



The

Criterion

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Inside

Archbishop Buechlein 4, 5
 Editorial. 4
 Question Corner. 25
 Sunday & Daily Readings. 25
 Vacation Travel Supplement . . . 11

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Pope, cardinals identify pastoral challenges in historic gathering

VATICAN CITY (CNS)—In the largest meeting of its kind ever held at the Vatican, more than 150 cardinals sat down to identify pastoral challenges and possible solutions at the start of the third millennium.

Pope John Paul II opened the May 21-24 consistory with a prayer and a request for the cardinals' input, saying he wanted a free and fraternal exchange of opinions.

The meeting's first day provided short speeches on a wide range of topics: the role of the pope, the call to personal holiness,

pastoral problems of the family, opportunities offered by modern media, and the need for justice and charity in globalization.

Two particular suggestions came from U.S. cardinals: preparation of a document that would clarify what the Church means by "new evangelization" and an annual worldwide Synod of Bishops with an open agenda.

In his welcoming talk, the pope avoided specifics. He said the Church needs to find the best ways to evangelize

in modern societies, and that means prioritizing goals and evaluating every level of its pastoral operations.

He described the meeting as a follow-up to the Great Jubilee of the Year 2000 and to his recent document, "Novo Millennio Ineunte" ("At the Beginning of the New Millennium"), which outlined pastoral aims and obstacles for the coming years.

The cardinals, seated in the shell-shaped Vatican Synod Hall, applauded the 81-year-old pontiff, who was to preside

over the three days of talks and celebrate a final Mass. It was the sixth time the pope has convened the cardinals for such a meeting and the first time since 1994.

All 183 cardinals were invited, but not all could make it; 155 were in attendance at the first session. The consistory was held behind closed doors, but without the extreme secrecy of a conclave.

Vatican spokesman Joaquin Navarro-Valls gave briefings on the content of the **See CONSISTORY, page 7**

St. Peter's Basilica is 375 years old and still changing

VATICAN CITY (CNS)—Although St. Peter's Basilica will celebrate the 375th anniversary of its inauguration this year, the church continues to undergo changes, inside and out.

Even the final resting places of those buried in the basilica are not necessarily final.

The body of Pope John XXIII, who convoked the Second Vatican Council and was beatified last September, will have a new casket and a new tomb in the church June 3.

For 38 years, his tomb was in the grotto under the basilica and was one of the most visited, along with the tomb of St. Peter.

Major movement is nothing new in St. Peter's Basilica, although changes are made only after consultation with historians and archeologists and with approval from the pope.

But some changes are simply unacceptable. This year, the Vatican declined an offer from Chile to provide enough shiny copper to cover Michelangelo's celebrated—but dull lead—dome of St. Peter's.

The change to the basilica's appearance and the Rome skyline would have been unthinkable dramatic.

But starting two years ago, a more subtle series of changes to the basilica's exterior began.

Statues of saints who founded religious orders—all carved of white Carrara marble fashioned according to very strict rules—are being placed in



St. Peter's Basilica is seen at dusk from the Via della Conciliazione, the main street leading up to St. Peter's Square in Rome. The world's largest Christian church marks its 375th anniversary of inauguration this year.

what were designed to be empty niches.

Two rows of niches lining the central nave and main transept inside St. Peter's Basilica were filled with statues of canonized founders, starting with St. Dominic in 1706 and ending in 1954 with St. Louise de Marillac, co-founder of the Daughters of Charity

of St. Vincent de Paul.

Inside the world's largest Christian church, one sign of the constant work on the basilica—even if it is just routine cleaning—is the ever-rotating visitors' entrance to the grotto.

Four stairways, diagonal to the four **See BASILICA, page 10**

Cycle of violence crucifies Christ over and over again, vicar general says

By Mary Ann Wyand

"The crucifixion is not over," Msgr. Joseph F. Schaedel, vicar general, said in his reflection during the archdiocesan Vespers service for the "Day of Prayer for Peace and an End to Violence" on May 15 at SS. Peter and Paul Cathedral in Indianapolis.

"It's far from over," he said. "The execution of Christ on the cross has taken place every single day since it all began on Golgotha. Christ is stripped naked, exposed for everybody to see, every time people can't wait to discover the dark sins of one another.

"Jesus of Nazareth is fallen, beaten down, by violence, hatred, revenge," Msgr. Schaedel said. "Christ falls every day under the weight of addictions, poverty, prejudice or hatred. Jesus suffers—not just physical pain—but emotional pain. The tense moments of existence when people fear for their safety—Christ knows the same feeling in every lie, in every breach of trust, in every broken promise."

Throughout the world, "the execution of Christ goes on every day, on every continent, even in the land of his birth—the Middle East," Msgr. Schaedel said. "Closer to home, Christ was persecuted on the streets of Cincinnati in the racial riots terrorizing that city. . . . He is dying in our workplaces, in our schools, in some of our own homes. More than likely, he will die again on the streets of our city again this week."

Whenever violence happens in the **See PRAYER, page 2**

Liturgy workshops for Hispanics planned in June, July

By Jennifer Del Vecchio

Meeting the needs of Hispanic Catholics in the New Albany Deanery and focusing on their gifts and talents is the goal of an upcoming liturgical workshop.

Franciscan Father Tom Smith said the workshop will help Hispanics participate as Eucharistic ministers, lectors or prayer group leaders within their parish communities.

Often, Hispanics do not participate in these roles because they have not been trained or are not accustomed to performing those roles in their home countries, he said.

The workshop is scheduled from 9 a.m. to 5 p.m. on June 23 at St. Mary Parish in New Albany. It continues from 9 a.m. to noon on June 24 at the church.

The workshop will be offered again

from 9 a.m. to 5 p.m. on June 30 and from 9 a.m. to noon on July 1 at St. Rita Parish in Louisville.

In the New Albany Deanery, Hispanic needs are growing.

Father Smith ministers to Hispanics at St. Mary Parish in New Albany and St. Michael Parish in Charleston.

About 200 Hispanics attend Mass at St. Mary Church in New Albany and about 135 Hispanic Catholics attend Mass at St. Michael Church in Charlestown, Father Smith said.

The workshop, conducted in Spanish, will cover liturgical formation of parish ministers, liturgical prayer, celebration and sacraments, liturgical music, biblical studies related to the liturgy and cultural adaptation and inculturation.

It will also explain why lay people

participate in such activities, what Church documents say about lay involvement and why it's important for parishioners to participate in ministry roles.

The need for Hispanic liturgical workshops is growing across the country.

"I'm getting a lot of calls from a lot of parishes who want to have a more active role in their liturgy," said Notre Dame Sister Doris Turek, the director of the Hispanic Liturgical Institute in Washington, D.C., a part of the National Conference of Catholic Bishops.

Sister Doris, who will conduct the workshops, said they are an important way to affirm what the Hispanic population can bring to the Church.

While the needs for such workshops are increasing, Sister Doris has found that **See HISPANICS, page 3**



Photo by Mary Ann Wyand

SS. Peter and Paul Cathedral parishioner Nancy O'Brien of Indianapolis venerates the missionary image of Our Lady of Guadalupe after the archdiocesan Vespers service for the "Day of Prayer for Peace and an End to Violence" on May 15 at the cathedral.

Missionary image promotes prayer, respect for life

By Mary Ann Wyand

St. Bartholomew parishioner Eileen Hartman of Columbus believes the presence of the missionary image of Our Lady of Guadalupe in the archdiocese during May, and also last November, has encouraged an increase in prayer among Catholics in central and southern Indiana.

"I have witnessed hundreds of people who have gone out of their way to see and pray before the image," she said. "Many have prayed to Our Lady of Guadalupe, the patroness of life, for an end to all violence. I believe that Our Lady is showing us the power of prayer by interceding for us."

Hartman arranged for the missionary image to be loaned to archdiocesan parishes last November, and also helped transport the Marian image to archdiocesan parishes for prayer services in November and May.

"Last November, [federal Death Row inmate] David Paul Hammer was scheduled to be the first person executed at the federal level since 1963 in Terre Haute," Hartman said. "Just before his execution, David had a conversion of heart and decided to appeal his death sentence. Juan Raul Garza replaced David as the first person to be executed, but his scheduled execution on the feast of Our Lady of Guadalupe, Dec. 12, was also postponed. Timothy McVeigh was the next person scheduled to be executed on May 16, but that execution was delayed.

"David Hammer is now praying for and trying to evangelize Timothy McVeigh," she said. "For those of us who do believe in the power of prayer, nothing is impossible with God's help and Our Lady's intercession—even the conversion of Timothy McVeigh, our brother in Christ." †

PRAYER

continued from page 1

world, he said, "Christ is nailed to the cross again and again. It's not over by a long shot. Jesus Christ, who lives in every human person, is tortured again and again."

Christ was crucified in Jerusalem nearly 2,000 years ago, he said, and that horrific punishment continues today. Two men were crucified by a mob in a cemetery in Belfast, Northern Ireland, just a few years ago because of religious differences.

"Crucifixion—by angry people—only had its beginning on Golgotha," Msgr. Schaedel said. "When Jesus died on the cross, where was everybody? While the Lord of Life is being executed by hatred, jealousy, greed or violence, where are we? Are we near the cross? [Are we] being ridiculed or attacked too, because we stand solid for the dignity of human life from the moment of conception to natural death?"

"Are we off hiding, pretending we don't know anything about it, [pretending] we can't do anything about it?" he asked. "Unwilling to get involved or to help? Or could we even be near the cross of the crucified, keeping the cycle of violent behavior alive ... doing our part to keep the whole thing going? In the name of righteousness or even in the name of religion, hammer of justice in hand, calling out, 'Hand me some more nails, please.'"

During the Vespers service, Msgr. Schaedel incensed the missionary image of Our Lady of Guadalupe, which was on loan from the basilica in Mexico City for prayer services in archdiocesan parishes during the month of May. The image of Mary was placed near the altar at the cathedral for veneration before and after the prayer service.

The presence of the missionary image—combined with prayers for an end to violence—during the Vespers service were encouraging signs of hope for Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities.

"We live in a culture of death, which supports and promotes the erroneous belief that human life is negotiable from the womb to the tomb," Sister Diane said. "As a result, the violent destruction of human life has increased dramatically in the last few decades in this country.

"Msgr. Schaedel's insightful reflections on how Christ's crucifixion is continued in and through victims of violence are worthy of serious consideration," she said. "Each time a human life is treated as an object for disposal or degraded to the level of a thing, the image of Christ crucified should present itself to our minds and move our hearts to sorrow. It should compel us to work to diligently promote acceptance of the Gospel of Life, since this is the anecdote to the culture of death." †

Official Appointments

Effective July 1, 2001

Sister Margaret Lynch, S.P., reappointed parish life coordinator of St. Mary-of-the-Woods (Village) Parish, St. Mary-of-the-Woods, and St. Leonard of Port Maurice Parish, West Terre Haute, for a six-year term.

Effective July 2, 2001

Rev. Patrick Beidelman appointed pastor of St. Michael Parish, Brookville, and Holy Guardian Angels Parish, Cedar Grove, for a six-year term, from associate pastor, St. Monica Parish, Indianapolis.

Rev. William L. Ehalt appointed pastor of St. Elizabeth Parish, Cambridge City, for a six-year term, from part-time associate, Prince of Peace Parish, Madison, and Most Sorrowful Mother of God Parish, Vevay, and part-time chaplain, Father Michael Shawe Memorial Jr./Sr. High School, Madison.

Rev. Michael G. Fritsch appointed pastor

of St. John the Apostle Parish, Bloomington, for a six-year term, from pastor, St. Paul the Apostle Parish, Greencastle.

Sister Jennifer Mechtild Horner, O.S.B., appointed parish life coordinator of St. Paul the Apostle Parish, Greencastle, for a six-year term.

Rev. Joseph Kern, retiring as pastor of St. Joseph Parish, Rockville, and Immaculate Conception Parish, Montezuma, appointed priest moderator and sacramental minister at St. Paul the Apostle Parish, Greencastle, while continuing as dean of the Terre Haute Deanery.

Effective July 5, 2001

Sister Shirley Gerth, O.S.F., reappointed parish life coordinator of St. Anne Parish, New Castle, and St. Rose Parish, Knightstown, for a six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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HISPANICS

continued from page 1

more Hispanics are taking on parish roles. Many calls she receives are from Hispanics who are working in catechetical ministries at their parishes.

Sister Doris said the workshops are well attended by the Hispanic community, but many people don't realize the "great sacrifice" that Hispanics have to make to attend special programs.

That's because they often work two jobs and must miss work to attend the weekend workshops.

The Hispanic population continues to grow in the U.S.

While the U.S. Census reported there were 35 million Hispanics in the nation, the estimate is closer to 40 million, said Ronaldo Cruz, the executive director for the secretariat of Hispanic Affairs with the National Conference of Catholic Bishops in Washington, D.C.

Cruz said 71 percent of Catholic growth is due to the Hispanic presence.

In Indiana, the 2000 census reported 214,536 Hispanic residents, an increase from the reported 98,788 Hispanics in the 1990 census.

In the New Albany Deanery, noticeable growth of the Hispanic population began about two years ago, said Robert Leonard, director of catechetical ministry for the deanery.

Parish directors of religious education brought their concerns to the deanery about Hispanic needs, Leonard said, and some priests began calling the deanery's Aquinas Center asking for video and instructional aides in Spanish to help prepare Hispanic parents for baptism and other sacraments.

Eventually, the deanery found Father Smith, a priest of the Archdiocese of Louisville, who also helps with the Hispanic ministry in the New Albany Deanery.

Father Smith celebrates Mass in Spanish and also helps Hispanics with special needs, such as taking people to the Bureau of Motor Vehicles to get



March for life

Members of the Knights of Columbus escort the missionary image of Our Lady of Guadalupe during a rosary procession from St. Andrew the Apostle Church in Indianapolis to an abortion clinic six blocks west of the church on May 19 after the archdiocesan Helpers of God's Precious Infants monthly pro-life Mass. Prayers for an end to abortion continued outside the abortion clinic and later at the church, where the prayer service concluded with Benediction.

driver's licenses.

Hispanics settling in the southern Indiana area are mainly men who have sought work in construction, restaurant, landscape and agriculture jobs, he said.

"It's not unusual to look out at your congregation and see four or five [Hispanic] guys walking in together," Father Smith said.

Most of the men have families living in Mexico, and most come from small villages, he said. They also have a limited amount of religious education or school education.

Father Smith said the workshop will

not only help Hispanics use their gifts in the parish but it also will help them incorporate many of their cultural aspects into their American parishes, such as the devotion to Our Lady of Guadalupe.

Leonard said it's important to have workshops that provide outreach ministries to the growing Hispanic population.

"We want to establish a Catholic presence for Catholic Hispanics," Leonard said. "We want to serve the Hispanic community and invite them to be part of the larger Church community."

Leonard said he thinks the Hispanic community creates an "awareness of diver-

sity" for the New Albany Deanery parishes.

Having Hispanics become more involved in parish life will help others be "more comfortable when they hear and see something slightly different," he said.

At his parish in Jeffersonville, one verse of a hymn is sometimes sung in Spanish.

"We are just delighted [the Hispanic ministry] is happening," Leonard said. "But we still have a lot of work to do."

(For more information on the workshop or to register for either workshop, call Father Tom Smith at 812-944-0527 or 502-494-3264.) †

70 percent of Latinos are Catholic, survey says

WASHINGTON (CNS)—A new national survey reports that 70 percent of the Latino population identified themselves as Catholic.

The survey also showed a drop-off in the percentage of Latino Catholics with each generation born in the United States and an increase in the Protestant population with each passing generation.

