, St. Meinrad Parish in St. Meinrad and St. Martin of Tours Parish in Siberia are carrying on the saint's example of missionary work this summer by volunteering to help people in need during a mission trip to Grand Rapids, Mich., on July 16-21.

Faith Schaefer, the tri-parish youth



Photo by Mary Ann Wyand

St. Joan of Arc parishioners William and Nicholas Selm of Indianapolis display an icon of St. Boniface on June 1 in front of Krieg Bros. Catholic Supply House in downtown Indianapolis. Nicholas Selm painted the icon as a birthday and Father's Day gift for his dad. The icon of the patron saint of Germany is part of a window display at Krieg Bros. this month.

ministry coordinator for five years, said "it's a big trip for us because we've never done anything like that."

Schaefer said the teenagers will help with a variety of Church and community service projects that week.

"It's going to be a challenge for them to get out of their comfort zone," she said. "However, I think it's going to be a tremendous learning experience for them."

St. Joan of Arc parishioner William Selm of Indianapolis, who promotes German Catholic history in the archdiocese and helped found the Indiana German Heritage Society in 1984, wants more people to learn about the life of St. Boniface.

Selm grew up in St. Michael Parish in Brookville, which was settled by Germans, and St. Mary Parish in Rushville, founded by Irish Catholics

and staffed by the German Sisters of the Third Order of St. Francis from nearby Oldenburg.

"As a child, I wanted to find out more about St. Boniface, who Christianized my ancestors," Selm said. "Now I help promote German Catholic awareness in the archdiocese."

Selm teaches an architectural history class at Indiana University Purdue University Indianapolis and enjoys collecting religious art related to his German heritage. He is proud to have a religious souvenir from Fulda, Germany.

Recently, Selm was pleased to receive a handmade icon of St. Boniface as a combined birthday and Father's Day present from his son, Nicholas, who painted it as a surprise for him.

This month, the icon has been

See BONIFACE, page 21

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**July 21, 2006, issue of The Criterion**

If you are planning your wedding between July 1, 2006, and February 1, 2007, we invite you to submit the information for an announcement on the form below.

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

**Deadline**  
All announcements and photos must be received by Thursday, June 29, 2006, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: ATTN: BRIDES, The Criterion, P.O. Box 1717, Indianapolis, IN 46206  
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City		State		
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Wedding Date	Church	City	State	
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<input type="checkbox"/> No Picture				



# Faith *Alive!*

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## Apologetics defends truth of Christian belief, offers hope

By Edward P. Hahnenberg

“Why bother?”

The question couldn't have been more blunt. It came from a student who had stopped by my office to discuss a paper.

After we had gone over her rough draft, Jenny started to talk about growing up in the Church. She told me that her parents “forced” her to go to religious education classes, and that lately she had begun to question the whole thing.

“I guess I just don't see the point,” she said. “Organized religion just seems to get in the way of my relationship with God. ... I mean, why bother?”

She asked the question then looked at me as if she actually wanted an answer.

I wish I could say that the answer I gave Jenny was articulate and persuasive, and that in a few eloquent words I calmed all her doubts and set her on the path to an authentic life of discipleship.

Instead, I mostly talked about myself. I shared my own stories about growing up and described to her how my Catholic faith helps keep me connected to God, how it gives meaning to my life and how it inspires me to be a better person.

In hindsight, I see that my conversation with Jenny brought me into the realm of apologetics.

Over the years, “apologetics” came to be defined as that branch of theology

concerned with defending the truth of Christian belief. As such, apologetics has a narrow, specialized meaning. But I prefer the broader and more positive description that was offered by the author of the First Book of Peter:

“Always be ready to give an explanation to anyone who asks you for a reason for your hope” (1 Pt 3:15).

While the basic goal of explaining the faith has remained constant, the focus of apologetics has shifted over time.

The great apologists of the early Church were well-educated believers who sought to illustrate the truth of Christianity in the language of Greek and Roman philosophy. They hoped to show their pagan neighbors that belief in Jesus was both morally responsible and intellectually defensible.

But more recent trends in Catholic apologetics reveal less a desire to speak to those outside the Church. Instead, the focus is on those in the Church. The goal of this new apologetics is to inspire Catholics themselves to live their faith with greater intentionality and passion.

How would you respond to the questions: Why bother? Why do you believe in the Catholic faith?

The questions could just as easily come from a fellow Catholic as from someone outside the Church.

What should each of us keep in mind so that we are prepared to give an account of the hope within us?

First, our “apologetics” must be “positive.” We are, after all, talking about our hope—the joy and confidence we feel because we have been loved into life and into salvation by God.

What do you like about being Catholic? What attracts you to this faith? What inspires you?

Being positive does not mean whitewashing sins of the past. But it does mean reflecting first on all the things we find attractive and meaningful about our faith.

A positive approach leads us to focus on the core. I find it unfortunate that some contemporary apologetics operates in a defensive mode. It seeks to define Catholicism over and against other Christian Churches (and, to a lesser extent, other religions). Thus, much is made of beliefs and practices



In Rome, a Bernini statue of an angel holds the cross of Christ. Conversion to a deeper way of living out one's faith comes not through airtight arguments, but when a person catches a glimpse of the beauty of it all.

that are distinctive to Catholicism—the pope, devotion to Mary and so on.

These important teachings cannot be ignored. Nor can we pretend that differences don't exist.

But I wonder if we need to start there.

The realities most essential to Catholicism—such as faith in a loving God who comes to us in Jesus Christ or a sacramental view of grace at work in the world—may not be unique to Catholicism, but are nonetheless at its core.

Focusing on the core allows for an apologetics that is “open.” Recognizing that we share many essential beliefs with other Christians opens a door to dialogue with them—an ecumenical process that has been modeled for us at the Church's highest levels.

Such dialogue not only helps us better understand others, but also helps us better understand ourselves, leading us to

greater clarity about and appreciation for our own Catholic faith.

Finally, apologetics only comes to life in our lives. We must “live it out.” It is true that apologetics primarily works in the world of words and ideas—seeking to articulate the reasons for our hope. But more than reasons, today we need examples.

True apologetics seeks not to convince, but to convert. And conversion to a deeper way of living out one's faith comes not through airtight arguments, but when one catches a glimpse of the beauty of it all. This beauty is not so much understood as it is seen in the lives of those faithfully trying to follow Christ.

(Edward P. Hahnenberg teaches theology at Xavier University in Cincinnati, Ohio. He is the author of *Ministries: A Relational Approach*, published by Crossroad Publishing in 2003.) †



CNS photos/Nancy Wiechec, Thomas Loring, Chase Becker, Cleo Photography and Reuters

### Discussion Point

## Seek God in daily life events

### This Week's Question

How would you tell a skeptical person that your faith makes sense to you? What would you say?

“I'd tell them that every day God is revealed to me—in nature, the sunrise [and] the birds in the morning. When I meet people, I see the manifestation of God in them, and know they matter to me and I [matter] to them. It is not something you can prove, just something you live.” (Immaculate Heart of Mary Sister Diane Simons, Bellmawr, N.J.)

“I'm a chemist, and you get to a point in math and science where you can't explain things. Even Einstein believed in God. ... There has to be a feeling—a leap of faith. If you'd weigh your body a second before and a second after you die, it would weigh the same. Then what happens to your spirit? That spirit is you. That life force only makes sense if you believe in God.” (Laura Gavins, Monoma, Wis.)

“None of the major religions ... has absolute proof that its beliefs are more correct. ... I carry on the Roman Catholic beliefs my family instilled in me since childhood. I value the fact that a family unit is of central importance to my Church. This [fact], coupled with the emphasis on the teachings of Jesus, are the core of my reasons for continuing in this faith. As I continue to grow spiritually, I take pride in the fact that the lack of proof provides that much more strength to my faith.” (Kevin Kurpieski, Hamilton, Ohio)

### Lend Us Your Voice

How does the Sunday Eucharist link—or shape—your life during the week?

To respond for possible publication in an upcoming edition, send your response by e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Paul Fritch, Catholic Sun

From the Editor Emeritus/John F. Fink

## St. Paul: From Athens to Corinth in Greece

Paul, Timothy and Silas (Silvanus) were in Athens early in the year 50 A.D.



Paul was worried about the Christian community he had left behind in Thessalonica. He couldn't help but wonder what happened after they had been spirited out of the city at night. He told the Thessalonians later that he tried

twice to return, but "Satan thwarted us" (1 Thes 2:18). Finally, he sent Timothy and Silas back to see what was happening.

While they were gone, Paul preached at the Areopagus in Athens, a popular place where Greek philosophers had taught for centuries. He managed to make a few converts (Acts mentions Dionysius and Damaris), but his ministry in Athens was basically unsuccessful.

Even before Timothy and Silas could return, Paul decided to move on to Corinth, a much more prosperous city then. It was a bustling city that had more business than it could handle, and Greeks

went there to make their fortunes. It was also the site of the Isthmian Games, celebrated every two years. It was only 50 miles away, a two-day walk. Paul left word for Timothy and Silas to follow, and made the trip.

After arriving in Corinth, Paul sought work as a tentmaker. He found employment with a Jew named Aquila and his wife Priscilla (or Prisca). When Paul started to talk about Jesus, he was surprised to find that Aquila and Priscilla were already Christians. They had been in Rome when Emperor Claudius expelled Jews from Rome in 41 A.D. because—according to the historian Suetonius—of disturbances caused by disagreements over Jesus' messiahship. Aquila and Priscilla would have been excited to meet Paul, especially since he had actually lived in Jerusalem.

Paul was in Corinth for 18 months and it was a fruitful 18 months, probably thanks in large part to Aquila and Priscilla, who were well-established in the city. His Christian community grew to at least 40 or 50, of whom we know 16 by name. Most were converts from

paganism because, when Paul tried to preach in a synagogue, Acts says, he was reviled for teaching that Christ was the Messiah. So he went to the house of Titus Justus.