The survey was done by the Tomas Rivera Policy Institute, a California-based think tank, as part of the Hispanic Church in American Public Life Project.

The Hispanic project is a three-year ecumenical research program funded by a \$1.3 million grant from the Pew Charitable Trusts to examine the role of religion on the political and civic com-

mitment of Latinos.

The survey reports that 22 percent of the Latino population considers itself Protestant, and that 95 percent of all respondents listed a religious affiliation and 45 percent reported attending church services at least once a week.

The 2000 U.S. census reported 35.3 million Hispanics in the United States and 70 percent of this would mean that there are 24.7 million Hispanic Catholics.

Survey findings showed that 74 percent of foreign-born Latinos identify themselves as Catholic; 66 percent of U.S.-born Latinos who have at least one parent born abroad identify themselves as Catholic; and 59 percent of third or later

generations identify themselves as Catholic. The respective numbers for Protestants are 18 percent, 25 percent and 32 percent.

Jongho Lee, director of survey research for the Tomas Rivera Policy Institute, said the analysis of these figures will not be ready for another two to three months.

The survey's raw data released in early May are only the first of a three-pronged study, he said.

The finished study also will include responses from a questionnaire sent to 4,000 Latino civic and religious leaders and interviews in five heavily Hispanic urban areas and in two rural areas to draw community profiles of how Churches

relate to their neighborhoods, Lee added.

Other survey findings released in May include:

- 43 percent of all respondents who attend religious services go primarily to Spanish services, 27 percent primarily to English services and 30 percent listed bilingual.
- 34 percent of the Catholics who responded would not accept homosexuals as priests, while 30 percent would.
- 49 percent of the Catholics feel that women should be ordained, while 23 percent believe they should not.
- 75 percent of Catholics and Protestants believe that a candidate's faith and morals matter to their voting decisions.

See LATINO, page 7

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Editorial

Escalating violence in the Holy Land

The commission headed by former U.S. Senator George Mitchell, which was trying to find a solution to the situation in the Holy Land, was even-handed when it blamed both the Arabs and the Israelis for what is happening there. Its recommendations made sense. Both sides, though, rejected them before they were even final.

Two recommendations were that the Palestinians stop violence and the Israelis stop building settlements in the West Bank and Gaza.

Israeli Prime Minister Ariel Sharon is at least consistent in refusing to stop building settlements since that has always been his position. The building of those settlements in occupied territory violates the Geneva Convention, which prohibits allowing civilians to live in territories under military occupation.

Sharon now says that those 200,000 Jews living in 145 settlements are not in occupied territory; they're in "disputed territories." If the territories are under dispute, he apparently believes that they should be part of Israel.

That, though, goes back to Israel's dilemma, first expressed to the writer of this editorial by Israeli officials in 1971—30 years ago: If Israel were to annex those territories, what would it do with all those Arabs? Make them citizens and thereby dilute or destroy the Jewishness of the state, or keep them as second-class citizens and thereby no longer be a democracy?

There is nothing that offends the Palestinians more than those huge settlements on land that they believe should be theirs, land that has always been theirs. Palestinian homes clearly outside the boundaries of Israel have been, and continue to be, confiscated and bulldozed in order to make room for the Israeli condos.

But Sharon insists on escalating the volatile situation by increasing government subsidies for the enlargement of the settlements by \$360 million. There's no wonder the violence continues.

William Pfaff had a strong column in the May 4 issue of *Commonweal*. He said that the suffering of the Palestinians is morally destroying Israel. The more Israel behaves as an oppressor, the more distant it grows from the ideals upon which it was founded.

He says, "By occupying and colonizing Palestinian territory to which Israel has no title in international law, but which it holds only through military conquest; by annexing its fertile land and diverting its water; by employing measures of repression that would be unacceptable in any other Western democracy—collective and exemplary punishment, destruction of civilian property to intimidate resistance, arrests without charge, and imprisonment without trial—Israel is turning itself into the kind of state it was founded to repudiate."

The violence, from both sides, continues to escalate. Missiles and tanks continue to destroy Palestinian buildings and Palestinian car bombs continue to destroy property in Israel. As Pope John Paul II has said, escalating violence never leads to peace.

An article by Judith Sudilovsky, who covers the Holy Land for Catholic News Service, appears in the current issue of *The Catholic Journalist*, published by the Catholic Press Association. She tells how the rules have changed in the past year as she and other journalists try to cover what's going on. Her photographer, Debbie Hill, has to wear a bullet-proof vest as she's trying to get photos, and both Israelis and Palestinians constantly challenge them.

Sudilovsky writes: "These days even Manger Square [in Bethlehem], where only last year Pope John Paul II led a Mass, has been transformed into the scene of numerous funerals of Palestinians killed by Israeli fire, where angry armed men hold their rifles defiantly. It has been many a time that Debbie has covered a funeral there only to have an AK-47 shaken in her face."

She says that she and Hill often spoke about how privileged they were to be able to see firsthand the tentative yet hopeful steps toward reconciliation that Israelis and Palestinians were taking despite all the hurdles they faced. They thought there was a rich future for all residents of the land. Instead, that future has now turned gray. What they get to see close up now, she says, is the hatred and senseless violence that has taken control.

It's difficult to be optimistic about the situation in the Holy Land. †

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Vocational choice made on basis of spiritual values

Did you see James D. Davidson's syndicated column in the April 13th issue of *The Criterion* titled "A rational-choice explanation for the decline in vocations"?

Davidson presents the research findings of two sociologists, Rodney Stark from the University of Washington and Roger Finke from Pennsylvania State University. Based on the "rational choice" theory of human behavior, the research proposes an explanation for the decline in vocations to priesthood and religious life since the Second Vatican Council.

The theory proposes that when people are faced with important decisions in life, they weigh the costs and benefits of various options and avoid the ones where the costs outweigh the benefits. Applying the theory to Church vocations, the research points out that because documents of the Second Vatican Council lifted up the role and state of the laity in the Church and extolled life in the secular world, priests and religious are no longer viewed as being in a superior state of holiness and the most compelling motivations to becoming a priest have been withdrawn. They are now viewed as being just like everyone else, except the "costly aspects of vocations" remain. Vows of celibacy, obedience and poverty are "the costly aspects." Lower the costly aspects and the vocation crisis might be solved, so goes the theory.

I can't help but ask, if the theory works, why are Protestant churches experiencing a vocation crisis? If I understand this presentation correctly, we are looking at an old proposal dressed up in new language. What are the underlying values that this theory proposes?

No doubt, rational people make important life decisions based on costs *versus* benefits analyses. I would like to think that's what I did when I chose to become a priest and entered religious life. The crucial difference is that I viewed "the costs" as a means to serve God and the People of God. For one thing, as some people remark half in jest, half in truth, "the death benefits" of priesthood and religious life can't be beat!

Life choices are made on the basis of values. Vocational choice will surely depend on the weight of one's spiritual values. I don't think I considered priesthood and monastic life because I thought I would be in

a superior state of holiness. My chances of being saved might have been increased, but superiority, no.

One of the things I like and admire about our present group of seminarians is their clear desire to serve God and people. I don't see them looking for ways to lower "the cost" of that calling. I find that encouraging. I am also encouraged by our priests.

A couple of weeks before Easter, Msgr. Louis Schumacher went home to the kingdom. On that occasion, we pulled a letter from the file that he had written to me when he reached the mandatory retirement age in 1997. It merits quoting in full: "Dear Archbishop: Since I understood that resignation at 75 was accepted more or less automatically, your phone call took me by surprise, especially the question of what I wanted to do.

"I would be perfectly happy to remain at St. Michael and Holy Guardian Angels. As I promised, I have consulted some of the parish leaders who have usually been honest with me, and they all encouraged me to stay. Of course, one very direct lady said, 'We know what we have. We don't know what we will get!'

"I really don't see it as a question of what I want, though. Without sounding tedious, my commitment to the priesthood was for life, and I have never looked for retirement as a time to say I have paid my dues and now I can have a life of my own. It is not a compulsive sense of obligation. I just want to be a priest all my life in whatever way I can. So it doesn't really matter whether I am a pastor or a retiree helping out where I can or, as many of our priests have been at the end, confined to a bed or wheelchair and still serving the Lord where they were. That is the concept of priesthood I carried from Saint Meinrad, and I don't imagine it is unusual. But I have to admit I enjoy what I am doing. So I will continue if I may ... In Christ, Father Louie."

Father slipped away in his sleep and went home to God for this first Easter of the new millennium. He is right, his concept of priesthood is not that unusual, and I don't think he would be impressed by the "rational choice" theory.

Neither would Deacons Rob Hausladen and C. Ryan McCarthy, who will be ordained on June 2. Let's keep them and our seminarians in grateful prayer. †

Archbishop Buechlein's intention for vocations for June

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



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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Elección vocacional en base a los valores espirituales

¿Leyeron ustedes el artículo de James D. Davidson, en la edición del 13 de abril del *The Criterion*, titulado "A rational choice explanation for the decline in vocations" (Una explicación a la elección racional en cuanto a la disminución de las vocaciones)?

Davidson presenta los resultados de las investigaciones de dos sociólogos, Rodney Stark de la Universidad de Washington y Toger Finke de la Universidad del Estado de Pennsylvania. Basándose en la teoría de la conducta humana, "elección racional", las investigaciones proponen una explicación para la disminución de las vocaciones sacerdotales y de la vida religiosa desde el Concilio Vaticano II.

La teoría propone que cuando las personas son enfrentadas con decisiones importantes en la vida, sopesan los costos y los beneficios de las diferentes opciones y evitan aquellas donde los costos pesan más que los beneficios. Aplicando esta teoría a las vocaciones de la Iglesia, la investigación señala que ya que la documentación del Concilio Vaticano II realzó el papel y el estado de los laicos en la Iglesia y ensalzó la vida en el mundo secular, los sacerdotes y religiosas dejan de ser vistos en un estado superior de santidad y por lo tanto, una de las más importantes motivaciones a ser sacerdote ha sido eliminada. Ellos son vistos ahora como los demás, sólo que "los aspectos costosos de la vocación" permanecen. Los votos de pobreza, castidad y obediencia son los "aspectos costosos". La teoría explica que si se disminuyen los aspectos costosos, la crisis de vocaciones puede ser resuelta.

No puedo evitar la pregunta, si la teoría funciona, ¿por qué las iglesias protestantes están experimentando una crisis vocacional? Si entiendo esta presentación correctamente, estamos viendo una antigua proposición revestida de un nuevo lenguaje. ¿Cuáles son los valores resaltantes que propone esta teoría?

Sin duda, las personas racionales toman las decisiones importantes de la vida basándose en el análisis de los costos *contra* los beneficios. Me gustaría pensar que eso fue lo que hice cuando elegí el sacerdocio y entré en la vida religiosa. La diferencia crucial es que yo vi "los costos" como el camino para servir a Dios y al Pueblo de Dios. ¿Por un lado, como algunas personas resaltan, medio en broma, medio en serio, "los beneficios de muerte" del sacerdocio y la vida religiosa no pueden ser superados!

Las elecciones de la vida son hechas a base de valores. La elección vocacional va a depender seguramente del peso de nuestros valores espirituales. Yo no pienso que yo consideré el sacerdocio y la vida monástica porque pensé que iba a estar en un estado superior de santidad. Mis oportunidades de ser salvado pueden haber aumentado, pero la

superioridad, no.

Una de las cosas que yo admiro sobre nuestro grupo actual de seminaristas es la claridad de su deseo de servir a Dios y a las personas. Yo no los veo buscando maneras de bajar "los costos" de su llamado. Esto yo lo encuentro alentador. Y también me siento alentado por nuestros sacerdotes.

Hace un par de semanas antes de la Pascua, Monseñor Louis Schumacher se fue a Casa, al Reino. En esa ocasión sacamos de los archivos una carta que él me había escrito en ocasión de haber alcanzado la edad de la jubilación obligatoria en 1997. Merece ser citada por completo: "Querido Arzobispo: Desde que comprendí que la jubilación a la edad de 75 era más o menos aceptada automáticamente, su llamada me tomó por sorpresa, especialmente la pregunta de qué era lo que yo quería hacer.

"Yo sería perfectamente feliz permaneciendo en la parroquia de San Miguel y los Santos Ángeles de la Guarda. Según lo prometido, he consultado a algunos de los líderes de la parroquia quienes usualmente han sido honestos conmigo, y todos me animaron a quedarme. Por supuesto, una dama dijo directamente, "¿Sabemos lo que tenemos, no sabemos lo que obtendremos!"

Pero, realmente no lo veo como una pregunta de qué es lo que yo quiero. Sin querer sonar tedioso, mi compromiso con el sacerdocio es de por vida. Y nunca he buscado la jubilación como una oportunidad para decir que he pagado mis cuotas y que ahora puedo vivir una vida propia. No es un sentido compulsivo de la obligación. Sólo quiero ser un sacerdote toda mi vida de cualquier manera que pueda serlo. Así que no importa realmente si soy un pastor o un jubilado ayudando donde se pueda, como muchos de nuestros sacerdotes lo han sido hasta el final, confinados a una cama o a una silla de ruedas y continuaron sirviendo al Señor desde donde estaban. Este es el concepto del sacerdocio que yo he llevado desde seminario de San Meinrad, y no creo que sea inusual. Pero debo admitir que disfruto lo que estoy haciendo. Así que continuaré haciéndolo si puedo... En Cristo, Padre Louie".

El Padre falleció mientras dormía y se fue a Casa, a Dios en su primera Pascua del nuevo milenio. Él estaba en lo correcto, su concepto del sacerdocio no es tan poco común, y no creo que él se hubiese impresionado con la teoría de la "elección racional".

Tampoco lo harían los Diáconos Rob Hausladen y C. Ryan McCarthy quienes se ordenarán el 2 de junio. Mantengámoslos a ellos y a nuestros seminaristas en las oraciones de agradecimiento. †

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.

Letters to the Editor

More liturgical irritants

I am in total agreement with two previous letters regarding being told when to sit, stand, kneel or sing during Mass.

I feel the majority of parishioners are capable of doing the above without having arms waved at us.

I would also like to dispense with the sing-song repetitious music (?) during and after holy Communion, which distracts from any silent prayer during that time and likewise three or four verses of entrance and processional hymns as well as introducing ourselves week after week to people we have known for some 30 or 40 years. Can we just get back to solemnly and reverently hearing Mass?

Mary Pat Herman, Indianapolis

Whatever happened to sin?

The May 11 issue of *The Criterion* had a statement in the archbishop's weekly commentary that began, "In a society that has marginalized a sense of sin..." This statement is the absolute truth; however, he does not explain why this is such a problem.

The answer, in my opinion, is very simple. Very few priests in the archdiocese ever talk about sin to their parishioners. I seldom if ever hear any homilies about sin or the Ten Commandments. Penance services do not talk about the sins enumerated in the Ten Commandments, but instead talk about doing good works. The RCIA [Rite of Christian

See LETTERS, page 31

Research for the Church/James D. Davidson

Catholics may decide the 2004 election

Religious affiliation affects the way people vote. Of America's major religious



groups, Protestants are most likely to vote Republican. For example, in the last presidential election, 56 percent of Protestants voted for George W. Bush; 42 percent voted for Al Gore; and 2 percent voted for Ralph Nader. Jews, people with "other" religious affiliations (such as Muslims and Buddhists), and Catholics are more likely to vote Democratic. In 2000, 79 percent of Jews voted for Gore, 19 percent for Bush, and 1 percent for Nader. Sixty-two percent of "others" voted for Gore, 28 percent for Bush, 7 percent for Nader, and 1 percent for Buchanan. Sixty-one percent of people with no religious affiliation voted for Gore, 30 percent for Bush, and 7 percent for Nader. Fifty percent of Catholics voted for Gore, 47 percent for Bush, 2 percent for Nader, and 1 percent for Pat Buchanan.

Since religious affiliation affects the way people vote, the religious composition of the electorate affects election outcomes. The larger the percentage of the electorate that is Protestant, the easier it is for Republicans to win the White House. The larger the percentage of the electorate that is Jewish, "other," "none" and Catholic, the easier it is for Democrats to win. What, then, is the trend in the religious composition of the electorate? Are Protestants a growing or shrinking percentage of the voting population? What about Jews, "others," "nones" and Catholics? Are they a growing or shrinking percentage of the electorate? Answers to these questions can be found in data recently reported by the University of Michigan's politically neutral and highly reliable National Election Study (see box).

Protestants are declining as a percentage of the total electorate. In 1952, 1960 and 1968, 72 to 74 percent of all voters were Protestant. By 1976, Protestants were 65 percent of all voters. By 1984, only 62 percent of voters were Protestant. In 1990, Protestants were only 59 percent of the electorate. And, in the last presi-

dential election, they were only 54 percent of the voters. Meanwhile, the electoral influence of Catholics, Jews, "others" and "nones" is increasing. Catholics' electoral power has increased a bit (from 20 to 22 percent in the 1950s and '60s to 24 to 26 percent in the 1990s). Jewish electoral influence has remained relatively small (between 2 and 3 percent) and essentially unchanged (except in the last presidential election, when Sen. Joseph Lieberman's presence on the Democratic ticket increased the voter turnout among Jews). The biggest increase has been among people with "other" religious affiliations and people with none. These groups have climbed from only 3 percent of all voters in 1952 to 15 percent in 2000.

In short, Protestants are shrinking as a percentage of the electorate, and the political influence of non-Protestant groups is increasing. For the Republican Party to win the White House in 2004, it will have to attract voters from other religious groups. It is most likely to focus on Catholics, because they are the largest of the other religious groups, and they are more likely to vote Republican than Jews, "others" and "nones."

According to an article by Thomas B. Edsall in the April 16 issue of *The Washington Post*, this effort already has begun. Edsall reports that "President Bush and top advisers have been assiduously cultivating Catholic voters." According to Edsall, "Bush... has met privately with at least three high Catholic Church officials [Archbishop Justin Rigali of St. Louis, Bishop Donald Wuerl of Pittsburgh and Cardinal Theodore McCarrick of Washington, D.C.] and has adopted Catholic themes in speeches; his staff has instituted a weekly conference call with an informal group of Catholics advisers; and the Republican National Committee is setting up a Catholic Task Force." Bush's goal is to attract religiously active Catholics to the Republican Party.

The outcome of the 2004 presidential election may well depend on how successful he is.

(James D. Davidson is distinguished visiting professor of religious studies at the University of Dayton from January to May 2001.) †

RELIGIOUS COMPOSITION OF ELECTORATE, 1952-2000

Religion	1952	1960	1968	1976	1984	1992	2000
Protestant	72%	74%	72%	65%	62%	59%	54%
Catholic	22	20	22	25	26	24	26
Jewish	3	3	3	2	2	2	4
Other/None	3	2	4	8	10	15	15

Check It Out . . .

Christ Renews His Parish 2001 **Pentecost Celebration and Reunion Dinner** will be held June 2 at Our Lady of Mount Carmel Church in Carmel, in the Lafayette Diocese. Father Albert Ajamie, in residence at Fatima Retreat House in Indianapolis, will be the featured speaker. The celebration begins with a 5:30 p.m. Mass followed by dinner and a program.

A Music Lovers Retreat with George Wolfe, a professor of music at Ball State University in Muncie, will be offered June 15-17 at the Pope John XXIII Center in Hartford City. The retreat will help people incorporate music into their spiritual practice and daily routine at work or at home. Bring instruments and music for a Saturday night festival. The cost is \$95 per person. For more information, call 765-348-5819.

A retreat on **"Poetry and Prayer with Jessica Powers and St. Thérèse of Lisieux"** will be held June 8-10 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. The retreat presentation by St. Joseph Sister Marcianne Kappes will explore prayer in general, the Carmelite tradition in particular, and prayer as expressed in the poetry of St. Thérèse of Lisieux and Jessica Powers. For more information, call 317-788-7581 or visit the Web site at www.benedictine.org.

The Thomas Merton Foundation will

host the premier of Kevin Burns' **"Invisible Light: Shining Like the Sun"** at 7 p.m. June 6 at the Clifton Center in Louisville. It is a presentation in words, music and visual images of Thomas Merton's lifelong encounter with other cultures and religions. Tickets are \$10. For more information or reservations, call 502-899-1952.

Simplicity: A Way of Life retreat will be held June 22-24 with Benedictine Father Noel Mueller at Saint Meinrad School of Theology. The retreat will help participants search the Gospels and discover the simplicity of Our Savior. The retreat will suggest ways to live fully the Lord's life-giving admonitions in the midst of a consumer-oriented society. For more information, call 812-357-6585.

Solemn Sung Vespers (Evening Prayer) will begin at 5 p.m. June 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. This officially ends the Church's celebration of the Easter season.

A Men's Serenity Retreat will be held June 1-3 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat is for men whose lives have been affected by alcohol. The cost is \$130, which includes the program, meals and overnight accommodations. For more information, call 317-545-7681.

A Reflection Day with Father James Farrell will be held from 9:30 a.m. to 2 p.m. June 5 at Fatima Retreat House. The day will include Mass and other prayer experiences to make prayer a priority in your life. The cost is \$25, which includes the program and lunch. Childcare is available with advance registration. The cost is \$3 for one child and \$5 for two or more children. For more information, call 317-545-7581.

An **overnight camp** for junior high girls will be held June 1-2 at the Monastery Immaculate Conception in Ferdinand. It will focus on how to invite God into your future and how to listen to God's voice on your future vocation, either married, single or religious. For more information, call 800-738-9999.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will sponsor a "500" Festival May 25, starting at 5 p.m. For

more information, call 317-631-2939.

A **strawberry festival**, buffet dinner and build your own shortcake will be held May 26 from 8 a.m.-10 p.m. at St. John the Baptist Parish, Starlight, 8310 St. John Road, in Floyds Knobs. For more information, call 812-944-9996.

Sacred Heart Parish, 619 S. 5th St., in Clinton will sponsor a Vacation Celebration from 4 p.m. until midnight May 31-June 2. There will be rides, games, music and food. For more information, call 765-832-8468.

Our Lady of Mount Carmel Parish in Carmel will present a three-session seminar with Msgr. John Duncan on **Catholic Social Teaching** June 14, June 21 and June 28 from 7 p.m. to 8:30 p.m. The seminar will discuss labor management relationships, social responsibility of governments and the responsibility of nations. †

Awards . . .

Jacob Risinger, a junior at Brebeuf Jesuit Preparatory School in Indianapolis has been honored with the Hamilton Niss Memorial Award for demonstrating interfaith understanding and the importance of community involvement through community service. The award is sponsored by Interfaith Alliance Indianapolis, an ecumenical coalition of churches in and

around Indianapolis.

Tim Heck, a senior at Brebeuf Jesuit Preparatory School in Indianapolis, won first place in the State Finals of the Sons of the American Revolution (SAR) speech contest held in Bloomington. Heck was also selected as senior class speaker for the class commencement program. †

VIPs . . .

During commencement at **Saint Meinrad School of Theology**, Robert Hausladen of Indianapolis received a Master of Divinity degree. Receiving Master of Arts degrees were Steven Dabrowski, Jr.; Robert Hanke and William

McDonald, all of Indianapolis, and Anthony DeVito of Richmond. Receiving a Master of Theological Studies degree was Katherine Davis-Shanks, director of religious education at St. Bartholomew Parish in Columbus. †

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Mitchell groundbreaking

St. Mary Church in Mitchell recently held a groundbreaking ceremony for its Parish Life Family Center. The center will house a regulation-size basketball court, kitchen, restrooms and mezzanine. The center will be used for church and social functions.



Doll lessons

Stuffie, a 300-pound teaching doll with removable parts, is making its way around Indianapolis area schools. The doll teaches students how food is digested. It has a heart, kidneys, intestines and lungs that the students can examine. Pictured are kindergarten students at St. Lawrence School in Indianapolis. The doll also has been taken to Holy Name School in Beech Grove.

CONSISTORY

continued from page 1

cardinals' discussions, and the Vatican released texts of some of the main talks.

At the opening session, the cardinals heard two reports on the Jubilee Year, which provided an orientation for the discussions to follow.

French Cardinal Roger Etchegaray, who presided over Jubilee planning, said the major ceremonies of the Holy Year were part of the Jubilee's "massive success" and had brought a needed spotlight to the liturgical life of the Church.

He also underlined the social aspect of the Jubilee, saying the biblically rooted call to charity and poverty must permeate the entire Church.

"Here, perhaps, we touch the most provocative question, and the most urgent question for evangelization in the new millennium. Only a Church that is poor can become a missionary Church, and only a missionary Church can demand a Church that is poor," he said.

Italian Cardinal Crescenzo Sepe, another architect of Jubilee events, said the Jubilee experience of prayer, penitence and pilgrimage had left the Church revitalized. Now it is important not to lose the spiritual momentum, he said.

"All the strong and intense stimuli of the Jubilee need to be further examined, deepened and above all put into practice by a pastoral plan," he said.

Then began the three days of open discussions. Fifteen cardinals spoke for six to nine minutes each in the opening session.

Cardinal William H. Keeler of Baltimore, one of the first speakers, addressed the need for the Church to take advantage of mass media, especially the Internet, which he said offers a direct channel of evangelization. He cited the pope's

observation that the Church should participate in the culture of the media, not just try to use it.

Cardinal Eugenio de Araujo Sales of Rio de Janeiro, Brazil, speaking on the sensitive topic of papal ministry, said that fidelity to and unity with the pope was an "integral part" of the Christian faith.

According to sources, another cardinal said new structures were needed to promote more unity between local bishops and the pope. An annual Synod of Bishops that would meet at the Vatican with an open agenda might be such a tool, he said.

Several speakers talked about the need to renew the spiritual life of individual Christians. Portuguese Cardinal José Saraiva Martins, who heads the Vatican's sainthood congregation, proposed what he called the "globalization of holiness" for the whole Church.

Havana Cardinal Jaime Ortega Alamino also called for a bold, new pastoral plan of holiness for all Catholics.

Cardinal Francisco Alvarez Martínez of Toledo, Spain, said the problems of the family were the great challenge to the Church's social teaching of today.

Cardinal Jozef Tomko, recently retired head of the Congregation for the Evangelization of Peoples, proposed a missionary mobilization of the Church at every level. He said the Church should not aim at "maintenance" but at mission.

Cardinal Roger M. Mahony of Los Angeles suggested preparation of a "Directory on the New Evangelization," saying the term "new evangelization" has been much-used and now needs to be better defined and applied in local churches.

Cardinal Bernardin Gantin, dean of the College of Cardinals, moderated the first session. Other moderators scheduled May 21-22 were Cardinal Joseph Ratzinger, prefect of the Congregation for the

Doctrine of the Faith, and Cardinal Angelo Sodano, Vatican secretary of state.

The schedule also called for small-group discussions the morning of May 23. Reports from each language group were to be read that evening to the full assembly, along with a final report written by Mexican Cardinal Juan Sandoval Íñiguez of Guadalajara.

In April, the cardinals received a letter from the Vatican Secretariat of State outlining possible themes for their discussion. They included evangelization and dialogue, personal holiness, religious sects, the relationship between Vatican offices and local churches, the role of the bishop, globalization and economic injustice, the response of the faithful to Church teachings on sexuality and other moral issues, the Church's use of mass media, ecology and New Age movements.

As several cardinals acknowledged

before the meeting, the thematic agenda was wide and the time for discussion limited—about 15-20 hours during the meeting.

In addition to the official themes, the cardinals also were expected to spend much time getting to know each other. For more than half the cardinals, it was the first time they had met in such an assembly. The group included more than 40 new cardinals named by the pope in February.

The day before the consistory began, the pope asked for prayers by all Catholics for the meeting and said it would examine the life of the Church and its mission at a crucial time in history.

"In every moment, but especially in decisive ones, the Church listens to the Spirit. It was so at the Cenacle in Jerusalem, at the first 'council' that opened the doors to the pagans, and it will be so in this consistory, too," he said. †

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Pope John Paul II requests free and fraternal exchange of opinions among the more than 150 cardinals gathered in Rome for the May 21-24 consistory. The group was discussing pastoral challenges and evangelization in the new millennium.

LATINO

continued from page 3

- 74 percent of all respondents believe that the Church should provide assistance to illegal immigrants, even if the assistance is illegal.
- 60 percent support school vouchers.
- 39 percent favor the death penalty.

Researchers interviewed a random sampling of 2,310 Latinos in the United States, including Puerto Rico, last August through October. The margin of error is plus or minus 3 percent.

Father Virgilio Elizondo, co-chairman of the Hispanic research project, told Catholic News Service in a telephone interview that there were no surprises in the survey results.

The drop-off in Hispanic Catholics born in the United States had been

reported in previous surveys, he said.

One reason why Hispanic Catholics switch to Protestant denominations is that Protestant congregations are smaller and the individual is not lost as in the bigger Catholic parishes, said Father Elizondo, a priest of the San Antonio Archdiocese and founder of the Mexican American Cultural Center.

Another drawing card is that it is easier for Latinos to become ministers in non-Catholic Churches, he added.

"If he has charisma, he is quickly ordained and further educated," said Father Elizondo.

The Catholic Church can retain many Hispanics by making more use of popular Latino rituals such as re-enacting Holy Week events, he said.

Father Elizondo said plans call for publishing the final results of the study in May 2002. †

CNS photo from Reuters

Pilgrims still seek inspiration in Spain

By Cynthia "Chaucer" Dewes

Pilgrims still travel in search of enlightenment, peace and forgiveness. The faith that led medieval penitents to follow the three great routes to plenary indulgences at Jerusalem, Rome and Compostela continues to inspire.

But, being modern people, we cheated a bit when we decided to make a pilgrimage by automobile to Santiago de Compostela in northwestern Spain. The accepted modes of pilgrimage are walking, bicycling or riding horseback. But like the other pilgrims, we followed yellow arrows painted on buildings, or scallop shell signs, stopping to pray at some of the sites indicated by them along the route of the pilgrimage.

We also cheated by staying along the way in *paradores*, which are state-run hotels usually located in historic castles, monasteries and hospitals. They are often luxurious and a sharp contrast to the hostels available to pilgrims en route.

The traditional *Camino de Santiago* (Road of St. James) begins in the Pyrenees in southern France, but *peregrinas* (pilgrims) now come from all parts of Europe and the world to make the trip. There is no official place to begin. We started in Barcelona.

The story behind the pilgrimage is that the remains of St. James the Greater, who was beheaded by Herod Agrippa and thrown to the dogs in 44 A.D., were carried back to Spain by faithful followers and buried on the site of the present Cathedral of Santiago at Compostela, about 15 miles from the sea.

Other Santiago stories abound. One is that a pious young man rode his horse offshore into a raging storm to meet the barge carrying the body of St. James. The young man's relatives feared that he was drowned, but soon he emerged from the sea accompanying the saint's relics.

Both he and his horse were covered with scallop shells, which have become the traditional pilgrims' symbol. We noticed them hanging from the backpacks of pilgrims we saw walking or riding bikes along the *camino*. It was gratifying in this day and age to see so many young adults thus engaged.