As his congregation grew, Paul needed the houses of relatively wealthy believers to accommodate it. He found that in Stephanas, Crispus and Gaius. Stephanus had the leisure to travel with Paul later, Crispus was a wealthy patron of a synagogue and Gaius had a home that could accommodate "the whole Church" (Rom 16:23).

Most members of his Church, though, were not wealthy. They were a mixed group that had only their Christianity in common.

Once again, though, the Jews rose up and accused Paul of "inducing people to worship God contrary to the law" (Acts 18:13). This happened while Gallio was proconsul of Achaia. We know that he held that position only from July to September of 51 A.D.

Gallio dismissed the charges, but shortly after that Paul decided that it was time for him to return to Antioch. †

Cornucopia/Cynthia Dewes

## Confirmed in the joy of committed faith

Confirmation is the sacrament that focuses the promise of our first sacrament, baptism. Parents usually dedicate their children as Christian believers by having them baptized when they're infants. Then, when the babies become young adults, they may confirm that faith themselves. It's a big deal.



Before Vatican II, the common practice in the American Church was for children to receive the sacrament of Holy Communion about the age of 6 or 7, followed immediately by the sacrament of confirmation. And, although my husband claims he was totally aware of what both sacraments meant at the time, most kids probably were not.

The concept of Holy Communion, in which we receive the body and blood of Christ to prepare ourselves to do God's will, is something even young children can understand. They know it's hard to be good all the time, to do what mom and dad and the teacher say is right. They realize everyone needs God's help and

encouragement.

But confirmation is another thing. This is the sacrament of faith in the unseen and dedication to following what in our society are countercultural demands. Personal responsibility, humility and respect for every aspect of human life can require overwhelming efforts. At an age when peer pressure is so intense, it may be hard for young people to accept the risks.

Years ago, for a cradle Catholic, confirmation was a sort of public acknowledgment of the family's faith. Most Catholics expected to stay within the familiar Church environment, with the parish and its school at the heart of family life. The teen years and their accompanying doubt would come later, when the "habit" of faith was firmly established and included a supportive network of like-minded believers.

The same was true of many Protestants. I can attest to this because I was confirmed twice—once at age 13 in the Congregational Church, and again as an adult when I joined the Catholic Church. Confirmation in both was a given for me.

Today, it's different. Life is busier, and what used to be thought of as temptations to sin are not only more blatant, but also frequently tolerated by our society. Tight-

knit religious support formerly found in families or the wider community is often lacking.

At a recent confirmation liturgy at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein addressed those being confirmed. He challenged them to use the faith they had just affirmed to find purpose in their lives, to become leaven for the growth of the Church. He reminded them that confirmation was not an end, but a beginning.

The archbishop reminded the kids of their options in serving others, which is the heart of a purposefully Christian life. He mentioned committed lives as priests or religious men and women, as married people and parents, and as contributors to the betterment of families, parishes and communities.

Confirmed in the knowledge that they are empowered in their service by a just and loving God, surely these young people will indeed be a leaven, not only in our Church, but also in the world. And they will find joy. May God bless them.

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

Faithful Lines/Shirley Vogler Meister

## All of us can speak for peace in some way

On the back cover of a book, titled *Speaking for Peace*, is the following poem at right by playwright/poet Eve Merriam, who died in 1992, a year before the book was published.



How simple! Yet the poet's title tells us that she knows

the poem's basic premise is unlikely. When I share this with others, some people ask why the poet spaced the poem this way. I sense it is to slow the reader so the question can be better internalized.

Through the years, I have prayed, hoped, written about and spoken for peace. In fact, I have a poem, "Blessed Are the Peacemakers," in the same book and have shared it with readers before, but it doesn't hold a candle to the clarity of Merriam's poem. *We Speak for Peace* is an anthology

edited by Ruth Harriet Jacobs, Ph.D., who received 3,000 submissions for it. The publisher is KIT: Knowledge, Ideas & Trends, Inc.

Eliminating war so future generations can live in peace without even memory of war seems a daunting goal. Do we start by carefully studying then slowly eliminating reasons for war? Or do we start by diligently identifying and spreading the reasons for peace? How do we extricate ourselves from current conflicts? Can we start by teaching the concepts of peace to children in our nation and beyond? Who has such a plan?

To people of faith trying to emulate Jesus, peace should come naturally, beginning in the heart of hearts and spreading to our loved ones, neighbors and colleagues through everything we do and say. At the one-on-one level, this should be simple, but because human nature is what it is, this often is difficult or forgotten.

In another poem in the *KIT Peace*

### Fantasia

I dream  
of  
giving birth  
to a child  
who will ask,  
"Mother,  
what  
was  
war?"

—Eve Merriam

Go and Make Disciples/

John Valenti

## SAM: Reaching out in God's love

Archbishop Daniel M. Buechlein recently shared a letter in his column that caught his attention.



An anonymous person wrote: "I am not so much interested in the winning of new converts as I am in the care of and recovery of the saints, the sheep of his pasture—the stray and the stolen, and the lost sheep" (published

in *The Criterion* on March 10, 2006).

Considering the overall statistics on Mass attendance and the number of non-practicing Catholics, the Evangelization Commission for the Archdiocese of Indianapolis is looking into ways to address fallen-away or alienated Catholics. Nationally, inactive Catholics represent a group nearly the size of our present active membership.

Bill Jones is a second-year deacon candidate for the Archdiocese of Indianapolis and is interested in starting a substance abuse ministry (SAM). The stated goal of the group is to "reach out to members of the 'whole body of Christ' and to make all feel welcomed."

"It is a way for all those recovering from addiction to experience acceptance, healing, support and understanding through their Catholic Church communities," Jones said. What we are seeking is "a safe and confidential parish ministry" that provides recovering persons a place to experience God's love within our Church.

Demonstrating her deep spirituality, Jones's wife, Mary, echoed, "It's embarrassing for families in recovery and you want to turn to the Church, if we only knew there was an open door.

"Even if you have AA [Alcoholics Anonymous] or some other support group, you still need the Church," she added. "It's an unbeatable combination."

Bill Jones explained that once progress is made on the journey, there is less need for anonymity. "Our parishes need a visible representative that says, 'If you are a recovering person, you are welcome here,'" he said. "It's part of the new evangelization to sponsor such programs.

**'What we need to do is to identify parishes that would be willing to pilot a SAM program, identify potential parish leaders and develop training for parish leadership, such as techniques for outreach and models of Catholic spirituality.'**

"What we need to do is to identify parishes that would be willing to pilot a SAM program, identify potential parish leaders and develop training for parish leadership, such as techniques for outreach and models of Catholic spirituality."

Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis, has served as spiritual director at retreats for recovering persons.

"What we want to do is to create a warm and welcoming community, and let people know that our Church is a place that addresses the real needs of people," he said.

Jesus said, "But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners" (Mt 9:13). I think Jesus knew that we all fall short of the kingdom.

One such person sought out Father Voelker and said, "I hear you help people in recovery find God."

"Yes," Father said. "Come in where the love is."

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

(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 (Corpus Christi)/**

Msgr. Owen F. Campion

**The Sunday Readings**

Sunday, June 18, 2006

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this feast day's first reading, the story of an event that occurred as the Hebrews were making their way across the Sinai Peninsula, in flight from Egypt and slavery.

To modern ears, the story may sound gruesome, giving the details as it does of the ritual sacrifice of a young bull. It is necessary to recall that these instructions were given long ago, and long ago they passed out of use in Jewish religious ceremonies.

However, the meaning of these ancient sacrifices still has a message. For example, the ceremony in this case required that the bull's blood would be sprinkled on the people.

The idea was that life in a special way resided in the blood of a creature. It is not impossible to understand how this notion originally arose.

The ancients had a very limited knowledge of physiology, but they knew if the blood stopped flowing, the creature died. They understood that if enough blood escaped from the body due to injury, then death followed.

Offering the bull to God made the bull holy. Its blood therefore was holy, and that meant the blood somehow was touched by God's own life. By sprinkling this blood on the people, they in turn were touched by God in a special way.

Beyond these circumstances, the lesson is that from the earliest stages of Revelation, God provided for the people to touch eternal life and gain strength through processes and materials they could understand and access.

The Epistle to the Hebrews is one of the New Testament's most eloquent sources for knowledge about the person, and the mission, of the Lord.

This feast's selection is no exception. As this epistle does so often, this particular reading stresses that Jesus is the perfect victim of sacrifice as well as the great high

priest.

The sacrifice of bulls is no longer necessary. In its place is the sublime offering of the innocent Lamb of God, Jesus the Lord.

The three Synoptic gospels report the Last Supper and the institution of the Eucharist by giving the actual words used by Jesus: "This is my body ... This is my blood."

In this feast day's case, the reading is from Mark's Gospel.

Before the mention of the meal itself, the Gospel says that Jesus sent two disciples into the city. He told them that they would see a man carrying a water jar. They should follow this man.

The man will go to a house, and the disciples should ask the owner of the house for a room in which the Lord and the disciples could gather to eat the Passover meal.

It is an interesting passage. It reveals that the Last Supper, and all that happened at the Last Supper, were utterly within the Providence of God. It was no ordinary meal. God planned that it would provide the means for salvation, for uniting people with Jesus.

**Reflection**

Biblical scholars long have looked at Christ's words—"This is my body ... This is my blood"—and often view it from a denominational perspective. Many Protestant scholars see these words as symbolic. Catholic scholars see Christ's words to the disciples as literal.

However, strictly from the standpoint of the language, the words are brief, direct and clear. Look at them without any predispositions. Read them as they appear. The message is straightforward and unambiguous.

The bread and wine become the body and blood of Jesus.

This having been said, this holy body and blood actually become part of the person who consumes them.

In this consumption, this Holy Communion, the person becomes one with Christ, and Christ becomes one with them.

Christ is God. In Jesus is eternal life itself, and the strength and insight to live on earth so as to reach eternity. †

**Daily Readings****Monday, June 19**

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

**Tuesday, June 20**

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

**Wednesday, June 21**

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

**Thursday, June 22**

Paulinus of Nola, bishop  
John Fisher, bishop and martyr  
Thomas More, martyr  
Sirach 48:1-4  
Psalm 97:1-7  
Matthew 6:7-15

**Friday, June 23**

The Most Sacred Heart of Jesus  
Hosea 11:1, 3-4, 8c-9  
(Response) Isaiah 12:2-6  
Ephesians 3:8-12, 14-19  
John 19:31-37  
Vigil Mass of the Birth of  
John the Baptist  
Jeremiah 1:4-10  
Psalm 71:1-4a, 5-6b, 15ab, 17  
1 Peter 1:8-12  
Luke 1:5-17

**Saturday, June 24**

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

**Sunday, June 25**

Twelfth Sunday in Ordinary Time  
Job 38:1, 8-11  
Psalm 107:23-26, 28-31  
2 Corinthians 5:14-17  
Mark 4:35-41

**Question Corner/Fr. John Dietzen****Church teaches that marital acts must be open to life**

Q As probably all other Catholics are, we're aware of the Catholic Church's official stand against contraceptive birth control. Our group is puzzled, however, on how the Church came to teach what it does about contraception. Was it originated by a pope or a council? What is the scriptural basis for it? (Ohio)



A Thousands of pages have been written on the questions you ask. The following, however, should outline the main points. As far as we know, of course, Jesus never taught anything explicitly on the subject of birth control. For a variety of reasons, including technological, the question most likely never came up.

The Church's position on the subject, as most other moral teachings, developed gradually. Questions of right and wrong surfaced in people's lives, and the Church responded with its insights of faith.

From the time of St. Paul, early Christian teachers placed heavy emphasis on virginity, often even within marriage. Largely as a result of this emphasis, a number of strange sects arose who attacked the institution of marriage as unworthy or unnecessary for Christians.

Christians eventually faced the question: If virginity is ideal, how does the Church avoid condemning marriage and sexual procreation altogether? The way theologians and bishops responded proved to be critical and significant for all the centuries to follow.

One option was suggested by St. Paul's Letter to the Ephesians: Sexual intercourse is closely associated with married love and, among other consequences, contributes to the growth and development of that love.

Under pressure from social structures of the time, however, and from the importance placed on virginity, and partially to appease the contempt for sexuality by those heretical factions, theology and preaching took a different direction.

Sexual intercourse can be good and holy, said Christian scholars, but what makes it holy and good is procreation, the desire for a child. Thus, enjoyment of

sexual relations, or having intercourse as an expression of love for one's spouse, is sinful, they decided, unless the couple desires to conceive a child.

A common argument of preachers and doctors of the Church appealed to "nature." The natural way is the way animals do it; and animals have sexual union to procreate other animals. Humans should do the same.

St. Augustine (d. 430 A.D.) crystallized this basic attitude toward sex in his writings, and his perspective was generally dominant in the Church for a long time. Contraception was included in the lists of sins (penitentials) drawn up by theologians since about the eighth century.

In his famous "Pastoral Rules," for example, Pope St. Gregory the Great (590-604) taught that married couples may have intercourse to have children, but if any enjoyment is mixed with it, they sin against the "law of marriage." This strict doctrine came under considerable suspicion, not to say disregard, through the centuries.

Only in the last 200 years has respectable Catholic theology openly recognized that mutual married love and affection have an essential, even primary, significance in sexual intercourse.

Traditional teaching continues, of course, in all papal documents. But the elementary role of affection between husband and wife in sexual relations is increasingly acknowledged, especially by Popes Pius XI, Paul VI, John Paul II and even, most profoundly, in the first encyclical of Benedict XVI, "God is Love" (see, for example, Part 6).

The Church's teachings on contraception harmonize with what the Bible tells us about the meaning of human sexuality and sexual relations.

However, scholars agree today that Scripture texts by themselves cannot resolve the birth control question. Other morally persuasive reasons must also be brought.

Catholic teaching on the subject is clear, and was summarized and reiterated in the historic 1968 encyclical letter of Pope Paul VI, "Humanae Vitae." The Church, he said, "calling men back to the observance of the norms of the natural law, as interpreted by her constant doctrine, teaches that every act of marriage intercourse must remain open to the transmission of human life." †

**My Journey to God****Share the Gift of Peace**

Peace is beauty  
Peace is joy  
Peace is Grace  
That we all love.

It's a free gift  
From above  
Like fortitude and love,  
All are given by our Lord.

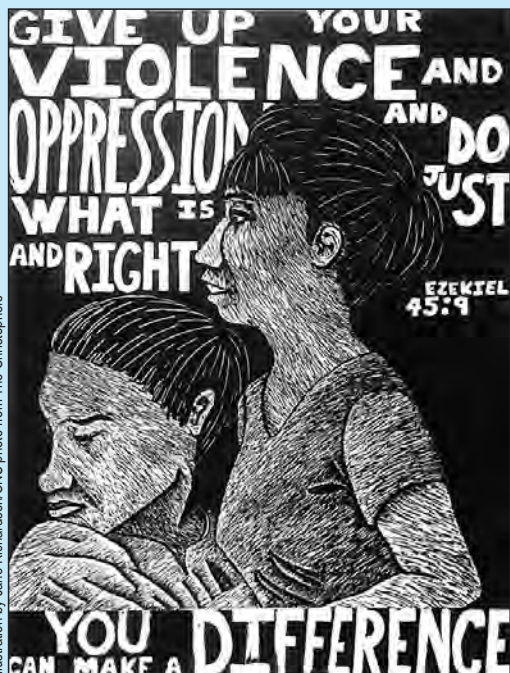
Let's hold onto her  
'Till the day that she will reign  
Let's open heart and mind  
And release our fears away.

When we share our peace of mind  
With a sister, brother, friend,  
We have given them a gift  
Which to us will come again.

What is peace then  
Dearest friend?  
Peace is sunshine from above.  
Let us share that gift in love.

By Martha Maria Valdetaro

(Martha Maria Valdetaro is a member of St. Monica Parish in Indianapolis. This linoleum block print created by Jane Richardson of Memphis, Tenn., won the nationwide Christophers' high school poster contest in 2000. Students were asked to interpret the theme "You can make a difference.")



# NOBBE

continued from page 1

came to Saint Meinrad in the late 1980s when he was preparing for confirmation as a high school student.

Ron Greulich, a member of St. Thomas the Apostle Parish and the director of major gifts in the archdiocesan Office of Stewardship and Development, was the catechist for Deacon Nobbe's confirmation class.

"It's just an honor to have played a small part in where he's headed," Greulich said. "It's unbelievable because it's so hard for kids to aspire to become priests nowadays and to take on that life of service."

After graduating from Greenfield Central High School, Deacon Nobbe earned a soccer scholarship and studied in northern Indiana at Valparaiso University.

After rejecting a career in sports management, he contemplated high school teaching and coaching soccer.

But after graduating from Valparaiso in 1994, Deacon Nobbe enlisted in the U.S. Army and served for four years at Fort Hood, Texas.

It was there that he was first introduced to Hispanic ministry, which he looks forward to participating in after his ordination.

Beginning on July 5, he will be Archbishop Daniel M. Buechlein's liaison to Hispanic ministry in the archdiocese—in addition to serving part time as the archbishop's executive assistant and participating in Hispanic ministry in the Indianapolis West Deanery.

Deacon Nobbe said that his years in the Army—where for the first time he met

people from all walks of life—were an important preparation for his life and ministry as a priest.

"Like the Army, a parish is working toward one goal in terms of making parishioners holy within the Church," he said. "The Army is an army of one: one goal, the same mission. There's a parallel there, too, that I found very interesting."

After completing his military service, Deacon Nobbe began his South Korean teaching position.

It was during that time that Father Kos helped Deacon Nobbe realize that service to others—whether it was at parish festivals, in the Army or in teaching—was the tie that bound the varied strands of his life.

While ministering to and with others

*'As much as I try to bring to people that presence of Christ, I think even more so I'm finding myself being shown that presence of Christ in the people I interact with.'*

—Deacon Scott Nobbe

have that capability."

On the other hand, Deacon Nobbe finds that in serving others, the face of Christ is revealed to him.

"As much as I try to bring to people that presence of Christ," he said, "I think even more so I'm finding myself being shown that presence of Christ in the people I interact with."

The day after his priestly ordination,

will be a crucial part of his life as a priest, Deacon Nobbe also realizes that a significant part of his service to the faithful will

happen simply through the sacramental nature of his priestly identity.

"There's an opportunity there in every instance of the day in interaction with other people to bring not just myself but Christ to people," he said. "It's overwhelming at times, humbling but very exciting for me to



Deacon Scott Nobbe stands next to Archbishop Daniel M. Buechlein while elevating a chalice during the doxology of the eucharistic prayer of the chrism Mass celebrated on April 11 at SS. Peter and Paul Cathedral in Indianapolis. The archbishop will ordain him on June 24.



Archdiocesan seminarian Scott Nobbe, then a member of St. Thomas the Apostle Parish in Fortville, talks with National Catholic Youth Conference participant Bobby Rossi, from St. Paul the Apostle Parish in Gurnee, Ill., on Dec. 8, 2001, at St. John the Evangelist Church in Indianapolis.