Those who make the journey for religious reasons obtain a *compostellana*, a "passport," which is stamped along the route at official stations and turned in at the conclusion of their pilgrimage in Compostela. It is not only a memento of their trip, but also documents a plenary indulgence. Official pilgrims must walk 100 km (60 miles) of the route or ride bikes or horses about twice that far.

We began our pilgrimage officially at the octagonal church of St. Mary of Eunata near Obanos. It's a Romanesque

building, "imitative of the Holy Roman Sepulchre of Jerusalem," according to the guidebook, and set in the middle of nowhere. There we met our first *peregrinas*, a young Belgian couple who were bicycling to Compostela from their home in Liège. They showed us their *compostellanas*.

We drove on to Puente La Reine (Queen's Bridge) and stopped to see the ancient namesake bridge. Pilgrims were everywhere, on foot and on bikes. The story here is that the bridge was built by a medieval king at the request of his daughter to allow pilgrims to ford the stream safely.

When we came to Pamplona, the feast of San Fermin was just past, so luckily no bulls were running the streets. Naturally we had to visit Ernest Hemingway's statue at the bullring and the hotel in which he stayed to gain inspiration for writing *The Sun Also Rises*. Still, the high point of the visit was the beautiful gothic cathedral and its 15th-century cloisters.

In the village of Fromista in Old Castile, there is one of the purest and earliest (1095) of the Romanesque churches along the *camino*. The interior of San Martín is simple, with an undecorated altar. However, we were amused when looking carefully at the capitals on the columns to see some naughty scenes such as amorous couples and characters making rude gestures.

In Santo Domingo de la Calzada (St. Dominic of Calzada), we heard another pious, if hilarious, story concerning the live rooster and hen that are always kept in a coop above one of the doors in the cathedral. The story is that a young pilgrim, falsely accused and sent to execution, was saved from death by the intercession of St. Dominic when the chickens the sheriff was eating suddenly rose up alive from the platter in front of him.

We went to the former monastery of San Zoilo in Carrion de los Condes to see the breathtaking gothic cloisters there, and found that they too have a story. The famous Spanish hero, El Cid, married off two of his daughters to some *infantes* (counts) who promptly ditched their wives and made off with their dowries. El Cid killed them in revenge, buried them beneath the cloisters, and remarried his daughters to a couple of nicer guys.

We stopped in Ponferrada to see the Castillo de las Templarias (Castle of the Templars), a huge medieval castle that looks like something out of King Arthur, but unfortunately it was closed. The Knights Templar were a secret military religious order which was formed originally to accompany the faithful on their way to the Crusades.

Later, with the Crusades past, all dressed up and no place to go, the



Photo by Cynthia Dewes

The Cathedral of Leon is among the inspirational pilgrimage sites in Spain. Each year, thousands of pilgrims travel the Road of St. James to visit the historic cathedrals and offer prayers.

Templars took to protecting pilgrims along the Camino de Santiago. They owned tremendous amounts of wealth and property, which were later confiscated by the Spanish king, and they were disbanded. With their mysterious rites and signs, they're considered fore-runners of the Freemasons.

When we reached Galicia, the remote province in which Compostela lies, we noticed many signs of its Celtic origins. One of these was at O Cebreiro, at the top of a mountain pass. The village contains a restored ninth-century church built over a Celtic temple and several round Celtic huts with thatched roofs.

The church contains a Holy Grail story. Legend has it that one of the monks who served the church in early times had lost his faith. Nevertheless, he was saying Mass early one morning, feeling contempt for the single faithful peasant who'd struggled through a terrible snowstorm to come to church.

As the monk pronounced the words of consecration, the bread and wine changed into the literal body and blood of Christ, thus affirming the simple peasant's faith and restoring the monk's. It's said that the chalice used, now on display in the church, is the Holy Grail mentioned in the story of Parsifal.

The goal of our pilgrimage, the Cathedral of Santiago de Compostela, commands the vast cobblestone plaza on which it stands. It was begun in the ninth century, razed by the Moors in the 10th century, and completed in the 12th century. Later, a new façade was placed over the original front (*Portico de la Gloria*) to protect it from a medieval

version of the homeless problem.

The *Portico de la Gloria* (Portal of Glory) is a wonderful illustration of the joy awaiting faithful pilgrims. More than 200 smiling, cheerful figures representing everyone from Christ to Adam and the saints are carved upon it, with St. James in the lower center. So many pilgrims have touched the pillar above him while bending to kiss his head that there are indentations in the stone that fit the fingers of a hand.

Pilgrims may also walk behind the altar to pay reverence to another image of St. James at its center, and then continue downstairs to view the crypt holding the saint's remains. There are many other beautiful and historic buildings in the city, which are also worth attention.

In addition to the spiritual benefits we gained on our pilgrimage to Santiago de Compostela, we were delighted with the beauty of northern Spain. The climate is damper and cooler than in the South and there are more wildflowers than sunflowers, although the usual fields of Spanish poppies appear in the countryside.

The food offered is more likely to be seafood and asparagus than paella and gazpacho. And, because of the Celtic influences, we heard more bagpipes than flamenco. All in all, the pilgrimage was a wonderful experience for us of God's bounty, his generosity and his loving mercy.

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



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CYO honors 47 volunteers for service to youth

By Mary Ann Wyand

Thirty-five years ago, Cathy Dillman started volunteering for the Catholic Youth Organization. She is still active in a variety of CYO volunteer projects.

Dillman has helped with everything from the fall football jamboree to the city track meet in the spring. She has taken care of team uniforms, helped coordinate softball umpires and tournaments, hosted team parties and mentored youth who were having problems in their lives.

"To many of the young people she has worked so closely with, she is affectionately known as 'Mom,'" CYO executive director Edward J. Tinder explained during the youth organization's annual volunteer awards ceremony on May 8 at SS. Peter and Paul Cathedral in Indianapolis. "She is really loved by everyone."

Her love for youth and commitment to their needs has benefited children at St. Lawrence, Little Flower, Our Lady of Lourdes, St. Ann and St. Roch parishes in Indianapolis.

Dillman and her husband, Larry, share a love for youth and sports. He received the St. John Bosco Medallion, CYO's highest honor in 1974, and she earned the medal this year for distinguished service to youth.

"We've loved every minute of it," she said after the ceremony.

Msgr. Joseph Schaedel, vicar general, thanked the volunteers for their service to youth on behalf of Archbishop Daniel M. Buechlein.

"We're called to show them the face of Christ," Msgr. Schaedel said. "This is what the Catholic Youth Organization is for—to bring others to Jesus, to see his face, his values, in a variety of experiences: athletic, cultural, social and

spiritual. And to begin with, the place to see his face is supposed to be our faces—faces that reflect the love of God."

So many people need to see the face of Christ, he said. "The Christian life is where it's at. Then everything else falls into place. 'Seeking the face of the Lord' is the name of Archbishop Buechlein's weekly column in *The Criterion*. That's what CYO has been doing in this archdiocese for well over 60 years—the Lord's face on the field, in the gym, on the stage, at camp. Yet, in the world today, to so many people, Jesus Christ is a person without a face. Each one of us is called to be the face of Jesus.

"The youth entrusted to CYO are living stones on which our Church, our country, our world, builds its future," Msgr. Schaedel told the volunteers. "Teach them. Guide them. Accept them. Meet them where they are. Love them. But challenge them to know Christ."

Msgr. Schaedel presented St. John Bosco Medals to nine adult volunteers, Msgr. Albert Busald Awards to 23 adult volunteers, and Spirit of Youth Awards to 15 teen-age volunteers.

Other recipients of the St. John Bosco Medal from Indianapolis were Tom McAndrews from Little Flower Parish, Jim Mahin from Nativity Parish, Peggy O'Connor-Campbell from St. Andrew the Apostle Parish and Joe Phillips from St. Barnabas Parish.

Also earning St. John Bosco Medals were Karl Heisserer from St. Lawrence Parish, Ann Berkemeier from St. Mark Parish and Chris Jockish from St. Roch Parish, all in Indianapolis, and Bryon Meunier from St. Malachy Parish in Brownsburg.

Recipients of the Msgr. Albert Busald Award from Indianapolis included



St. John Bosco Medal recipient Cathy Dillman of Indianapolis accepts congratulations from Msgr. Joseph F. Schaedel, vicar general, for distinguished service to youth during the Catholic Youth Organization's volunteer awards ceremony on May 8 at SS. Peter and Paul Cathedral in Indianapolis. During the past 35 years, Dillman has assisted with CYO programming at St. Lawrence, Little Flower, Our Lady of Lourdes, St. Ann and St. Roch parishes.

Immaculate Heart of Mary parishioners Mike Kiefer and Mike McHugh, Little Flower parishioner Steve Grohovsky, Nativity parishioner Joan Jacobs, Our Lady of Lourdes parishioner Steve Burke and St. Barnabas parishioner Jack Rossman.

Other Busald Award recipients from Indianapolis were Connie Shelburn from St. Jude Parish, Cathy King from St. Luke Parish, Joe Guilfooy and Phil Isbell from St. Michael Parish, Peggy Kline from St. Pius X Parish, and Tim Northcutt and Tracy Zimmerman from St. Roch Parish.

Busald Awards also were presented to Mark McConahay from St. Charles Borromeo Parish in Bloomington, Peter Malm from St. Michael Parish in Greenfield, Joe Gruber and Pat Plasters from St. Malachy Parish in Brownsburg, Bob Korson and Frank Marino from St. Simon the Apostle Parish in

Indianapolis, Donna Spicer from St. Thomas Aquinas Parish in Indianapolis, Edward Malone from St. Susanna Parish in Plainfield, and Paul Ayers and Doug Sylvester from Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

Spirit of Youth Awards were presented to Teresa Day and Katie Wallace from Holy Cross Parish, Elizabeth Foxx and Kylee Westerman from Immaculate Heart of Mary Parish, Lucas Robinson from Little Flower Parish and Brent Baumann from St. Roch Parish, all of Indianapolis, and Adam Sangl from St. Malachy Parish in Brownsburg.

Other Spirit of Youth recipients from Indianapolis were Ryan Moran, Jackie Pappas and Jeff Traylor from St. Luke Parish, Courtney Bolles and Gaetano Settineri from St. Monica Parish, and Melissa Bodnar, Allison Boyer and Katie Lawson from St. Mark Parish. †

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New Albany Deanery honors youth, adult volunteers

Three adults and more than 40 teenagers were recognized for their community and Church involvement during the New Albany Deanery Catholic Youth Ministries' annual awards celebration on May 10 in Jeffersonville.

Nearly 300 youth and adults came to the awards ceremony to affirm the adult and youth leaders for their service to the Catholic community and to the community at large.

"It is refreshing to see the positive mark these teens are making in our community," said Ray Lucas, deanery director of youth ministry. "They are the movers and shakers of today and for decades to come. They give me great hope about the future of our Church and of our communities."

Father Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville and dean of the New Albany Deanery, said the event "was an evening where good works were recognized and further encouraged."

Representatives from the Archdiocese of Indianapolis were on hand to present awards to youth and adult volunteers from the Catholic parishes of Harrison, Clark and Floyd counties. Archdiocesan representatives included Marlene Stammerman, director of youth ministry for the Office of Youth and Family Ministries, and Edward J. Tinder, executive director of the Catholic Youth Organization.

During the program, three adult volunteers were recognized for distinguished service to youth with the St. John Bosco Medallion, the highest honor bestowed on adults for youth ministry in the deanery and the archdiocese.

Recipients of the St. John Bosco Award were Debbie and Jerry Naville from St. Mary Parish in Navilleton and Jan Weyer from St. Michael Parish in Charlestown.

Another highlight of the evening was the presentation of the C. J. Smith Memorial Award to Michelle Powell from Our Lady of Perpetual Help Parish in New Albany and Megan Thompson of St. Anthony of Padua Parish in Clarksville.

The highest deanery award given to youth, it recognizes exceptionally gifted,

faith-filled young people who have displayed outstanding leadership. The award is not given annually, and has been awarded only a handful of times in the past 20 years.

Michelle and Megan also earned Outstanding Service Awards.

Three youth received \$1,000 scholarships for outstanding service to their Church and community during their high school years.

Michelle Powell also received the deanery's Dean Kramer Memorial Scholarship. Amber Blanford, a member of St. Mary Parish in New Albany, earned the Father Thomas Stumph Memorial Scholarship.

Sacred Heart parishioner Joshua Hunn of Jeffersonville was the recipient of the Service Above Self Scholarship, created and awarded this year for the first time through the generosity of Tony and Laura Balmer, youth ministry volunteers and benefactors. He is a member of St. John the Baptist Parish in Starlight.

Amber and Joshua also earned Outstanding Service Awards.

The deanery also honored 14 other teen-agers for their leadership and Christian lifestyle.

Recipients of the Outstanding Service Award included Nate Carden from St. Augustine Parish in Jeffersonville, David Carrico from St. Mary Parish in Lanesville and Sarah Cooper, Allison Missi and Lauren Shaffer, members of St. Mary Parish in Navilleton.

Other teen-agers honored with the service award were A. J. Cronin, Carrie Eichenberger, Erika Ernstberger and Elizabeth Freiberger, all from Our Lady of Perpetual Help Parish in New Albany.

Also honored were Courtney Dowdle from St. Paul Parish in Sellersburg, Kathy Fessel from St. Michael Parish in Bradford, Elizabeth Gettelfinger and Andrew Kruer III from St. Mary of the Knobs Parish in Floyds Knobs and Brittany Recktenwald from St. Anthony of Padua Parish in Clarksville.

In addition to these awards, 25 young people from parishes in Harrison, Clark and Floyd counties were recognized for their leadership, service and faithful

involvement in the deanery.

Earning leadership and service certificates were Josh Beam, Laura Berger, Tim Book, Sarah Burgin, Laura Burkholder, Jennifer Clark, Nastasya Copler, Maura Daly, Erin Davis, Kate Dittmeier, Megan Gettelfinger, Daniel Harrison, Mark Harrison, Eric Hunter, Jennifer Kinder and Tracy Lewis.

Also recognized with leadership and service certificates were Jonathan Lozon, Andrew Milliner, Kate Moore, Emeree

Saam, Elizabeth Scholl, Elizabeth Starck, Brittany Tevis, Cody Wetzel and Lindsey Wilcoxson.

Youth award recipient Elizabeth Starck, a member of St. Augustine Parish in Jeffersonville, said, "It was exciting to see my friends and peers from other parishes recognized for their involvement in the Church and the community. I was amazed to hear of their involvement and to find out about all they have done." †

BASILICA

continued from page 1

corners of the basilica's main altar, lead to the grotto. But which stairway is open each day depends on where lines of tourists are least likely to be disruptive.

In addition to an army of workers routinely cleaning and making minor repairs, technicians from the Vatican's own studio regularly repair and restore the mosaics that have replaced all the paintings in the church.

Experts from the Vatican Museums join professionals hired from outside for major projects like the pre-Holy Year cleaning and restoration of the facade, the atrium and the ceiling of the chapel over Michelangelo's Pieta.

But some of the work is not routine and brings real changes to the basilica.

In 1992, Pope John Paul inaugurated a new chapel in the grotto. Dedicated to Our Lady of Guadalupe, the chapel is furnished and decorated with Mexican silver and stone from Tepeyac where, according to tradition, Mary appeared to Juan Diego.

To make way for the chapel, two third-century sarcophagi, judged by the Vatican consultants to be "not of exceptional quality," were moved into another room in the grotto.

Despite the work and the throngs of

visitors who crowd into the basilica each day, the Vatican makes a serious attempt to keep a church-like atmosphere in the church. A strict dress code is enforced, and loud talkers are told to shush.