Deacon Nobbe will celebrate a Mass of Thanksgiving at 10:30 a.m. at St. Gabriel Church in Connersville. The following

weekend, he will celebrate all the weekend Masses at St. Thomas the Apostle Parish in Fortville. †

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# Multicultural Ministry Commission marks 10 years of service

By Margaret Nelson

Special to The Criterion

The archdiocesan Multicultural Ministry Commission lived up to its name as it celebrated its 10th anniversary on Pentecost Sunday at the chapel at Marian College in Indianapolis.

Prayers, readings and songs of a dozen languages echoed the theme—"We are Many but One in the Spirit"—as many of the 200 participants wore attire representing their homelands.

During a Mass on Dec. 5, 1995, at SS. Peter and Paul Cathedral, Archbishop Daniel M. Buechlein established the ministry and commissioned its members. In 1996, he established the Office of Multicultural Ministry and appointed Father Kenneth Taylor as director.

Father Taylor, now pastor of Holy Angels Parish, presided at the June 4 Mass. Concelebrating priests from Indianapolis deaneries included Father John McCaslin, administrator of Holy Trinity and St. Anthony parishes and a member of the commission; Father Larry Crawford, pastor of St. Gabriel the Archangel Parish; Franciscan Father Bernard Varghese and Father Varghese Maliakkal of St. Michael the Archangel Parish, both from India; Father Francis Bryan, chaplain at Marian College; and Divine Word Father Stephan Brown, pastor of St. Rita Parish.

Charles Gardner, director of the archdiocesan Office of Worship, and an ensemble began the musical prelude, "Envia Tu Espiritu" ("Send Out Your Spirit"). Students from Holy Angels School led a drum call to prayer in the African tradition.

The opening song was "Blest Be God: Psalm 150" in a Punjabi traditional tune from Pakistan.

Franciscan Sister Norma Rocklage, director of education, formation and outreach for Marian College, welcomed the assembly, asking those present to consider the many ways the Holy Spirit has energized them. "We celebrate how the Spirit brings unity out of diversity," she said.

The first reading, Acts 2:1-11, was given in four languages by members of the commission—English, David Bethurum; French, Missionary Sister of Our Lady of Africa Demetria Smith; Korean, Jasmine Chong; and Nigerian Igbo, Sally Stovall. The responsorial was Psalm 104, "Spirit Wind."

Maria Pimentel-Gannon, chair of the commission and a member of St. Monica Parish,

proclaimed the second reading in Spanish. The reading, 1 Corinthians 12:1-7, 13, and all the prayers offered in other languages were printed in English in the worship aid.

In his homily, Father Taylor noted that Pentecost has a vigil less known than the Easter vigil. Readings that lead to Pentecost show the Old Testament vision of how the world would be united. But, over the years, the people became separated by wandering and creating different languages.

"As human beings, we're pretty good at creating separations, not just in language, nationality and age. We're really good at it," Father Taylor said.

"What is powerful enough to break through the wall of separation of human actions of division? We heard about it today," he said of the reading from John 20.

"The power of God in the Holy Spirit worked through the Apostles to break down the walls of division. We still need that power of the Holy Spirit today."

Father Taylor spoke of the vision of the Multicultural Ministry Commission this year as it sends archdiocesan representatives to national conferences. They include the National Hispanic Youth Encuentro in South Bend in June; the Asian Pacific Catholic Conference in Washington D.C. from June 30 to July 3 and the National African Eucharistic Congress during Labor Day weekend. He explained that these events were generated by the bishops of the United States so that all of these groups can strengthen their gifts to better share them with the Church.

The ministry director remembered when he and 30 representatives of eight cultural groups—African-American, European, Hispanic, Indian, Korean, Nigerian, Filipino and Vietnamese—in the archdiocese attended Encuentro 2000 in Los Angeles.

During the closing Mass there, he said, Cardinal Roger Mahoney looked over the diverse assembly of 5,000 and said, "If you want to know what heaven is going to be like, well, just look around."

Of the Church—the people of God—Father Taylor said, "The Holy Spirit is stronger than anything that can keep us apart. We will be doing what God wants us to do to make the vision real. We can show the world what the Holy Spirit wants us to be."

During the anniversary Mass, the general intercessions were proclaimed in English, Spanish, German, Filipino, Luganda and Indian. The communion

Photos by Margaret Nelson



Lectors and commission members Sally Stoval, from left, a Holy Angels parishioner representing Nigeria; Jasmine Chong, from the St. Lawrence Korean community; and Missionary Sister of Our Lady of Africa Demetria Smith, mission educator for the archdiocesan Mission Office, join the procession celebrating the 10th anniversary of the Commission for Multicultural Ministry on June 4 at Marian College in Indianapolis.

song was "Pan de Vida, Cuerpo del Senor" ("Bread of Life, Body of the Lord"). A communion meditation, "Thuma Mina" ("Send Me Jesus") was done in the South African tradition. There was even some Latin; the "Lamb of God" became "Agnus Dei" for the afternoon. The final song was "Come Holy Ghost."

After the Mass, a dinner reception featured a program with the accomplishments of the multicultural ministry. Current and former members of the commission were introduced.

Pimentel-Gannon presented a copy of the banner representing the archdiocese at 2000 Encuentro and a certificate from the archbishop recognizing Father Taylor's 10 years of service as director of the Office of Multicultural Ministry.

Archbishop Buechlein was unable to

attend the event because of ordinations at Saint Meinrad Archabbey.

Father Taylor told how the multicultural ministries in the archdiocese have grown. The program showed year-by-year contributions, including extension of Hispanic ministries to nearly 20 parishes; offering multi-lingual intercessions at the 2000 archdiocesan Jubilee Mass for 30,000 at the RCA Dome; Simbang Gabi novenas for the Filipino heritage; celebration of the St. Martin de Porres feast day that unites Hispanic and African-American communities; the beginning of an African (native) Catholic Ministry; and an annual newsletter about the work of the commission.

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

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# MEDJUGORJE

continued from page 7

back to the faith and be obedient to the Church," Perry said.

Another fruit of Medjugorje was seen in the life of Father Villa. A successful businessman, he first heard about Medjugorje from his mother. They visited, and it was there that he witnessed the many people standing in line for confession—so many that priests had to hear confessions on the street corners around St. James, a parish church.

"So many people wanted to set their lives right," he said.

Back in the states, everything fell into place, including meeting Msgr. Moran and others who helped him on the road to the priesthood.

Later, he returned to Medjugorje as a priest to hear many people's confessions.

"Going to Medjugorje brought me comfort," said Father Villa.

Msgr. Moran was hesitant and a bit skeptical about going to Medjugorje. But when he arrived, the peace and the devotion for confession astounded him.

"I think it's the confession capital of the world," he said.

The Blessed Mother asked for frequent confession in Medjugorje, as did the late Pope John Paul II, Msgr. Moran said.

"The fact is that this is a place of great



**A man prays at St. James Church in Medjugorje. The church is often packed to standing room only and was built much larger than was needed. Many people often wondered why it was built so large. Their answer came after the alleged apparitions began, and thousands of pilgrims began to visit from across the world.**

prayer," he said. "I always tend to be skeptical of places like this that the Church hasn't officially approved, but the number of people and the devotion of the people at Mass, well, it is all so Catholic.

"By their fruits, you shall know them."

*(In honor of Medjugorje's 25th anniversary, there will be a special Mass on June 25 at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis. Confession will begin at 4 p.m. with Mass celebrated at 5 p.m. Catholic musician Annie Karto will sing at the Mass. Afterward, there will be a reception.) †*

# News briefs

## U.S.

### Bishop welcomes Hispanic youths, young adults

NOTRE DAME, Ind. (CNS)—Bishop John M. D'Arcy of Fort Wayne-South Bend welcomed some 2,000 Hispanic youths, young adults, and diocesan and parish leaders to his diocese for their June 8-11 National Encuentro for Hispanic Youth and Young Adult Ministry at the University of Notre Dame.

The "encuentro," Spanish for "gathering," was the first national event of its kind for Catholic Hispanic young people and focused on their needs, aspirations and contributions relative to the Church.

At the opening event in the Notre Dame Athletic and Convocation Center on June 8, the bishop told the crowd that they were on a campus dedicated to Mary. He pointed out that the Mary who is honored as Our Lady of Lourdes at the grotto on the Notre Dame campus is the same Mary honored as Our Lady of Guadalupe, patroness of all the Americas.

## WORLD

### Papal preacher says vacation time is a gift

VATICAN CITY (CNS)—Vacation time should be lived as a gift allowing workers and students time to think, pray and dedicate time to family relationships, said the preacher of the papal household.

Capuchin Father Raniero Cantalamessa said it is good to have fun and relax on vacation, but extended free time is rare for most people and they should make the most of it.

"It is not that vacations should not also be used for enjoyment and amusement, but they are a gift given in order to discover something; they are not a time to lose or waste, but a time to value to the maximum," the preacher told Vatican Radio on June 8. †

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CNS photo by Bob Roller

College brings new challenges and new stresses for both young men and women. Friends and family can help maintain healthy attitudes by watching for outward signs of psychological health problems.

# Know your child

## Practitioners offer tips for keeping young people healthy

By Matt Doyle  
Catholic News Service

Early detection and preventive care are big health care concerns for young people.

Dr. Harvey Clermont, a general and vascular surgeon who volunteers his services at three free health clinics in central Massachusetts, said that getting young people to admit to having problems is critical.

“They see themselves as immortal,” said Clermont, and because that attitude often delays seeking the needed intervention, it stands in the way of early detection.

Clermont said, moreover, that young people often “wait until there is a major medical problem before seeking help.” That is an obstacle to providing the preventive care they need.

According to Marta Carlson, associate director of the Student Development Center at Assumption College in Worcester, Mass., suicide among young people is a top concern on college campuses. She said young people—both teens and young adults—may find that “things are going terribly wrong and their lives are becoming more complicated,” but “they don’t have enough life experience to appreciate the options they have.” Therefore, vigilance by family, friends and professional educators is important.

There are outward signs of psychological health problems that can be detected by family or friends, said Carlson: changes in habits, eating more or less than usual, sleeping more or less than usual, trouble concentrating, difficulty making decisions, withdrawal from family and friends, poor judgment, alcohol or drug use and abuse, and personality changes. She tells parents: “Know your child.”

While the young people Carlson and Clermont encounter often come from different backgrounds and have different life experiences, their clientele share many of the same problems. Clermont noted, for example, that physical and psychological disorders are not confined to teenagers in high-pressure situations, such as competitive college classes. The disadvantage for

young people outside a college community is that they do not have ready access to services, such as those offered at Assumption’s Student Development Center.

Both practitioners stress the important role that family and friends can play in keeping a teen healthy. Clermont said he has yet to see a male patient arrive at a free clinic unaccompanied by a friend. This shows the important role that peers can play in helping one another.

At St. Anne Parish in Shrewsbury, Mass., he said, young people often present themselves at the free medical clinic because they are either too poor to afford medical insurance or are on their own and no longer covered by their parents’ insurance.

Carlson believes it is important for students to be

There are outward signs of psychological health problems that can be detected by family or friends: changes in habits, eating more or less than usual, sleeping more or less than usual, trouble concentrating, difficulty making decisions, withdrawal from family and friends, poor judgment, alcohol or drug use and abuse, and personality changes.

aware of their family’s medical history, including its mental-health aspects. And it helps when “parents have a sense of what a child may have a predisposition to,” considering that “predispositions run in families,” Carlson added.

Alcoholism is an example that the college counselor used to underline her point regarding family history. Alcohol or drugs tend to be involved in instances of sexual assault that occur in school settings. These assaults usually are committed by an acquaintance. Impaired judgment enhances the likelihood that a student, male or female, can be victimized, and the abuse of drugs or alcohol also makes the perpetrator more aggressive and abusive.

Carlson and Clermont emphasized that stress, if

allowed to remain uncontrolled, can lead to panic or anxiety disorder—a common diagnosis among teenagers and young adults. Carlson said stress may become more pronounced as students in college head into their final two years, when they are considering their options for the future and can feel overwhelmed.

Eating disorders also can appear, and depression goes hand-in-hand with stress, eating disorders and anxiety, noted Clermont.

While it would take books to explain all the health pitfalls that young people face and what family and friends can do to help, both health care professionals encourage parents and friends not to despair. At some point, said Carlson, parents must believe they have been preparing their children to make their own decisions. She tells parents, “Trust that you did that well.”

Clermont likewise believes that everyone can be reached by someone. Those who care about what young people struggle with must not “ever give up on them.”

(Matt Doyle is a journalist and online editor in Worcester, Mass.) †

### Inside

- What is well-being? . . . . .page 16
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# What is well-being? Enjoying life to its fullest and much more

By Jennifer Williams  
Catholic News Service

When Father Marc Alexander tried on a pair of pants recently that fit a little too snugly for his liking, the pastor of the Manoa Punahou Catholic Community in the Diocese of Honolulu realized that his physical well-being could use a little improvement.

"I have to go to so many dinners, and I'm a little plump," admitted Father Alexander, who serves as diocesan theologian. But while concerned about his health, the 47-year-old priest is quick to admit that one's well-being by no means is limited to physical health.

"Well-being is much more complicated," explained Father Alexander, who earned a doctorate in sacred theology at the Pontifical Gregorian University in Rome and is fluent in several languages.

He said well-being encompasses "relationships, the kind of work one has—especially from the Catholic perspective that you shouldn't work just to pay the bills, but you ought to focus on your skills, and your contribution to the kingdom and the community." Well-being also is "about having fun and enjoying life to its fullest."

As a physician, 33-year-old Dr. Frank Wharam said the first thing that comes to mind when he hears the term "well-being" is physical health. However, like Father Alexander, the Catholic doctor, who graduated from the University College Dublin Faculty of Medicine, admits that most doctors quickly "realize there's a lot more to a person's well-being than the physical."

Wharam said the World Health Organization defines health as "a state of complete physical, mental and social well-being." Doctors encounter patients "who maybe come in with a physical complaint, but the best treatment may be

psychological or a combination of medical and psychological," said Wharam.

"A lot of a physician's work is preventive care," said Wharam. "A person who smokes might not have a physical complaint at that time, but since the bad effects of smoking are well-known, the physician would be anticipating problems that particular lifestyle would lead to. It's about preserving the [person's] current good state of health."

The doctor said spirituality can also impact a patient's well-being.

"I've worked in intensive-care units, and spirituality can play an even greater role as families try to cope and patients try to cope with very grave situations," said Wharam.

For him personally, he said, "a realization that there's a higher calling, a higher purpose in life, allows me to minimize the importance of certain frustrations" and to focus "on activities that aren't as selfish as they might be otherwise."

Wharam, who completed medical missions in El Salvador and Mexico, said that in countries where spirituality is discussed more openly, patients with incurable diseases, but who have a strong sense of faith and spirituality, are often "much more at peace and better able to cope with the challenges they face."

Father Alexander tries to nurture his parishioners' spiritual well-being with practical applications of Scripture. "When we preach in the Catholic tradition, things can be esoteric and a little removed, so I try to be concrete and say, 'This is how you can practically put this into action,'" he said.

The priest said locale and culture also influence well-being. "I think you can be affected by your environment when you have beautiful trees, gardenias and different types of tropical vegetation," he said.

He noted that Hawaii has a slower pace of life than the U.S. East Coast and that

## Weight Worries

People ages 18-49 who say they worry about weight all or some of the time



©2005 CNS

people rarely wear sports coats or ties. "It's going to affect how you feel and your perception."

Mental health is another component of well-being, Father Alexander said.

This year, Father Alexander's parish has chosen to eliminate the distinction between sick and personal leave, and instead give staff members a set number of days off—days they can use any way they want. "We try to be flexible, and I think that's good," Father Alexander said. "If it's a particularly

gorgeous day and your work is done, why not have an extra day with the kids?"

When talking to parishioners, Father Alexander suggests they utilize time sheets to see what they actually are spending time on. "It's important to take regular time to step back and evaluate one's life, and to see what's working and what's not," he said.

(Jennifer Williams writes for The Catholic Review, the Baltimore diocesan newspaper.) †

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# Bon appétit!

## Food ought to taste good: eating the right way

By Sharon Roulier  
Catholic News Service

French women don't get fat. American women—and men—want to know their secret. But there really is no secret recipe or magic cookbook.

With 50 percent of the adult U.S. population tipping the scales at "overweight," Americans should be choosing to supersize their vegetable portions while enjoying all foods in moderation, said Nancy Dell, a registered and licensed dietician in Feeding Hills, Mass.

"Remember, there are no bad foods, only bad portions," Dell explained. "You don't have to eat less, you just have to eat more vegetables and make them taste good so you are happy. Taste is the No. 1 reason people will eat."

"French people don't get fat," she said, referring to the best-selling 2005 book titled *French Women Don't Get Fat* by Mireille Guiliano. "They enjoy all foods, but they do it in moderation."

Making meals pleasurable is the French pastime, and many Americans are missing the component of being satisfied, Dell said. "We need to enjoy the food, sit down and taste what we eat."

When thinking about healthy meals and searching through cookbooks for recipes,

look to the rainbow for inspiration, Dell advised. "Half my plate should be colorful—green and red and yellow and purple and blue," she said. "Look for some great vegetable recipes or take the same recipes that you love, double the vegetable in it and cut the rest in half. You'll have what you're used to and just have more vegetables."

Dell cited a recent Tufts University study tracking two groups of people for 18 months. As part of their regular meals, one group ate only steamed and plain vegetables. The second group added flavor to their vegetables in the form of spices and healthy sauces, and cooked them in a variety of ways.

"The group that ate them steamed basically didn't eat them and gained an average of six pounds," Dell noted. "The group that added flavor to the vegetables

ate them and filled up on less calories overall, and lost an average of nine pounds."

Flavor is very important, she said.

When shopping, stick to the outside aisles of a grocery store, buying ingredients that are fresh and in season, said Kate McCluskey, a family

and consumer science educator in East Windsor, Conn.

"In order to eat healthfully, today's busy families need recipes that use ingredients that are fresh, fast and flavorful,"

McCluskey said. She conceded that time is always the obstacle. As such, it is important to plan ahead. She encourages families to stock their pantries and freezers with wholesome foods to avoid a trip to the drive-through. "Chicken tenders, frozen pastas with a protein in them, meatballs, shrimp, seasonal vegetables and whole-grain rice are staples we should be keeping handy," she explained.

For quicker meal preparations, a week-end day can be used to chop and roast vegetable dishes that can be stored and served during the week.

One easy and versatile recipe that McCluskey favors is a homemade salsa. Salsas are low-calorie and take advantage of fresh fruits and vegetables, she said. They can accompany any main dish like chicken, grilled flank steak, fish or tacos.

McCluskey's "Basic Salsa" calls for:

- Three to four chopped tomatoes, plum or vine-ripened.
- One-quarter cup diced red onion.
- One-half cup chopped cilantro.
- One garlic clove, minced.
- Two tablespoons chopped scallions.



CNS photo illustration by Nancy Wiehac and Emily Thompson

Americans should be choosing to supersize their vegetable portions while enjoying all foods in moderation, according to nurse and dietician Nancy Dell.

*'You don't have to eat less, you just have to eat more vegetables and make them taste good so you are happy. Taste is the No. 1 reason people will eat.'*

—Nancy Dell

- One chopped jalapeño pepper, seeds removed.