Making it easier for the faithful to pray at the tomb of Pope John was the main motivation for the pope's approval of the tomb being moved upstairs, the Vatican press office said.

In May, a tall plywood barrier, painted to give a more dignified look of granite or stucco, surrounded the altar of St. Jerome, just around the corner from the basilica's famous statue of St. Peter.

Under a mosaic of St. Jerome, a fourth-century Bible scholar and hermit, space is being prepared for the new casket of the recently beatified Pope John.

In the crypt of the basilica, almost directly below the altar of St. Jerome, a small chapel stands bare except for a bas-relief of the Blessed Virgin Mary holding the baby Jesus.

Other than a note informing visitors that "the venerated corpse of Blessed Pope John XXIII has been moved," the chapel bears no sign that his tomb ever stood there.

However, on either side of the chapel there are boxes where visitors can leave donations to help pay for the process leading to his canonization. †



Pilgrims pack St. Peter's Square to witness Pope John Paul II closing the Holy Door on Jan. 6. Millions of people passed through the portal during the Holy Year.

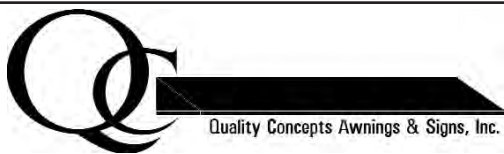
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Welcome to Prairietown

Connor Prairie Living History Museum brings the 1800s alive

By Mary Ann Wyand

“Good morning, folks! Come on in and chat a spell if you have the time!”

James Whitaker, the storekeeper in fictional Prairietown, Ind., loves to visit with people who “step back in time” to the authentic 1836 settlement at the Conner Prairie Living History Museum in Fishers.

Whitaker, sometimes portrayed by St. Thomas Aquinas parishioner Ed Grogan of Indianapolis, will engage potential customers in a lively conversation about life in the mid-19th century.

And like any modern-day retailer, he’ll also encourage people to browse among his wares. (But if visitors want to buy something, they need to leave Prairietown to purchase mementos at Conner Prairie’s Gift Shop in the Museum Center nearby.)

“I try to make the world of Jacksonian America comprehensive to 21st-century people,” Grogan said. “I’m always on the lookout for historical information that I can talk about. I try to give them a notion of what their ancestors lived through, to sketch in some details about life in 1836.”

Sometimes yesteryear isn’t all that different from yesterday.

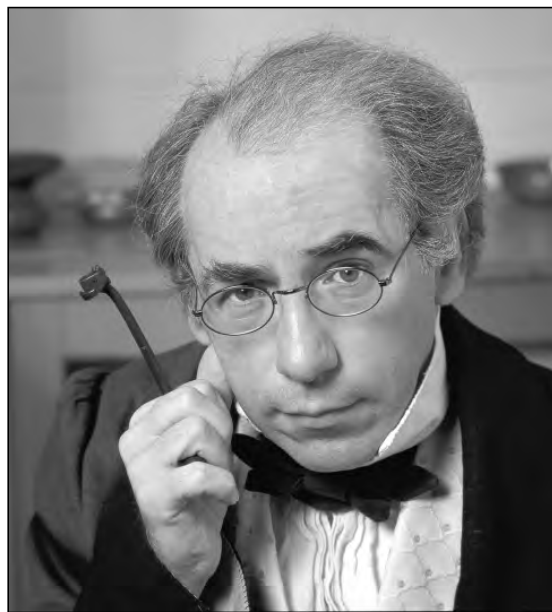
“We’ve just come through an exceedingly contentious presidential election in the year 2000,” Grogan said. “Any number of Prairietown residents can reminisce in 1836 about another contentious presidential election in 1824—just 12 years previously—when Andrew Jackson won the popular vote, but did not win the electoral vote, and the House of Representatives chose John Quincy Adams. I’ll talk about that election with a perfectly straight face, and visitors think it’s funny.”

“I enjoy it when visitors see the contrasts between the two eras,” he said, “and I enjoy it even more when they see the similarities, the things that haven’t changed over the years.”

Grogan has worked as an interpreter at the living history museum for 18 years. During nearly two decades working in a place where time literally stands still, he has portrayed Whitaker as well as Dr. George Campbell, the town founder and physician; Caleb Ferguson, the schoolmaster; Seamus O’Donovan, an Irish canal worker who is passing through Prairietown and staying at the inn; Jeremiah Hudson, a Quaker abolitionist; and Ezra Higbee, a drunken layabout.

Each interpretation requires considerable research and a number of rehearsals to ensure historical accuracy before the character can “live” in Jacksonian America.

“The characters are not actual people,” Grogan said. “They are based on the kind of people that you may well have found living in Indiana at the time. Dr. Campbell is a composite of several doc-



St. Thomas Aquinas parishioner Ed Grogan of Indianapolis portrays Dr. George Campbell, the founder of Prairietown, and other fictional characters as an interpreter at the Conner Prairie Living History Museum in Fishers.

tors who worked in central Indiana.”

Museum interpreters use some theatrical techniques, he said, but interpretation actually involves more interacting—rather than acting—on a very personal level with people.

“I learned to speak the plain speech of the Quakers to portray Jeremiah Hudson, the abolitionist, who is an interesting character,” Grogan said. “At the time, there was a big Quaker presence in central Indiana.”

Even the town drunk, Ezra Higbee, required research and rehearsals so his persona is historically correct as he “lays about” in Prairietown.

“Higbee is a fun guy to portray,” Grogan said, “but he’s a bad role model!”

Life in Prairietown is always changing, Grogan said. For most people, the daily routine centers on manual labor.

“We portray the minutia, the little everyday details, the things that people would never even think about,” he said. “For example, cooking a meal took a considerable amount of time. Think about the amount of labor that it took to cut kindling wood and get the fire going just to heat water. They would start by banking the fire from the preceding day, uncovering hot coals buried under cold ashes, and blowing them into flame. Then there’s the matter of hauling water. Wooden buckets are very heavy, even when they are empty.”

To prepare for his persona as Dr. Campbell, Grogan studied medical information from that

See MUSEUM, page 14



Connor Prairie celebrates yesteryear authentically

By Mary Ann Wyand

Take a break from the fast pace of life in the new millennium this summer and “step back in time” to the 1800s at the Conner Prairie Living History Museum in Fishers.

There’s so much to see and do at Conner Prairie that visitors can spend an entire day there and still not experience all of the authentic educational and recreational opportunities on the 1,400-acre museum grounds at 13400 Allisonville Road.

Visitors can meet the people “living” in Prairietown by visiting houses in the 1836 pioneer settlement, tour the blacksmith shop and talk with smithy Ben Curtis, examine a flatboat built with period tools and dry-docked near the White River, stop by the Golden Eagle Inn for a look at a meal prepared hearthside, and chat with Dr. George Campbell, the town founder and physician, about medicinal matters as well as “current” events and life in Indiana.

Prairietown women will be happy to demonstrate how to dip candles, clean clothes on a washboard and cook over a fire, but they may express surprise that visitors don’t know how to perform these common daily chores.

In Conner Prairie’s Pastport, a discovery area for people of all ages, visitors can play with 19th-century toys, wash clothes the old-fashioned way and dip candles.

Visitors also can tour the William Conner Estate, a Federal-style home built in 1823, which was one of the first brick buildings constructed in central Indiana. The estate includes a large barn, loom house, springhouse and demonstration garden.

Elsewhere on the museum grounds, visitors can scrape a hide, grind corn or help carve out a dugout canoe at the 1816 Lenape Indian Camp. While there, they can visit

See YESTERYEAR, page 15

Two women and a girl, who work as interpreters, walk on a street in Prairietown.



Photos courtesy of Conner Prairie



Our Lady of the Snows

Pages 16 and 17



Hike the Appalachian Trail

Pages 18 and 19

Parish festivals
Pages 12 and 13

World Police & Fire Games
Page 20

Festivals/Events

May 25
Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. "500" Festival, 5 p.m. on. Information: 317-631-2939.

May 26
St. John the Baptist Parish, Starlight, 8310 St. John Rd., Floyd's Knobs. Strawberry Festival, buffet dinner, build your own shortcake, 8 a.m.-10 p.m. Information: 812-944-9996.

May 31-June 2
Sacred Heart Parish, 619 S. 5th St., Clinton. Vacation Celebration, Thurs.-Sat. 4 p.m.-midnight, rides, games, music, food. Information: 765-832-8468.

June 1-3
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. Parish Festival, Fri.-Sat. 5-11 p.m., Sun. 11:30 a.m.-5 p.m. Food, nightly dinners, games, carnival rides. Information: 317-357-8352.

June 2
St. Paul Parish, 218 Scheller Ave., Sellersburg. Parish Picnic and Festival, 3 p.m.-? Chicken dinner and game booths. Information: 812-246-4473.

June 7-10
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish Festival, Thurs.-Fri. 5-11 p.m., Sat. 2 p.m.-midnight, Sun. noon-9 p.m. Amusement rides, food. Information: 317-888-2861, ext. 15.

June 8
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. "St. John's

Night with the Indians," 5 p.m. cookout, St. John's Garden, 7 p.m. baseball game, Victory Field, \$10 per person. Information and reservations: 317-635-2021.

June 8-9
Holy Rosary Parish, 520 Stevens St., Indianapolis. 18th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 8-10
St. Gabriel Parish, 6000 W. 34th St., Indianapolis. International Festival, Fri.-Sat. 5 p.m.-midnight, Sun. noon-8 p.m. Food, games, rides, bands, family entertainment. Information: 317-291-7014.

June 8-10
St. Simon the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. Parish Festival, Fri. 5-11 p.m., Sat. 3 p.m.-midnight, Sun. noon-7 p.m. Rides, games, food. Information: 317-826-6000, ext. 3.

June 8-10
St. Louis Parish, 13 St. Louis Pl., Batesville. St. Louis School Rummage Sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3822.

June 10
St. Paul Parish, 814 Jefferson St., Tell City. Parish Picnic and Festival, 11 a.m.-6 p.m., famous chicken or beef dinners, quilts. Information: 812-547-7994.

June 14-16
Holy Name Parish, 89 N. 17th Ave., Beech Grove. Summerfest 2001, Thurs. 6-11 p.m., Fri.-Sat. 5-11 p.m. Information: 317-784-5454.

June 15-16
St. Mary Parish, 415 E. 8th St., New

Albany. Festival and Street Dance featuring The Marlins and The Monarchs, food. Fri. 5:30-11 p.m., Sat. 6 p.m.-1 a.m., Sat. night cover charge \$7.50. Information: 812-944-0888.

June 21-23
St. Jude Parish, 5353 McFarland Rd., Indianapolis. Summer Festival, Thurs.-Sat. 5 p.m.-midnight, rides, crafts, food. Information: 317-882-1798.

June 22-23
Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. Parish Festival, Fri.-Sat. 5 p.m.-midnight, games, food, entertainment. Information: 317-255-3666.

June 22-23
Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. Parish Festival, Fri.-Sat. 5 p.m.-midnight, games, food, entertainment. Information: 317-255-3666.

June 23
St. Jude the Apostle Parish, 300 W. Hillside Ave., Spencer. Trash and Treasure Sale, 8:30 a.m.-? Information: 812-829-3082.

June 23-24
St. Michael Parish, 354 High St., Brookville. June Fest 2001, 29th annual Parish Festival, Sat. 4-10 p.m., pork chop dinner 4-8 p.m., Sun. 10 a.m.-9 p.m., chicken dinner, 10 a.m.-2 p.m., roast beef dinner after 5 p.m. CT. Information: 765-647-4353 or 765-647-5600.

June 24
St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. Parish Festival, food, games, turtle soup, chicken dinner, 10:30 a.m.-6 p.m. CT. Information: 812-623-2894.

July 7-8
St. Lawrence Parish, 542 Walnut St.,

Lawrenceburg. Parish Festival, Sat. 5-11:30 p.m. EST, German dinner, German band, Sun. 11 a.m.-11 p.m. EST, chicken dinner. Information: 812-637-6966.

July 8
St. Joseph Parish, 312 E. High St., Corydon. Parish Picnic, Harrison County Fairgrounds, Corydon, sponsored by St. Joseph and St. Peter, Most Precious Blood parishes, 10 a.m.-4 p.m., chicken dinner, homemade quilts. Information: 812-968-3242 or 812-738-2742.

July 12-14
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Parish Festival, Thurs.-Fri. 6-11 p.m., Sat. 6 p.m.-midnight, rides, food. Information: 317-861-0809.

July 13-14
St. Mark Parish, 551 E. Edgewood Ave., Indianapolis. Fun Fest, Fri.-Sat. 5 p.m.-midnight, grilled foods, dinners, games, bands. Information: 317-787-8246.


July 13-14
St. Benedict Parish, 111 S. 9th St., Terre Haute. Community Fun Fest and Street Festival, Fri.-Sat. 4 p.m.-midnight, food, music, games. Information: 812-232-7279.

July 15
St. Mary Parish, 7500 Navilleton Rd., Floyd's Knobs. Parish Festival, 9 a.m.-5 p.m., family-style chicken and ham dinners. Information: 812-923-7811.

July 15
St. John the Baptist Parish, 25743 State Road 1, Dover. Summer Festival, 11 a.m.-6 p.m., chicken dinner, games. Information: 812-576-4112.

July 20-21
St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. St. Vincent de Paul Rummage Sale, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-849-1929.

See FESTIVAL, page 13



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July 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Concert of Sacred Music, *Laudis Cantores* (principal choir of the Cathedral of SS. Peter and Paul), 3 p.m. Information: 317-634-4519.

July 27-28

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish Picnic, Fri. 5-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, golf hole-in-one game. Information: 812-282-2290.

July 28-29

St. Martin Parish, 8044 Yorkridge Rd., Yorkville. Parish Picnic and Festival, Sat. 5-11:30 p.m., Sun. 11:30 a.m.-7 p.m. EST, chicken dinner, 11:30 a.m.-5 p.m., prime rib dinner on Saturday with reservations. Reservations for prime rib dinner: 812-623-2591 or 812-537-3817. Information: 812-487-2051.

July 29

St. Augustine Parish, 18020 Lafayette St., Leopold. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, homemade quilts. Information: 812-843-5143.

August 4

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Parish Festival, 11 a.m.-10 p.m., games, entertainment, auction, chicken and noodle dinner. Information: 317-326-3722.

St. Susanna Parish, 1212 E. Main St., Plainfield. Parish Festival, 4:30 p.m. Mass, steak fry, dance, children's games, 4:30-10 p.m. Information: 317-839-4357 or 317-839-9974.

August 5

St. Boniface Parish, 15519 N. State Rd. 545, Fulda. Parish Picnic, quilts, 11 a.m.-7 p.m. Information: 812-357-5533.

August 12

St. Paul Parish, 9798 N. Dearborn Rd., Guilford. Parish Picnic and Festival, chicken dinner, 11 a.m.-6 p.m. Information: 812-623-2631.

St. Mary Parish, 2500 St. Mary's Dr., Lanesville. Parish Picnic, dinner, quilts, 10 a.m.-6 p.m. EST. Information: 812-952-2853.

August 15

St. Mary-of-the-Rock Parish, 17440 St. Mary's Rd., Batesville. Outdoor Mass at Lourdes Shrine, 7 p.m. liturgy, candle-light procession, rosary, Benediction. Information: 812-934-4165.

August 19

St. Pius Parish, Ripley County. Parish Picnic and Festival, chicken dinner, games, entertainment, quilts, 10:30 a.m.-6 p.m. CT. Information: 812-654-2108.

August 22

St. John the Evangelist Parish, 126 W.