- One and one-half tablespoons fresh lime juice.

- Salt and pepper (to taste).

The recipe may be varied by substituting fresh apples, peaches, mangos or a can of corn and black beans for the tomatoes. Mint, basil and parsley can be added as well to get the right combination of flavors and colors.

Bon appétit!

(Sharon Roulier is a reporter for The Catholic Observer in Springfield, Mass.) †

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# Feeling the pressure?

## Repetitive prayer can reset your stress thermostat

By Agostino Bono

Catholic News Service

Are you all stressed out? Try a few prayers and some meditation. How about reciting a few decades of the rosary? If you are a believer, your faith may well contain the tools to combat stress and, in the process, improve your chances of living longer.

Stress, a scourge to psychological health, cuts into physical health by aging the body's cells and their ability to reproduce. It also causes hormone rushes that can cripple the body's chemistry.

Health care professionals dealing with stress-related problems note that there is no preventive stress medicine. Stress is part of life. The health issue is how people deal with stress to minimize the harmful effects.

"Managing stress" is the term often used, and it involves techniques for letting go of the stress rather than internalizing it.

In terms of letting go, "I can't overemphasize the importance of the early training of Catholics in prayer," said Dr. Herbert Benson, who specializes in stress-related illnesses.

Prayer repetition is a relaxation technique that helps people disregard thoughts that cause stress and the harmful physical consequences produced, said Benson, director of the Mind/Body Medical Institute in Chestnut Hill, Mass., and a Harvard University associate professor of medicine.

People who are not religious can repeat muscular movements, words meaningful to them or sounds, such as in chanting, he said. Relaxation techniques have been used for thousands of years in different cultures, Benson added.

It's a question of finding the repetition techniques that have meaning in a person's culture, he said.

"In the West, for Catholics, nothing beats the rosary," said Benson, who is Jewish.

Stress occurs when people are in a situation that requires them to change behavior patterns, he said. "Stress evokes a flight response. It prepares you for running or fighting," Benson said.

Physically, blood pressure rises, the heart beats faster and

brain waves speed up, he said. These are the results of hormones rushing into use, he explained.

Most of the time, people under stress don't run or fight, but the hormones are still rushing through their bodies, Benson said.

"Repetition breaks the train of everyday thoughts that can cause stress, like worrying about an accident, losing money or worrying that there is a terrorist ahead," he said. It's not even necessary to repeat the entire "Hail Mary" prayer, he said.

"Just repeat 'Hail Mary, full of grace' over and over. When a stressful thought or situation arises, say, 'Oh well' and repeat the prayer," he said.

A repetition technique "allows us to tap into the inborn capacity we have to combat stress," said Benson. "For a religious person, this is contact with God." For a nonreligious person, a repetition technique is a way to get in contact with processes within them derived from evolution, he added.

These techniques decrease metabolism, lower the heart-beat and "quiet down the brain," he said.

Benson cites research showing that stress releases a hormone—norepinephrine—that can cause or worsen existing diseases (such as circulatory illnesses and infertility), while relaxation techniques release nitric oxide, which counteracts the hormone.

Good health care has three components: medicine, surgery and self-care, said Benson. "There are no drugs or surgery to counteract stress," he said. It comes down to self-care, and for believers spirituality is an important part, he added.

Benson suggested daily relaxation techniques for about 10 to 20 minutes to keep the nitric oxide flowing.

"Get up. Shower. Breathe slowly, and say 'Hail Mary,'" Benson said.

But does all this really prolong life instead of just getting people through a momentary crisis?

Apparently yes, answered Dr. Thomas Perls, director of the New England Centenarian Project and a Boston University associate professor of medicine.

His centenarian project is a nationwide study of people 100 years old or older and their children.

"A very large percentage of centenarians are religious, so



CNS photo by Paul Heiting

A repetitive prayer—such as the rosary—can break the cycle of worry and help a person relax, according to one specialist who deals with stress-related illness.

it makes you wonder if religion helps manage stress," he said. "Religion gives you a global view. You don't sweat the small stuff," said Perls.

"Prayer, meditation, breathing right—these help reset your thermostat," he said.

Perls is organizing a study to investigate the role of religion and spirituality in longevity.

Meanwhile, science is establishing links between stress and aging.

Perls cited new research showing that the constant stress suffered by women with chronically ill children was causing the tiny caps on their cells' chromosomes to shrink. These cells are called telomeres, and when they become too short the cells become "older," stop multiplying and eventually die.

(Agostino Bono is a staff writer at Catholic News Service.) †



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# Treating the truth

## Recovery plan helps families of addicts and alcoholics

By Maureen E. Daly  
Catholic News Service

When someone with a drug or alcohol problem decides to get treatment, that's good news. But it is not the end of the story. What can families, friends and co-workers expect during and after treatment for substance abuse?

"The biggest issue for all significant others is that they be aware of what the continuing care plan is," said Bill Morgan. "The plan will have accountability built into it," such as attending meetings and no further drinking or drug use, he added. Morgan is director of Guest House, a treatment program for priests, deacons, seminarians and brothers in Rochester, Minn.

"Face the truth, learn the facts, build a healthy home environment," Morgan advised.

"Remember that alcohol and other kinds of addiction are progressive diseases and won't be overcome in a moment. It's a long, hard process. As a general rule of thumb, it takes a couple of years," he said.

"One misperception alcoholics and addicts have is that being in treatment is going to make everything OK," Morgan said. When someone goes into treatment, "families can expect anger, depression, self-pity."

He noted that there is a surprisingly high divorce rate after treatment, perhaps because changes in the recovering person, as well as changes in friends and family, are not what each person hoped for. "My mentor used to tell me you can take a drunken horse thief and sober him up. Then all you've got is a sober horse thief," Morgan said.

Morgan said family and supporters of people in recovery should keep a few "don'ts" in mind:

- "Don't get into punishment, bribes or threats to get them to quit.
- "Don't hide or dump their supply.
- "Don't take on excessive responsibility.
- "Don't cover up for the problem; that will weaken the alcoholic's resolve to change.
- "Don't drink with the alcoholic.
- "Don't demand or accept unrealistic promises."

What physical side effects should family and friends expect when someone stops drinking?

Morgan cited "a craving for sweets that lasts a couple of months; sleep issues, which can be long-term; and irritability and mood changes, which should subside after a month."

Most physical symptoms of withdrawal from drugs, such as sweats, shakes and nausea, can be managed by hospitalization or medication, he said. These symptoms can last a couple of days or weeks. After this phase, a

*'Remember that alcohol and other kinds of addiction are progressive diseases and won't be overcome in a moment. It's a long, hard process.'*

—Bill Morgan

certain degree of accountability is possible between the alcoholic or addict and the family.

There is a spiritual side to recovery, too. Morgan said spirituality is "the ability, through attitudes and actions, to relate to others, to ourselves and to God. It is important for recovering people to put their lives on a positive spiritual basis—to move from fear to trust, from self-pity to gratitude, resentment to acceptance, dishonesty to honesty."

Anne Sutherland, who works as an addiction therapist with women religious at Guest House in Lake Orion, Mich., said there are three ideas that families and supporters need to accept: "They didn't cause the problem, can't control it and can't cure it."

Sutherland recommends Al-Anon for anyone who has a close relationship with an addict or alcoholic because it is "a support group that may continue for a long time, depending on how pervasively the addiction has affected their lives."

Al-Anon gives people the "skills of how to live, not how to live with an addicted person, but how to cope with the impact that addiction has on their lives," Sutherland said.

"Addiction is a physical illness that is going to happen even if a family is happy and free," Sutherland explained. "Families need a recovery plan, too."

Guest House, which is affiliated with the National Catholic Council on Alcoholism and Related Drug Problems, recently celebrated its 50th year of service. A booklet, "Prayers for Addicted Persons and Their Loved Ones," is available in English and Spanish from Guest House by writing to NCCA, Box 420, Lake Orion, MI 48361 or by e-mail at [ncca@guesthouse.org](mailto:ncca@guesthouse.org) or [www.nccatoday.org](http://www.nccatoday.org).

(Maureen E. Daly is an associate editor at Catholic News Service.) †



Overcoming an alcohol problem can be a long process. When someone goes into treatment, "families can expect anger, depression, self-pity," said one recovery program director.



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# From AIDS to toothaches, patron saints cover the health spectrum

By Nancy Hartnagel

Catholic News Service

Catholics know that St. Luke, the doctor-cum-evangelist, is the patron saint of physicians and that a prayer to St. Blaise might soothe a sore throat. They may not know that Catholic patron saints cover the health spectrum from AIDS and drug addiction to sleepwalking and toothaches.

The stories—or legends—of some patron saints provide the connection to their special area of health guardianship.

Take Januarius. A martyr in 305 during Emperor Diocletian's persecution, he is the patron saint of blood banks thanks to an unexplained phenomenon that happens with a glass phial of his dried blood. For five centuries, this relic in the cathedral in Naples, Italy, has liquefied three times a year.

This bishop of Benevento was arrested while visiting two deacons in prison and was thrown to wild beasts in an amphitheater near Naples. When the beasts didn't pounce, he was beheaded. His body, buried in Naples' catacombs, later was moved to the cathedral.

Poor Apollonia, an aged deaconess was martyred in Alexandria, Egypt, about 249. During a riot against Christians, an Alexandrian mob repeatedly struck her in the face, knocking out her teeth. The mob started a bonfire and threatened to burn her alive if she didn't renounce her faith. She prayed briefly, then walked into the flames.

For the torments inflicted on her aching jaw, Apollonia is invoked against toothaches and is the patron saint of dentists. Her emblem in religious art is a forceps gripping a tooth—ouch!

Everyone's heard of "St. Elmo's fire," the electrical discharge sometimes seen at the tips of ship masts, church spires and trees. How did it get the name of a Syrian bishop (also persecuted by Diocletian), who died about 303?