Georgia St., Indianapolis. Pipe organ concert in the church, 9 a.m.-10 a.m., free admission. Information: 317-635-2021.

August 25

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. St. John Garden/Tower Party, 6:30 p.m., St. John Courtyard, dinner on top floor of Pan Am Building, \$10 per person or \$20 per family. Information: 317-635-2021.

August 31-September 3

Sacred Heart Parish, 619 S. 5th St., Clinton. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat.-Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 2

St. John the Evangelist Parish, 9995 E. Base Rd., Greensburg. Parish Festival, 11 a.m.-6 p.m., chicken and roast beef dinners. Information: 812-663-8868.

September 3

St. Peter Parish, 1207 East Rd., Brookville. Labor Day Picnic, 10 a.m.-6 p.m., chicken dinner, festival. Information: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. Labor Day Picnic and Festival, chicken and roast beef dinners, turtle soup, lunch stand, games, quilts, 10:30 a.m.-8 p.m. CT. Information: 812-934-6218.

September 14-15

St. Malachy Parish, 326 N. Green St., Brownsburg. "Country Fair," Fri.-Sat. 4-11 p.m. Information: 317-852-3195.

September 15

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. French Market, noon-11 p.m.; food, music, specialty booths. Information: 317-283-5508.

September 16

St. Louis Parish, 13 St. Louis Pl., Batesville. Parish Festival, 10:30 a.m.-8:30 p.m., chicken or roast beef dinners until 4 p.m., café until 8:30 p.m., quilts. Information: 812-934-3204.

September 26

St. Mary Parish, 777 S. 11th St., Mitchell. Italian Dinner, noon-7 p.m., \$5 per person, booth on Main Street, Mitchell, during city's Persimmon Festival. Information: 812-849-3570.

October 7

Holy Family Parish, 3027 Pearl St., Oldenburg. Parish Festival, food, 9 a.m.-8 p.m. Information: 812-934-3013.

St. Joseph Hill Parish, 2607 St. Joe Rd. W., Sellersburg. Turkey Shoot and Fall Festival, chicken dinner, booths, quilts, games, 11 a.m.-? Information: 812-246-2512. †

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MUSEUM

continued from page 11

time period.

"If you got a case of appendicitis, you would have died," he said. "You couldn't have found a doctor to open your abdomen, and there was no anesthetic. Germ theory was unknown at the time, and many of the medicines in use were poisonous. Lead, mercury and opium were widely used then."

Authors who were popular at that time included James Fennimore Cooper, Washington Irving, Jane Austin and Mary Shelly.

"An Englishwoman named Frances Trollope lived in the United States for a while," Grogan said, "and incited a lot of controversy with her critical book about the domestic manners of Americans, which sold like hotcakes."

In 1836, the United States was still a very young country, he said. "It was just 60 years after the Revolutionary War, and the people deeply resented any criticism from England."

Like people today, the residents of Prairietown enjoyed recreation as a break from their chores.

"There are always big doings on Independence Day," Grogan said. "That was the big holiday. Christmas was not a legal holiday in Indiana or any state, except Alabama, in 1836. There was no Memorial Day, Labor Day, Mother's Day or Father's Day. Thanksgiving was somewhat celebrated in New England, but was not an official national holiday until Abraham Lincoln's administration."

Today it takes about a half hour to drive from Indianapolis to Conner Prairie, which is located at 13400 Allisonville Road in Fishers.

In 1836, Grogan said, it would have taken at least four hours, and perhaps as long as six hours, to make the 20-mile trip by horseback or horse and wagon, depending on the weather, of course.

"If it had been pouring rain and the mud was two feet deep, travelers would have been stranded," he said. "In many instances, it was easier to travel through snow than mud because people could hitch up a sleigh."

But regardless of how long it takes for travelers to get there, Grogan said, Prairietown residents are certain to offer visitors a warm welcome and lots of Hoosier hospitality. †



Photos courtesy of Conner Prairie

At left: Cooking was an all-day chore during the 1800s. This interpreter demonstrates the art of cooking over an open hearth in the kitchen at the William Conner Estate.

Below: A lamb grazes peacefully in the William Conner Estate pasture.



Two members of the White River Base Ball Club prepare for a game at Liberty Corner in 1886. Baseball was two words at the time.



Members of the militia fire their rifles to celebrate Independence Day during the "A Glorious Fourth" celebration at Conner Prairie last summer.

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YESTERYEAR

continued from page 11

Duncan McKinnen's Trading Post and learn about frontier life before Indiana became a state.

At Liberty Corner, Conner Prairie's newest attraction, visitors can find out about rural life in 1886 by attending school in the late 19th-century one-room schoolhouse.

To travel from 1836 Prairietown to 1886 Liberty Corner, visitors cross the Cedar Chapel Bridge, an authentic covered bridge that symbolizes the passage of time.

In addition to the district schoolhouse, Liberty Corner also features a Quaker meetinghouse. This restored country church provides the setting for a new museum program, which requires advance reservations, about the religion of your choice. Historical presentations include period information about the Quaker, Catholic, Jewish, Lutheran, Methodist, Episcopalian, Baptist, Christian, Presbyterian/Congregational, Disciples of Christ, United Church of Christ or AME/CME faith traditions.

Conner Prairie's five historic areas with 45 buildings pay tribute to the unique history of Indiana. More than 20,000 artifacts include 19th-century clothing, pottery, china, quilts and coverlets, furniture, tools, vehicles and machinery.

For thousands of years, this land was home to prehistoric Woodland Indians, who farmed the flood plain along the White River. In the late 18th and early 19th centuries, the Lenape—also called the Delaware—Indians lived there.

The museum is named for William Conner, who lived from 1777 until 1855 and was a frontiersman, fur trader, land speculator, Indian agent, state representative and early resident of Hamilton County.

Conner settled on the land, built a log home and trading post, and married a Delaware woman of rank. After the government removed the Native Americans



Above: This girl is one of the youth interpreters who greet visitors to Prairietown.

from Indiana for resettlement in the West, he remarried and built a large brick residence on the property in 1823. Family members lived there until 1871.

The scenic rural property was preserved by the late Eli Lilly of Indianapolis, the pharmaceutical company founder and philanthropist, who loved history and recognized the importance of preserving information about yesteryear. Lilly bought the William Conner Estate in 1934, restored the property for public visitation and began Conner Prairie Farm. In 1964, Lilly gave the farmland to Earlham College for use as a living history museum.

It is accredited by the American Association of Museums and is internationally renowned for originating the "Conner Prairie Concept," or first-person interpretation technique, in 1974.

Costumed interpreters assume the roles of fictional but historically accurate and time-specific characters to teach and demonstrate history relevant to daily life in the Jacksonian era in America. The interpreters never step out of character



Above: Camille Steward, an interpreter who portrays Charlotte Griffin, questions visitors to the Hudson cabin in Prairietown. Griffin was protecting the cabin from squatters while the family was away from their home.



At left: Animals add to the historic look at the Conner Prairie Living History Museum.

while interacting with museum visitors, and their conversations offer amazing glimpses at days gone by.

(The Conner Prairie Living History Museum is open from April through November and the Museum Center is open year-round. Museum hours are Tuesday through Saturday from 9:30 a.m.

until 5 p.m. and Sunday from 11 a.m. until 5 p.m., including Memorial Day, the Fourth of July and Labor Day. The Gift Shop and Persimmons Restaurant are located in the Museum Center. For information on events and admission costs and to make reservations, call Conner Prairie at 317-776-6000 or check the museum's Web site at www.connerprairie.org.) †

Be a part of our second bridal issue for 2001!

Announcements of Weddings



To be published in the July 27, 2001, issue of *The Criterion*

If you are planning your wedding between July 1 and February 1, 2002, 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. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No 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: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wednesday, July 5, 2000, 10 a.m.

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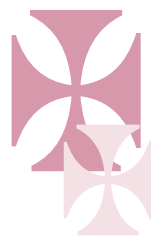
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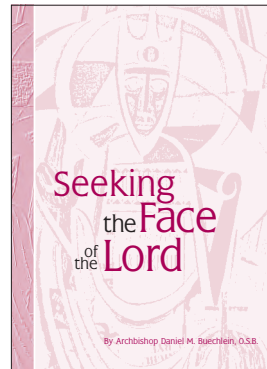
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Our Lady of the Snows is a national shrine

By Jennifer Del Vecchio

One of the nation's largest outdoor shrines offers landscaped gardens, places of quiet and prayer, and opportunities to attend various events.

Getting there is easy because the National Shrine of Our Lady of the Snows, 442 S. De Mazonod Dr., in Belleville, Ill., is only 15 minutes east of St. Louis, Mo., and just a few hours west of Indianapolis.

The wooded drive into the 200-acre shrine leads visitors past the Church of Our Lady of the Snows and on to the visitor center and gift shop.

Visitors can take a trolley bus tour around the shrine or set out on their own by driving or walking around the shrine's many landscaped gardens.

The shrine also offers a hotel for longer stays, a gift shop and a restaurant. Entrance to the shrine and its gardens are free, but there is a minimal fee for the optional trolley tour.

Founded in 1958, the shrine attracts about 2 million visitors each year.

"Often people come here and have a change of heart," said Oblate Father Louis Studer, the shrine's director. "There's a real change. Sometimes they get what they



prayed for. Often, God is a God of surprise, and he doesn't answer the prayer in the way we expect."

During four years of ministry at the shrine, Father Studer has heard many moving stories of spiritual, physical and emotional healing from visitors who have strolled through the gardens and taken time to pray.

The shrine's devotional areas are in nature settings with flowers and trees. Many of the gardens offer spaces to kneel and pray or seats to relax in the midst of nature and look at the religious statues.

The Main Shrine is nestled in a valley at the base of the Outdoor Amphitheater. Grassy slopes and 2,400 seats accommodate special liturgies and events. The Christ the King Chapel, Rosary Courts and Mary Chapel are located there.

The 85-foot stainless-steel Millennium Spire was built for the Jubilee Year in 2000. It symbolizes Pope John Paul II's vision of a new Pentecost and his hope for a better world in the third millennium. The spire, built into the hillside above the shrine's amphitheatre, is also a symbol of prayer requests. Votive candles, lit for prayer petitions, wind around its base.

The Way of the Cross offers guided meditations on each station that depict Christ's journey to Calvary.

After completing the Way of the Cross, visitors find the Resurrection Garden representing Christ's victory over sin and death. A continual flame burns as a symbol of the everlasting life that Christ promised.

One of the most frequently visited sites, the Lourdes Grotto is a replica of the original grotto in France, where the Virgin Mary appeared to a young peasant girl, Bernadette Soubirous, in 1858. The grotto, scaled to two-thirds the size of the actual grotto in France, is complete with candles for lighting prayer requests and outdoor seating.

Four Byzantine bells ring on the hour at the Annunciation Garden, located at the highest elevation on the shrine's grounds. Large sculptures of the angel Gabriel and the Virgin Mary overlook a reflection pool.

Oblate Father Edwin J. Guild, who founded the shrine, is buried in front of the



The Lourdes Grotto is one of the most frequently visited places at the shrine. It is a replica of the original grotto in France, where the Virgin Mary appeared and gave messages to a young peasant girl, Bernadette Soubirous, in 1858.

sculpture in the Annunciation Garden. Engraved on his tombstone are his words: "God love you for visiting Our Lady's Shrine."

The Mothers' Prayer Walk offers landscaped flower gardens to honor individual mothers with special tributes.

The Fathers' Prayer Walk features bronze memorials that honor fathers in a wooded setting. The path winds down the hill to the Lourdes Grotto.

Visitors can find presentations and exhibits at the Guild Center. The exhibits are aimed at bringing people of all faiths to a deeper awareness of the presence of God.

The Church of Our Lady of the Snows has a round design that symbolizes the unity of the Church. The 16-foot cross in front of the church is a reminder that Christ loved us enough to die and give us eternal life.

For prayer and solitude, people can visit the Agony Garden, where a large marble statue of Christ kneeling represents his agony in the Garden at Gethsemane.

The Shrine Nature Trail is located on the west side of the Outdoor Amphitheater and provides a path for visitors to take a wooded walk and reflect in a quiet nature area.

The many different activities at the shrine, from its gardens to ministry events, are meant to give the shrine a definite spiritual focus, Father Louis said.

The shrine is operated by the Missionary Oblates of Mary Immaculate,

an order founded in 1816 to proclaim the Gospel of Christ. Today, there are about 5,000 Oblate priests and brothers serving in 68 countries worldwide. About 10 priests call the shrine home.

Devotion to Our Lady of the Snows began in A.D. 352 when a wealthy Roman couple saw the Blessed Mother in a dream.

The Blessed Mother asked that a church be built, and said the site would be covered with a blanket of snow. On the same night, she appeared to Pope Liberius in a dream, telling him of her desire for a church. The next morning, the Esquiline Hill was covered with snow even though the weather was very warm. In response, the Roman couple used their money to build a church.

The Missionary Oblates first introduced devotion to Our Lady of the Snows in 1941 and brought the devotion to many of its missionary efforts, especially to the Eskimos.

As interest in the devotion grew, the Oblates established the shrine as a way to honor God through Mary and as a place meant to be a source of inspiration and joy to the people who visit it.

Many of the ministries and events are a direct response to the needs of people who visit the shrine, said Jo Kathmann, the shrine's director of public relations.

Kathmann said many people who were grieving over the death of loved ones visited the shrine, leading to the implementation of death and dying workshops.



Daily Mass and confession are offered at the Church of Our Lady of the Snows. The church's rounded architecture style is a symbol of the universality of the Catholic Church.

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Above: The Outdoor Amphitheater can accommodate 2,400 people for a variety of activities and events. The shrine hosts about 60 events a year, and most activities are free of charge.



Left: The Agony Garden is one of many places to pray and reflect at the shrine. This garden has a large statue of Jesus to represent his agony in the Garden of Gethsemane.



Photos by Bill McGrath courtesy of National Shrine of Our Lady of the Snows

The Annunciation Garden features large statues of the Blessed Mother and the angel Gabriel, a reflecting pool and bells that ring every hour. It is also the burial place of Oblate Father Edwin J. Guild, who founded the shrine.

The Mothers' Prayer Walk was established to honor mothers past and present after visitors described their need to remember the lives of their mothers.

When visitors saw the Mothers' Prayer Walk, they began asking what could be done to honor fathers. Their requests led to the creation of the Fathers' Prayer Walk, Kathmann said.

Often, the shrine's employees don't realize how they have helped visitors, but there are enough stories for them to know that visiting the shrine touches many people's lives.

Father Studer said he became aware of how people were finding serenity at the shrine when talking to a woman who needed a kidney.

The woman, from Pennsylvania, was to start dialysis soon because no member of her family had volunteered to give her one of their kidneys.

After prayer and visiting the retreat, she told Father Studer that her heart had changed.

"She said she could accept it, and go back and not blame or be angry at her family for not coming forward," he said.

"She told me about how God gave her the strength to face it," he said, "and I

keep telling that story to people because it really moved me."

Father Studer said the shrine's spiritual focus is a top priority and employees are encouraged to share spiritual stories with visitors.

"People tell me about what God does, and I know he does much more," Father Studer said. "He changes hearts."

The shrine staff wants to offer peace to those who visit and a way for people of all faiths to deepen their relationship with God.

That is done partly through the 60 events held at the shrine each year. These events range from youth ministry functions to Hispanic festivities.

The shrine is also known for its Way of Lights Christmas Display, with more than 1 million lights that wind past art sculptures and displays depicting the Christmas story.

Currently, the shrine is expanding its visitors' center to provide more space, which is especially needed for Easter and Christmas events.

(For more information on the shrine, its hotel or ministry programs and events, call 618-397-6700 or visit their Web site at www.snows.org.) †

National Shrine of Our Lady of the Snows

The shrine is open daily from 6 a.m. to 10 p.m. Upcoming events include:

- May 26—The Flores De Mayo Celebration, a Filipino custom, honors Mary under the title of Our Lady of Penafrancia. The celebration starts at 5 p.m. and is followed by a rosary procession and Mass at the amphitheatre at 7 p.m.
- June 16-24—Youth Sing Praise, a weeklong program for high school students who exhibit outstanding vocal talent and have placed their talent at the service of the Church, concludes with a musical production that is open to the public.
- July 6-8—Family Faith Fest, a weekend celebration for families, includes music, food and activities.
- July 28-Aug. 5—Our Lady of the Snows' annual Healing Novena focuses on a different aspect of healing—emotional, spiritual, physical, financial, etc.—each evening. Each novena Mass concludes with a candlelight rosary procession.
- Aug. 4—A Healing Workshop, from 9 a.m. to 4 p.m., focuses on God's love for people through healing.
- Aug. 14—The Radio Information Service card party benefits persons who are blind and print-handicapped.

- Aug. 23-26—The Music and Liturgy Institute, a weekend course for college students and young adults, helps them develop skills in planning liturgies through song. It also provides an understanding of the order of worship, the nature of the sacraments and how worship expresses the faith life of the community.
- Sept. 8—The Festival of Cultures celebration features cultural foods, displays and entertainment by various ethnic groups.
- Sept. 15—The Single Again Conference, a day of speakers and activities, is designed to renew those persons dealing with the loss of a relationship due to separation, divorce or the death of a spouse. Registration is required.
- Sept. 16—The Marriage Celebration, an anniversary celebration for couples living the vocation of marriage, especially honors couples celebrating 25, 40, 50 or 60 years of marriage.
- Sept. 22-23—The World Youth Day Weekend, a celebration for youth, focuses on seventh- and eighth-graders on the first day and high school students on the second day.

For more information or updates about future events planned, call the shrine at 314-241-3400 or visit their Web site at www.snows.org. †

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Appalachian Trail thrills and challenges hikers

By Mary Ann Wyand

Why hike the Appalachian Trail?

"I've wanted to do this for a number of years," Estel Gibson of Indianapolis told members of the archdiocesan Catholic Young Widowed Organization during a meeting at St. Matthew Parish in Indianapolis earlier this year.

Gibson, a widower who has been a member of the organization for six years, shared nearly 200 slide photographs taken during his six-month trek last year along the 2,168-mile trail, which follows the rugged Appalachian Mountain range from Georgia to Maine.

Several thousand nature lovers hike parts of the treacherous mountain trail every year, but only about 500 hikers walk the entire distance in a single year.

To prepare for this mammoth undertaking, Gibson read books about the Appalachian Trail, sought advice from hiking experts via the Internet, and exercised to get in shape for the hike.

"I don't really know what the final overall impact of this trip is going to have on me," he said about spending all that time alone walking in the wilderness. "I liked what I discovered about myself. I also made some big decisions about my life."

There are incredibly beautiful views and vistas along the Appalachian Trail, Gibson said, but people that are considering hiking part of the trail, or all 2,000-plus miles of it, need to know that sometimes the route can barely be described as a trail and hikers have to look for directional markers to find their way.

Often, there are huge rockslides, with sharp-edged boulders that can cause cuts and sprains, he said, and poisonous snakes live in the crevices and come out to sun themselves on the rocks.

Some of the creeks that have to be forded on foot are fast-flowing and bitterly cold, he said, numbing feet and shins while hikers brace themselves in the strong current.

Hikers can sleep in small, primitive shelters built along the trail or in their own tents, he said. After the sun goes down it gets very chilly in the mountains at night. The bears don't mind the difficult living conditions along the trail, but people who aren't willing to "rough it" without regular access to plumbing facilities might not want to consider this type of adventure.

Gibson was able to hike all but 100 miles of the desolate trail, part of which was temporarily closed in Maine because of a snowstorm, but he intends to go back to

Photo courtesy of Estel Gibson



At the end of his 2,168-mile journey along the rugged Appalachian Trail, Estel Gibson of Indianapolis paused for a photograph on the summit of Mount Katahdin in Maine. Gibson spent six months hiking the trail from Georgia to Maine last year. He lost 30 pounds in six months while hiking the trail through 14 states.

Maine in July to complete the unfinished segment of his journey.

"I thought I was prepared for New Hampshire and Maine," he said, "but there was lots of ice on the trail and I slid on the rocks a lot. It was very cold, and that's where I was turned back [by state park officials] because of a snowstorm."

Starting at Springer Mountain in Georgia last April, Gibson continued to put one foot in front of the other an estimated 5 million times through the mountainous terrain of North Carolina, Tennessee, Virginia, West Virginia, Maryland, Pennsylvania, New Jersey, Connecticut, New York, Massachusetts, Vermont and New Hampshire until late October, when he reached Mount Katahdin in Maine and climbed 5,800 feet to the summit.

"Oct. 22, the day I went up [Mount Katahdin], I started out at first light at about 7 a.m.," he said. "That day it was an ice wonderland. Everything was coated with snow. I carried a daypack and left my big backpack below. It was very cold, but very beautiful. I made it to the top and was up there about 30 minutes. It's pretty rugged climbing, and it takes longer to go back down than it does to go up—unless you fall!"

At one point on the trail it is 100 miles between towns,

he said, and there literally is no place to buy food or other supplies. Signs posted along that part of the trail remind hikers, "Do not attempt this section of the trail unless you are in good physical condition and have a minimum of 10 days of food."

That's why careful planning for the trip is so important, Gibson said. Before leaving Indianapolis, he arranged for friends to mail packages of supplies and non-perishable foods to post offices along the route about every 10 days.

At the start of the trip, he rearranged his backpack several times to lighten the load to 40 pounds.


If the trip sounds daunting, that's because it is, Gibson said, smiling.

"Almost every day I would ask myself, 'Why am I doing this? I've got a warm house, a hot shower and a comfortable bed at home,'" he said. "There were many days when I wanted to quit. I was tired. I was hurting. I was worn out, and I got sick once. I wasn't sure I could stand that much time alone, but it was something I needed to do. There was something I was searching for, something that was missing, some losses I had to process, before I could move on. I wanted to see if I could really do this. I had to prove something to myself."

Hiking the Appalachian Trail was "a great experience, literally a mountaintop experience," Gibson said. "The opportunity to do it, and the energy and strength to do it, were blessings." †

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Photo courtesy of Estel Gibson



Photos by Estel Gibson

This section of the Appalachian Trail shows the challenges of hiking on mountainous terrain. Colorful flowers brighten the trail for hikers.



These panoramic scenes along the Appalachian Trail look like paintings, but hikers have to walk for miles on rugged wilderness trails to capture the vistas on film. This primitive shelter was built along the trail for hikers to camp overnight.

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World Police & Fire Games are June 8-16 in central Indiana

By Jennifer Del Vecchio

Looking for a little competition this summer?

The 2001 World Police & Fire Games plan to give spectators a view of how the "Heroes of the Heartland" compete with one another in job-related skill competitions and Olympic style competitions at various locations in central Indiana.

From June 8-16, at least 10,000 firefighters and police officers from 53 countries will compete in everything from track and field events to bucket brigade and hose cart contests for firefighters. Police officers and their K-9 partners will participate in a special contest to demonstrate their skills. There's also a competition between S.W.A.T. teams at a new "Shoot House" at the Indiana Law Enforcement Academy in Plainfield.

Organizers of the event said the games are fun to watch even if you don't know the participants.

The games, implemented in 1985, are meant to foster camaraderie and showcase the services that police and firefighters provide to their communities.

For nine days, the event is expected to draw more people and more athletes than the 1987 Pan Am Games that put Indianapolis on the world's sporting map. At least 20,000 fans from around the world, in addition to local spectators, are expected to attend the games.

While showcasing the athletic skills and abilities of police officers and firefighters in numerous events, the games also will show their dedication to civic service. One day of the event will include a home renovation for a disadvantaged Indianapolis family.

The World Police & Fire Games event is held across

the world. Last year, it was held in Sweden. Next year, it will be hosted in Spain.

The games involve at least 70 sports in numerous venues across the state.

Events will be held at Camp Atterbury in Johnson and Bartholomew counties, the Brookville Reservoir in Franklin County, the Indiana Law Enforcement Academy in Plainfield, the Fishers Ice Forum in Hamilton County, the Indianapolis Motor Speedway, the Pinehill Archery Range in Danville and the Indiana Convention Center in Indianapolis.

Admission to all the events is free, except for the opening ceremony. The schedule of events includes:

- June 5—Candlelight Vigil, 8 p.m. at the new Indiana Law Enforcement and Firefighters Memorial on the west side of the Indiana Statehouse, at the corner of Government Way and Senate Avenue. The names of Indiana's 600 fallen heroes will be read during the vigil.
- June 6—Dedication Ceremony, 10 a.m. at the Indiana Law Enforcement and Firefighters Memorial. Gov. Frank O'Bannon will dedicate the memorial in memory of the police officers and firefighters killed in the line of duty.
- June 9—Opening Ceremony, 3 p.m. at the RCA Dome in Indianapolis. Athletes from around the world will be welcomed. The event includes musical performances and public safety tributes. This is the only event that is not free. Tickets range from \$15 to \$40 and can be purchased by calling 317-239-5151.
- June 10-12—Global Village, 10 a.m. to 4 p.m. at the Pan Am Plaza in Indianapolis. Visitors will learn about

the world's many cultures by participating in cultural trivia games, viewing police and fire uniforms from around the world, and learning simple public safety words in foreign languages.

- June 12—Youth Day, 9 a.m. to 3 p.m. at the Indiana Convention Center in Indianapolis. Indianapolis-area children ages 3-14 are invited to test their athletic skills against law enforcement officers and firefighters. Each child who completes a set number of events will receive a gold medal in a special ceremony called the "Winners Circle."

(A more detailed schedule of sporting events, times and locations can be viewed at www.2001wpfg.org or by calling 317-327-2001 or 888-542-2001. Sporting competitions begin June 8 at the Indiana Convention Center. Volunteers are needed to help with the events. To volunteer, call the above listed numbers.) †

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We are challenged to trust God

By Fr. Dale Launderville, O.S.B.

Our own inner “noise,” whether it stems from pride, anger or suspicion, prevents us from accepting the destiny God has bestowed upon us. So we stumble around trying to find inner strength that we believe we have collected or manufactured ourselves.

But in the account of Jesus’ temptations in the desert (Lk 4:1-13), we learn how important it is for us to nurture the conviction that God sustains and strengthens our lives.

The common denominator in all three of the devil’s temptations is that Jesus should take things into his own hands.

The devil says that if Jesus really is who he says he is, then he should be able to change stones into bread.

Think about times when we are hungry: Our energy is low, and we are more vulnerable to impatience and poor judgment. Where do we find our strength then? Is it our pride and self-respect that make us persevere or is there a deeper source to our strength?

Jesus dismisses the first temptation by quoting Deuteronomy 8:3, “Not on bread alone shall humans live.”

In the second temptation, the devil offers Jesus rule over the whole world if only Jesus worships him.

Think of the diverse reasons that humans accumulate money and try to increase their property. A recurring reason may be a desire to be self-reliant and not have to answer to anyone else.

The devil is ready to support such a desire for independence and control, provided Jesus acknowledges the devil’s superiority.

Jesus responds with the central faith statement of the Israelite tradition from Deuteronomy 6:4, “You shall worship the Lord your God, him alone shall you adore.”

The third and final temptation the devil puts before Jesus is to cast himself down from the temple’s highest point to see if God will keep him from falling to the ground.

After all, if we wager our lives on God, shouldn’t we test the waters to see if God is really with us?

Jesus banishes such a thought, “You shall not put the Lord your God to the test.”

We are challenged to trust God without reservation.

How can I let go of reliance upon my own accomplishments?

God expects us to make choices that show whether we are relying upon him or upon ourselves. When we reflect back on the times we trusted God to sustain us, we realize we never could have made the decision to trust without God’s help. Yet at the moment we were called to decide, we felt deeply challenged personally.

Our decisions count. Serious decisions call us to muster every ounce of goodness and strength at our disposal in order to do the right thing.

Yet as we reflect over and over again how this goodness and strength are God’s gift to us rather than products of our own making, we begin to put our lives into perspective. We become more free to allow God to work through us and strengthen us in times of crisis.

People who trust God have come to see their lives as

meaningful only in relationship to God. That, in turn, gives them the freedom and strength to worry less about themselves and to care for others.

We come to recognize that what we most deeply need in life has been given to us.

Each of us can identify individuals who have inspired us by their strength in times of distress.

In my experience, I have found these people to be individuals whose trust in God has the character of a slow, intense burning—like the blue portion of a flame. There is little that is flashy about their faith, but it is real—particularly when it counts. There is something mysterious about how they have come to have such faith. But clearly they have come to know God so well that they live more fully by not grasping for life. Their lives reveal the truth of Jesus’ exhortation: Those who wish to gain life must let go of their lives.

The ways each of us at various points in life come to find our strength in God cannot be too easily categorized. A wide array of faithful responses to God present themselves on the pages of the Bible. From Job’s impassioned laments to the silence of the Suffering Servant, we see individuals trying to allow God to be their strength.

Job at times seems to be hanging on by the most slender of threads. Yet he honestly and forthrightly keeps asking God to help him survive the severity of the test he undergoes.

This very act of crying out shows profound trust in God.

The silence of the Suffering Servant shows us one who is willing to suffer humiliation and torment even though he is innocent. To do so shows strong confidence that God has a larger plan in place, such that these negative experiences do not have the final say.

Where does our strength come from? It comes from the Lord who made heaven and earth.

(Benedictine Father Dale Launderville is a Scripture and semitics scholar at St. John’s University in Collegeville, Minn.) †

We define ‘strength’ based on values, especially in the face of adversity

By David Gibson

I’d say that strength holds a place of honor in the human family. You may well garner praise for being strong. And in being strong, your self-esteem may well rise.

But what is strength?

We speak of strong leaders. But one person’s notion of strength in leadership may be another person’s notion of shallow foolishness.

We speak of physical strength, but don’t regard every physically powerful person as strong. Ruthless displays of power aren’t much honored, for example.

We speak of spiritual strength, whereby people may,



We are challenged to trust God without reservation. People who have learned to trust God have come to see their lives as meaningful only in relationship to God.

CNS photo

for example, be strong in the face of adversity. They don’t give up easily or out of fear. They act with courage based on clear thinking. They trust God.

We speak of acting with all our strength, meaning all that we can bring in terms of energy, skill, caring and competence to a task.

The word “strength” is frequently on our lips. But we use the word so many different ways! Furthermore, it’s pretty clear that our values system plays a role in how we define the term.

Think of two people you consider strong. How different are they? What is strong about them?

(David Gibson edits Faith Alive!) †

Discussion Point

Strength is a gift from God

This Week’s Question

Define strength. When is it a virtue?

“From a spiritual perspective, I see strength as a gift from God or the presence of the Holy Spirit [who] allows me to do the things I’m afraid to do.... I need strength to be virtuous so that I can follow the path God has put me on.” (Rosemary Keely, Payette, Idaho)

“Strength is a virtue only when it is used correctly. When used incorrectly, it is a means of control. When used correctly, strength is the ability to remain calm and focused in any situation I may face, and it is God-given.” (Lynn Gainer, Winter Park, Fla.)