One legend said Elmo's intestines were wound out of his body on a windlass, or winch. Perhaps because of the similarity between a windlass and a ship's capstan, Elmo came to be honored as the saint who could relieve seasickness. Sailors, pass the Elmo Seltzer!

Agatha, another martyr whose story is more legend than fact, was a Sicilian-born virgin killed during the persecution of Emperor Decius, who ruled 249-51. She reportedly was sent to a brothel to force her to repudiate a vow of chastity. When she remained steadfast, her breasts

were cut off. Healed when St. Peter appeared to her in prison, she died within days from further tortures.

For her agonies, Agatha is invoked against breast disease.

Another martyr, Dymphna, fled her pagan Irish chieftain father when he made sexual advances after her mother died. He caught up with her and St. Gerebernus, an elderly priest and friend who had accompanied her, in Belgium. The father beheaded Gerebernus and killed Dymphna in a rage when she still refused him.

Many miraculous healings of mental disorders and epilepsy occurred at her death site in Gheel. A famous hospital for the insane, begun there in the 13th century, still bears Dymphna's name. In addition to epileptics and the mentally ill, she is the patron saint of incest victims, sleepwalkers and mental health professionals.

A modern-day saint, Maximilian Kolbe, got his health-related patronage from the mode of his martyrdom.

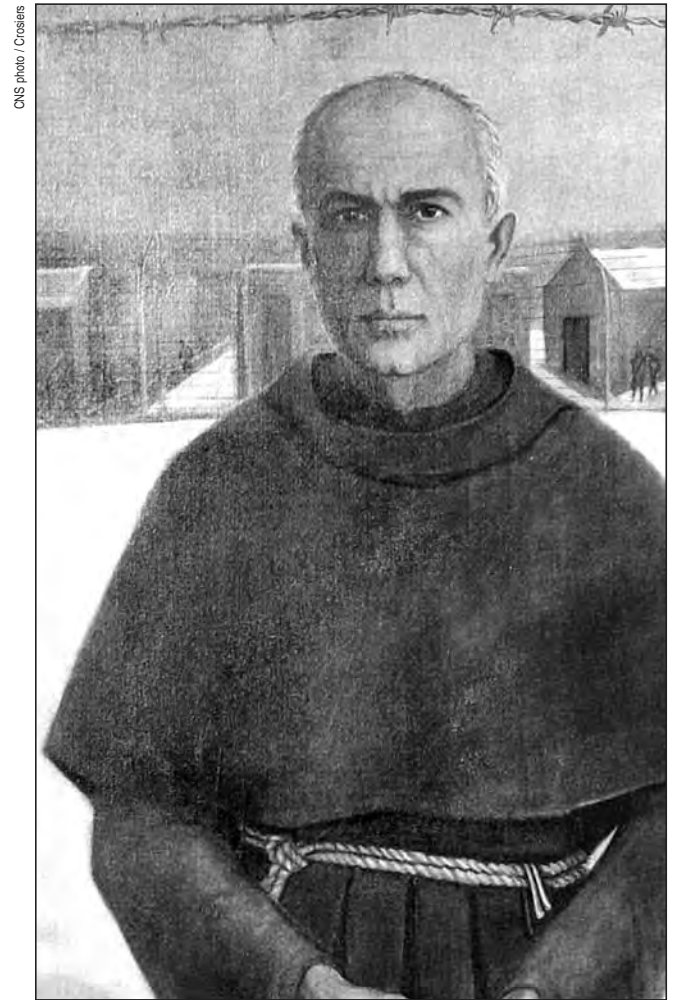
Having survived Nazi imprisonment with other Conventual Franciscans in 1939, Father Kolbe was arrested again and sent to Auschwitz in 1941. When the camp commander said 10 prisoners must die for every one who escaped, the priest volunteered to take the place of a husband and father facing death by starvation.

Father Kolbe was among four prisoners still alive on the eve of the Assumption. A jailer finished things with a hypodermic needle filled with carbolic acid. Consequently, Maximilian is the patron saint of drug addicts, prisoners and the pro-life movement.

For some saints, like Italian Servite Father Peregrine Laziosi, 1260-1345, illness foreshadowed patronage. Peregrine was well-known for his preaching, holiness and such penances as standing whenever it wasn't necessary to sit. This led to varicose veins, then cancer of the foot.

Tradition holds that, just before his leg was to be amputated, he had a vision in his sleep of Jesus coming down from the cross and touching the leg. When Peregrine awoke, it was healed; he lived another 20 years. Naturally, he is the patron saint of people with cancer as well as those with AIDS and other diseases.

In one case, the patron saint connection was plucked from a backyard. An herb that cured headaches and epilepsy was found in the garden of the church built over the grave of fourth-century Roman martyr Bibiana. So she is invoked for hangovers and headaches—and more serious maladies.



St. Maximilian Kolbe was injected with carbolic acid in a Nazi prison camp. He is the patron saint of drug addicts, prisoners and the pro-life movement.

In another, the connection was a wayward son. Because Monica never lost hope that her dissolute son could become St. Augustine, she is the patron saint of alcoholics. One bishop she consulted counseled her: "It is not possible that the son of so many tears should be lost."

(Nancy Hartnagel is wire traffic editor at Catholic News Service.) †

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# Rest in peace

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

**ALLEN, Helen M.,** 82, St. Bartholomew, Columbus, May 27. Mother of Pamela Allen. Aunt of several.

**BABBAGE, Norma,** 83, St. Anthony of Padua, Clarksville, May 29. Mother of Deborah Pappas and Craig Babbage. Grandmother of five. Great-grandmother of 11.

**BARRAS Joseph,** 75, St. Simon the Apostle, Indianapolis, May 31. Husband of Rita Barras. Father of Jeffrey, Joseph and Thomas Barras. Grandfather of nine.

**BEDEL, Jeanette Elizabeth,** 77, St. Louis, Batesville, May 28. Mother of Pat Ertel, Martha Roell and Jeff Bedel. Sister of Doris Prentice, Charles and Tim Bentfield. Grandmother of three.

**BIANCHINI, George V.,** 78, St. Pius X, Indianapolis, May 22. Husband of Maxine Bianchini. Father of Laurie Corazza, Julie Haan, Terri Rodriguez and Gary Bianchini. Brother of Carol Daniels. Grandfather of eight.

**BITTLE, Mary G.,** 97, St. Luke, Indianapolis, May 18. Mother of Mary Jane Lyons, James and Gregory Bittle. Grandmother of six.

**BRUNS, Howard J.,** 92, St. Michael, Brookville, May 27. Husband of Mary Jane (Stout) Bruns. Father of Marcia Eggers, Lisa Holman, E. Marie Katz, Doris Tussey, Gerald and Glenn Bruns. Brother of Rosemary Cowan, Leona Kalb, Ruth Mergenthal and Ambrose Bruns. Grandfather of 13. Great-grandfather of two.

**BRUNSMAN, Roberta C.,** 90, St. Nicholas, Sunman, May 18. Sister of Cleora Kuntz, Elmer, Joseph, Milton and Ralph Dierckman. Aunt of many.

**BURKHART, Pauline Rose,** 94, St. Michael, Brookville, May 21. Mother of Elizabeth Allen, Linda Grocox, Deborah Pierce, Mary Strohmier, Franciscan Sister André Burkhart, Dorothy, Charles, Donald and John Burkhart. Sister of Teresa Dudley and Anna Kuntz. Grandmother of 29. Great-grandmother of 44. Great-great-grandmother of two.

**CONLEE, John Joseph,** 83, Holy Family, New Albany, May 29. Husband of Peggy Conlee. Father of Diane Drumb, Kathy Miller, Cheri Teives and Susan Tracy. Stepfather of Kimberlee Eiler. Brother of LaVerne Jacobs. Grandfather of nine.

**DAUBY, Joseph L.,** 67, St. Paul, Tell City, May 29. Husband of Alene (Lasher) Dauby. Father of Amy Ramsey, Cindy, Jim, Kevin and Neil Dauby. Brother of Anna Doogs and Frieda Kleaving. Grandfather of six.

**EFFINGER, Florence Adam (Nauert),** 95, St. Louis, Batesville, June 4. Mother of Alice Luers, Helen Prickel, Cecilia Schultz, Evelyn Seevers and Fran Effinger. Sister of Leona Suding. Grandmother of 13. Great-grandmother of 19. Great-great-grandmother of two.

**GASPER, Bernard W.,** 76, St. Mary, North Vernon, May 21. Brother of Agnes Bloemer, Theresa Phares, Frances Richart and Leo Gasper. Uncle of several.

**GOOTEE, Mary R. (Schmitt),** 91, St. Mark, Indianapolis, May 10. Mother of Mary Beth Malone and Peggy Woods. Grandmother of five. Great-grandmother of eight.

**KRINER, Thelma J.,** 92, St. Mark, Indianapolis, May 12. Mother of Maryann, Rosemary, Donald and Robert Kriner. Grandmother of five. Great-grandmother of four.

**KRYZANSKI, Theodore R.,** 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 13. Husband of Shirley Kryzanski. Father of Pamela Flemming, Jennifer, Brian and Keith Kryzanski. Brother of Michael Kryzanski.

**LONG, Marianne C.,** 47, St. Joseph, Indianapolis, June 1. Daughter of Rose Mary Long. Sister of Theresa Bowerman, Joseph and Richard Long.

**MASENGALE, John A.,** 81, St. Lawrence, Indianapolis, May 26. Husband of Thelma Wells Calvert Masengale. Father of Jennettia Arney, Sarah Floyd, Mary Louise Lovell, Marsha Calvert Thiel, Mark Calvert, Jeffrey, John, Peter and Thomas Masengale. Brother of Bob and Harry Masengale. Grandfather of 20. Great-grandfather of nine.

**MUSSIO, Gary M.,** 49, St. Jude, Indianapolis, May 30. Son of Victor and Marian (Guerrini) Mussio. Brother of Debra Duke and Vicki Teverbaugh.

**NOE, Dorothy Lee,** 86, St. Joseph, Indianapolis, May 30. Mother of Tina Rush, Cynthia Vibbert, Sharon West, Donald Despot and Stephen Noe. Sister of Bonnie Murray. Grandmother of 17. Great-grandmother of 26. Great-great-grandmother of one.

**RAY, Petrina,** 89, St. Mark, Indianapolis, June 6. Mother of Anna Lang and Anthony Ray. Sister of Santana Gallamore, Rose Polk, Anna Squillace, Joseph, Michael Jr. and Paul Bova. Grandmother of five.

**RIESTER, Laverne,** 89, Holy Cross, Indianapolis, May 29. Mother of Joy Jeffries and Bernard Riestler. Grandmother of six. Great-grandmother of five.

**ROELL, Albert C.,** 90, Sacred Heart of Jesus, Indianapolis, May 25. Father of Andrea, Alan and Anthony Roell. Grandfather of three.

**ROHN, Dorothy B.,** 84, St. Paul, Tell City, May 26. Aunt of several.

**SCHMELZ, Leonard C.,** 67, St. Mary, Lanesville, June 7. Husband of Martha (Heinze) Schmelz. Father of Charles, Daniel, Ted and Timothy Schmelz. Brother of Anna Geswein. Grandfather of seven.

**SMITH, Mary A.,** 85, St. Vincent de Paul, Bedford, June 7. Sister of Eva Chase, Rose Dossen, Ann Lancaster and Margie Miller.

**SMITH, Matthew James,** 18, St. Gabriel the Archangel, Indianapolis, June 3. Son of Robert L. Smith Jr. and Cynthia (Geloff) Black. Stepson of Jeff Black. Brother of Michael and Stephen Smith. Grandson of Deenie Geloff and Robert L. Smith Sr. †

## Providence Sister Patricia Melton served at St. Mary Parish in Rushville for 17 years

Providence Sister Patricia Melton, also known as Sister Leone Marie, died on May 25 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 77.

The Mass of Christian Burial was celebrated on May 30 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Patricia Rose Melton was born on July 5, 1928, in Linton, Ind.

She entered the congregation of the Sisters of Providence on July 22, 1944, professed first vows on Jan. 23, 1947, and professed final vows on Jan. 23, 1952.

During 61 years as a Sister of Providence, Sister Patricia taught kindergarten, elementary and high school students for 30 years at Catholic schools in Indiana, Illinois and New Hampshire.

Sister Patricia taught at St. Patrick School in Terre Haute in 1947-48, Holy Spirit School in Indianapolis from 1959-67 and Immaculate Heart of Mary School in Indianapolis from 1967-68.

She also taught at the former St. Agnes Academy in Indianapolis from 1969-70, the former Ladywood Academy in Indianapolis from 1970-76 and the former Latin School in Indianapolis from 1976-78.

Sister Patricia also served at St. Mary Parish in Rushville as parish program coordinator, pastoral associate and administrator of religious education from 1979-82 and as director of religious education from 1982-96.

From 1997 until 2003, she ministered as coordinator of the Ladywood-St. Agnes Academy Alumnae Association in Indianapolis.

In 2003, Sister Patricia retired to the motherhouse and participated in the senior sisters' prayer ministry.

Surviving are a sister, Mary Catherine Mack Chambers of Carmel, Ind.; an uncle and aunt, Charles and Dorothy Stuart of Indianapolis; and a cousin, Providence Sister Dorothy Deal of Saint Mary-of-the-Woods.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

# BONIFACE

continued from page 8

displayed—with information about St. Boniface and German Catholic heritage—in the window of Krieg Bros. Catholic Supply House at 119 S. Meridian St. in Indianapolis.

“Benedict XVI took the name of Benedict to honor the historical role that the Benedictines have played in [evangelizing] Europe,” Selm said. “Boniface was a Benedictine monk, and he brought the *Rule of St. Benedict* and organization to the Christian Church in German-speaking Europe.”

“We have all those [faith] connections in Europe,” he said, “and locally we have Saint Meinrad Archabbey, founded by German-Swiss Benedictines, as well as a German bishop, Archbishop Daniel M. Buechlein, and a German vicar general, Msgr. Joseph F. Schaedel.”

Selm said he has shopped at Krieg Bros. for years and always asks owner Anne Krieg to order St. Boniface items for the store. When he asked her for permission to display the icon of the German saint a few weeks ago, she gave him space in a corner of the store window.

“She has St. Boniface medals and is looking for a supplier for holy cards and statues,” Selm said. “I’ll buy a bulk of holy cards and pass them out to all my Kraut friends.”

Selm said many people don’t know that there is a statue of St. Boniface on the north gable transept of St. Mary Church in Indianapolis.

On May 19, Nicholas Selm graduated from St. Louis University in St. Louis, where he studied studio art, history and German. He plans to teach art and history.

“I wanted to paint this icon as a gift for my father,” he said. “My dad taught us about our German heritage as a part of growing up, and we would talk about St. Boniface. The lives of the saints are fun to learn about. ... If we dedicate our lives to our faith, we have the potential to become saints.”

The Krieg family is German and established the Catholic bookstore and supply house in downtown Indianapolis in 1892, Anne Krieg said, but she doesn’t think there has ever been a window display featuring the patron saint of Germany until now.

“It’s hard to find holy cards of St. Boniface, but you can find thousands of holy cards of St. Patrick,” she said. “We don’t even have a statue of St. Boniface, and he was a great saint.” †

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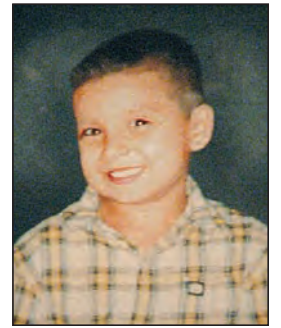
Alberto Covarrubias



David Covarrubias



Flora Albarran



Luis Albarran

# FUNERAL

continued from page 1

English—at the cathedral on June 7 when discussing the tragedy. The question of why the violent act occurred is still on many people’s minds, he added.

“So what can we do?” asked the pastor of St. Mary Parish. “We hold each other, we cry on each other’s shoulders, we pray together. In our gathering here today, we seek peace and forgiveness.”

Emma Valdez and Alberto Covarrubias Sr. and their family were active members of St. Philip Neri Parish in Indianapolis, Father O’Mara said, adding that they took part in regular Friday prayer groups.

“This was a family that knew the love and joy of life as well as the struggles and brokenness, but in their faith they kept moving forward with one eye on God and the other on each other,” he said.

Mourners, including Sarah Mullin, remembered a hard-working and caring family that was involved at Indianapolis Public School 15, where brothers Alberto and David Covarrubias were students.

“I think it’s really important to remember all the good things about the family,” said Mullin, who taught Alberto for three years in her English As a Second Language class.

“They were some of the best kids I ever taught,” she said, her voice trailing off as she fought back tears.

At the Mass, Archbishop Daniel M. Buechlein offered his “profound sympathy” to the victims’ families.

“You are all in my prayers,” he said.

Two men, Desmond Turner, 28, and James A. Stewart, 30, have been charged with seven counts of murder, felony murder and criminal confinement, one count of burglary and one count of carrying a handgun without a license. The two Indianapolis men could face the death penalty.

Instead of seeking vengeance, Father O’Mara encouraged the community to work to create an environment of peace.

“May our response not be hate or the desire for more death—even for those who have carried out this violence—but the desire to build the kingdom of God here on this earth, in this world, in this city,” said Father O’Mara, who served as the pastor of

St. Philip Neri Parish from 1991 to 1996 and as administrator for 19 months from 2004 to earlier this year.

Afterward, as he stood in the parish hall at St. Philip Neri School at a luncheon for the victims’ families and the surrounding community, the priest looked exhausted from the heartbreak of the deaths and trying to calm and care for the living.

As families sat and consoled one another and children ran and played—unaware of the tragedy that had brought them together—Father O’Mara reflected on the events since the murders. Words of gratitude filled his voice as he talked about the way the community had come together.

He pointed to how the eastside community, St. Philip Neri and St. Mary parishes, the archdiocese, the area ecumenical family, law enforcement and city officials have offered their support.

“So much good has come out of this evil,” he said.

Seconds later, a baby’s cry pierced the air, reminding those in the parish hall how many tears had been shed for the seven family members who had passed on to eternal life. †



Relatives mourn the deaths of their loved ones during the Mass of Christian Burial on June 7 at SS. Peter and Paul Cathedral in Indianapolis.

Photos by Mary Ann Wyard



Left, Archbishop Daniel M. Buechlein stands with Franciscan Father Thomas Fox, left, Father Michael O’Mara, center, and Franciscan Father Aloys Jost, right, on June 7 as they watch pallbearers carry the caskets of six Hispanic homicide victims out of SS. Peter and Paul Cathedral in Indianapolis. St. Philip Neri School sixth-grader José García of Indianapolis volunteered to help as an altar server at the funeral Masses on June 6 at St. Mary Church and June 7 at the cathedral.

Below, Deputy Chief of Investigations Edward Foley, center, and other Indianapolis Police Department officers watch as the caskets are brought out of the cathedral after the funeral Mass.



## Classified Directory, continued from page 22

### Positions Available

#### Elementary Principal

Pope John XXIII Elementary in Madison, Indiana, serving over 300 students, pre-kindergarten thru 6th grade, is accepting applications for the leadership position of Principal.

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#### Principal-Elementary School

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