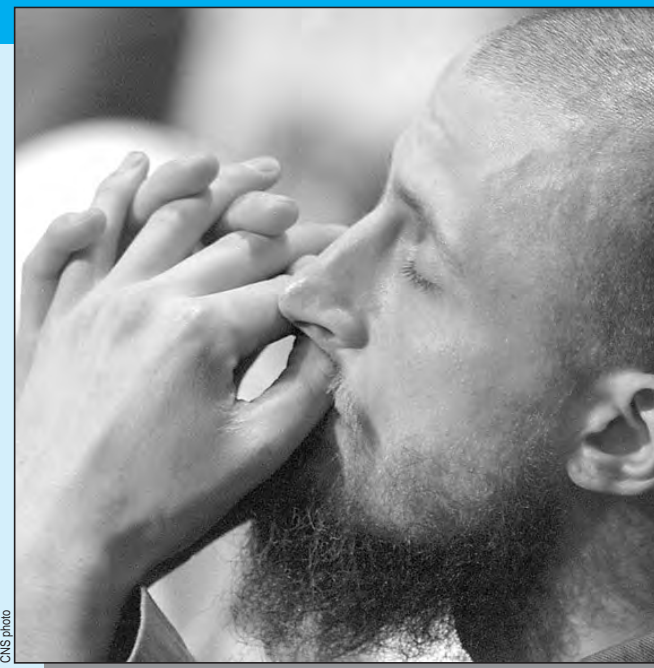
“Strength is power. It is a virtue when it is used for good.” (Judy Fergeson, Fort Smith, Ark.)

“I’d say strength is an interior power. It is a virtue when we stand up for justice in an unjust world, ... when we put the Gospel before our self-centeredness. Strength is being gentle and compassionate. For Christians, ultimately, strength is imitating Christ in today’s world.” (Father Damian McElroy, Trenton, N.J.)

Lend Us Your Voice

An upcoming edition asks: What need involving Third World peoples concerns you as a Catholic Christian?

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



CNS photo

From the Editor Emeritus/John F. Fink

Doctors of the Church: St. Albert the Great

(Nineteenth in a series)

Albert the Great is the third of three doctors of the Church to be called "the Great," the others being Sts. and Popes Leo I and Gregory I.



Albert, though, is the only one who was actually called that while he was still living. Such was his reputation for being an expert in every branch of learning. For this reason, too, he has been called "Universal Doctor."

Albert was a German, born in Swabia around the year 1200. He was educated at the University of Padua, where he entered the Dominican Order. He finished his ecclesiastical studies at Cologne and was ordained a priest. He began his teaching career at Cologne in 1228.

In 1245, Albert went to the University of Paris. One of his students there was Thomas Aquinas. Albert had come to admire the philosophy of Aristotle. Albert showed that Aristotle's philosophy, when refined and purified, could clarify the truths of supernatural revelation. He was a pio-

neer in what came to be known as scholastic theology.

In 1254, he was made provincial of the Dominicans in Germany. Soon after that, Pope Alexander IV appointed him master of the sacred palace and his personal theologian, an office always filled by a Dominican.

Albert resigned that office, and the provincialate, prior to the Dominicans' general chapter in 1259. At that meeting, he worked closely with Thomas Aquinas and Peter of Tarentaise to draw up the rules and schedules of academic education for the friars. (Peter of Tarentaise later became Pope Innocent V.)

Pope Alexander IV appointed Albert bishop of Regensburg in 1260. After two years, and after Pope Alexander's death, Albert resigned that post and returned to Cologne. This remained his headquarters for the rest of his life.

There followed a long period during which Albert was able to write, and he turned out an amazing number of books on every topic of learning then known: natural science, logic, rhetoric, mathematics, ethics, economics, politics, metaphysics, astronomy, meteorology, chemistry, physics, mineralogy, anthropology, chem-

istry, biology, zoology, botany, weaving, agriculture, geography and, of course, philosophy and theology.

Albert saw that there could be no conflict between natural and supernatural truths since all truth came from God. One of his treatises proved that the world was round, and he even wrote that somewhere out in the Atlantic Ocean there was "another island."

Albert also wrote things of a strictly religious or spiritual nature, including a treatise on mysticism that had great influence on German mystics of the 14th century. He had a great devotion to the Blessed Virgin.

In 1278, as he was delivering a lecture, suddenly his memory failed. His wisdom and knowledge left him (perhaps Alzheimer's Disease) and for two years he was deprived of his prodigious mental gifts while his body weakened as well. He died at about the age of 80 on Nov. 15, 1280.

Pope Pius XI both canonized him and declared him a doctor of the Church in 1931. His feast is Nov. 15.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

The Yardstick/
Msgr. George G. Higgins

Progress irreversible in Catholic-Jewish relations

During Vatican Council II, as a consultant to the council, I followed the debate about Catholic-Jewish relations closely and was greatly relieved when the historic document on this subject, *Nostra Aetate*, finally was adopted by an overwhelming vote after a nerve-wracking series of fits and starts.



Immediately following the council, it fell to my lot to serve temporarily as a part-time assistant to the bishops' committee charged with implementing *Nostra Aetate* in the United States. My overriding concern was to find the most competent expert available to staff the committee full time.

We found the perfect man for the job: Father Edward Flannery of Providence, R.I. The author of a path-breaking book, *The Anguish of the Jews*, Father Flannery universally was regarded as the leading U.S. Catholic expert on Catholic-Jewish relations and was revered as such across the board in the Jewish community.

Father Flannery, now deceased, quickly got the bishops' committee off to an excellent start and, upon his retirement, was replaced by an equally qualified expert, Eugene Fisher, a layman with an advanced degree in Jewish studies and considerable hands-on experience in implementing *Nostra Aetate* at the local level. He has played a leading role in all the many national and international Catholic-Jewish meetings held since Vatican II.

Fisher also has published a number of significant articles and books on the theology of Catholic-Jewish relations, and has developed a network of expert collaborators in every major U.S. diocese. In my judgment, Fisher may well be the best-informed and most influential expert on Catholic-Jewish relations in the Church.

At a recent international Catholic-Jewish conference in New York, I publicly recalled this bit of history to suggest to our Jewish counterparts that the best way to judge the U.S. bishops' commitment to the cause of Catholic-Jewish relations is to look at the caliber of people they have appointed to serve as their top staff representatives in implementing the letter and spirit of *Nostra Aetate*.

Moreover, I added, as further evidence of the bishops' commitment, they consistently have selected highly qualified bishops from within their own ranks to serve as episcopal moderators of their committee on Catholic-Jewish relations.

The current moderator, Baltimore's Cardinal William Keeler, is surely one of the best-informed bishops in the world on this subject and is a beloved figure in the Jewish community. The same can be said about his immediate predecessor, the late Cardinal John O'Connor of New York.

It should be noted that the Vatican, too, has consistently selected highly qualified bishops and staff persons to head the Pontifical Commission for Religious Relations With the Jews.

The late, great Cardinal Augustin Bea, who was chiefly responsible for developing *Nostra Aetate*, was a providential giant in Catholic-Jewish relations.

My purpose in putting these historical notes on the record is to emphasize that, despite occasional blips and setbacks, irreversible progress has been made in the field of Catholic-Jewish relations and, as the New York conference demonstrated, even greater progress is in the offing.

(Msgr. George G. Higgins is a regular columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Celebrating Memorial Day 365 days a year

A friend remarked recently that this "memorial business" is getting out of hand.



She was speaking of the wooden crosses, plastic flowers, teddy bears and what-have-you that are piling up as we speak along every cowpath and highway in the country.

It may seem un-American to criticize these tacky roadside shrines, but somebody's got to do it. Just for one clear-headed moment, let's consider what they represent.

When Princess Diana died in that car accident, the British people and others around the world rushed to display tokens of their sympathy. We saw on TV the huge piles of flowers and mementos near the site of her death, her family's estate and the route of her funeral procession.

All of us, including the flower-layers, were surprised by this outpouring of grief over someone who was, after all, rather removed from the ordinary person's existence. Later, talking heads on TV decided that this spontaneous demonstration showed the public's distaste for out-of-touch royal protocol and the royal family's seemingly

harsh treatment of Diana.

Thanks in part to her own charm and also to the biases of the media, Diana was perceived as a lovely girl who displayed grace and beauty in her performance as the wife of the royal heir and the producer of a couple more. According to the popular wisdom, although she was kind to everyone, a good mother and a champion of worthy causes, the royals gave her no respect and, in fact, were mean to her.

It seemed to all of us that her death was unfair, but all we could do about it was to deposit a bouquet of flowers in her memory. The same reasoning is illustrated on the TV news nearly every day. A baby dies from abuse by a parent and the teddy bears pile up. Innocent victims are run over by drunken drivers and white wooden crosses appear beside the road.

What is going on with all this? It seems that what began long ago as a simple memorial tribute on Memorial Day to the honored dead of the Civil War and military encounters since, and to our own beloved deceased relatives, has morphed into public displays of grief over anyone, anywhere, at the mention of "unjust" or untimely death.

It's also interesting to note that Mother Teresa, who died shortly after Princess Diana, was not awarded such a public dis-

play. Clearly, she was widely memorialized and praised and had lived a long and productive life whose end was not shocking. Apparently because of these facts, she merited no wooden crosses, teddy bears or flowers.

Perhaps it's because in former times, most deaths of honored military people, our relatives and Mother Teresa would be considered natural passages from this life to the next, whether untimely or not. We used to believe that all would be well in God's time, that we were safe in his care and would one day know all the reasons why.

Maybe it has to do with the impotence we feel today in the face of such injustices, such uncontrollable evil in our society. We don't know what to do, so we bring teddy bears and flowers to the scene, the more public the better.

Wouldn't we do better spending our time in trying to stop the injustices and prevent the evils that cause our distress when people die in such circumstances? Perhaps on Memorial Day we should remember that God knows what he is doing and that he gave us free will to try to do the same.

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

Faithful Lines/Shirley Vogler Meister

Love, savor, treasure and bless the day

Daughter Diane sent me a photocopy of the following passage, credited to Abbey Press of Saint Meinrad:



"Normal day, let me be aware of the treasure you are. Let me learn from you, love you, savor you, bless you, before you depart. Let me not pass you by in quest of some rare and perfect tomorrow. Let me hold you while I may, for it will not always be so. One day I will dig my fingers into the earth, or bury my face in the pillow, or stretch myself taut, or raise my hands to the sky, and want more than all the world your return."

Diane later gave me the book in which she found the passage: *A Whirlwind's Breath: A Memoir of Faith and Healing at Indiana's Riley Hospital* by Judith McCart Chatham. The author tells how she valued these words from an Abbey Press plaque,

first while mourning her father's death and then when she and her husband, Barry, dealt with their son's hospitalization at Riley Hospital.

Stephen suffered leukemia. Chatham tells how everyone in the teen unit would've given anything to have normal days. "Now I really understood what that [plaque] meant," she wrote.

What is a normal day? Each reader surely has a unique definition. What's important is making the most of the day we have, no matter what we're doing. That includes those times when we or our loved ones or friends aren't doing so well. Yet, don't we yearn for a normal day?

In April 1993, I wrote a column, "Discover the newness in the nowness of life" for *The Criterion*. Inspired by a lamb's birthing scene in the film, "Dixie Changing Habits," I told how a convent's mother superior (Cloris Leachman) told Dixie (Suzanne Pleshette) that animals never question the past or the future. They're absorbed in the "nowness of life."

We can learn from that and from the wisdom of authors like Judy Chatham, who hails from southern Indiana and is now director of the Columbine Writing Center in Greenwood. In her book, she shares not only Stephen's fight with leukemia, but her son Brian's later battle with a brain tumor. Chatham's faith-filled, biblically sound approach to such non-normal times is exemplary.

Both of Judy and Barry Chatham's sons survived, thrived and now have families of their own, all of whom treasure their normal days and the newness in the now moment.

Note: Copies of *A Whirlwind's Breath* by Judith McCart Chatham can be obtained for \$15 (postage paid) by writing to Columbine Writing Center, PMB #290, 8081 S. Madison, Ave., Indianapolis, IN 46227-6001.

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

Feast of the Ascension of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 27, 2001

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- John 14:23-29

The Acts of the Apostles furnishes the first reading for this feast of the Ascension of the Lord.



As might be assumed, the first reading is from the section of Acts that tells about the Ascension. This section also is the beginning of Acts. The very first verse is a statement of direct address.

The author of Acts is speaking to someone called "Theophilus."

The author refers to "my first account." The first account is what is known as the Gospel of Luke, which also was directed to Theophilus. No one can say with certainty anything about Theophilus. It may have been a proper name, or it may have been a title. "Theophilus" in Greek literally means "Friend of God."

Use of the name in the beginning of Acts, as in the beginning of Luke, recalls that these two books are, in fact, a unit. Rarely are they seen as such since the Gospel of John has been inserted between them.

In this story, Jesus and the 11 surviving apostles are in Jerusalem. (Judas, of course, was dead. He would have been the 12th apostle.) To a degree, this scene presents the culmination of the Lord's ministry.

Introducing the book of Acts to Theophilus, the author of Acts briefly recalls the days after the Lord's crucifixion. He also wrote that Jesus promised that the Holy Spirit soon would come to strengthen and direct the apostles.

Then, Jesus commissioned them to preach the Gospel far and wide, "even to the ends of the earth." At this point, the Lord ascended into heaven. He entered the clouds and was seen no more by the apostles.

The image of a cloud recalled God. The Almighty appeared in a cloud on other occasions. Like fire and wind, clouds brought to mind the presence of God in visible earthly settings that humans could see.

Understandably, the apostles stood transfixed by what they had seen. Two angels, appearing as men in white garments, told them not to gaze upward, but rather to be about the business assigned to them. These angels said the Lord would return just as promised.

The second reading for this feast comes from the Epistle to the Ephesians.

In this reading, the coming of the Spirit is predicted. The Holy Spirit will come from God and will empower believers.

They will see and understand, be bold and respond to the Gospel.

Over all will be Jesus, the head of the Church. Already, the word "Church" is being used. It comes from the Greek.

St. Luke's Gospel gives this feast its final reading.

It is the end of the third Gospel. Jesus speaks to the 11 surviving apostles in the sequence of events just before the Ascension. He tells the apostles that they witnessed the marvel of salvation. Jesus, as Son of God, came into the world to redeem humanity from the effects of its sin. He came to call forth from people an appeal to God for mercy, and to assure people of God's mercy. He would leave them, but the Holy Spirit would come.

Then Jesus was taken up into heaven.

The apostles were filled with joy and wonder. They returned to Jerusalem, where they were in the temple, praising God, every day.

Reflection

Today the Church celebrates the feast of the Ascension of the Lord. It commemorates an event, but much more than merely the Lord's exit from space and time.

Rather, it is a feast to observe a profound mystery. It is interwoven with the Incarnation. In coming to earth as a human child, as the son of Mary, who was only human despite her holiness and privilege of being mother to the Redeemer, Jesus himself linked God and man. He bridged the gap.

Now, Jesus completes the mission of salvation. Again, in the Ascension, he embodies human nature as he returns to God. His sacrifice has balanced the scales once again. God is one with humankind, and humankind with God. Jesus ascends into heaven to take with him humanity, restored in grace. Again, Jesus bridges the gap. One day every believer will follow Jesus along the same route, from earth to God.

In the meantime, the work begun by the Lord will continue. It will be in God's good time. The Holy Spirit will direct it and enable it.

Essential to the process will be the apostles. They heard the special, unique and intimate message of Jesus. They received the most priceless of Revelation. They were more than casual bystanders.

Not only were they the most important students of the Lord, but the Lord sent them to continue the work of salvation in "all the ends of the earth."

The Church this day celebrates the fact that the way to God has been opened by, and in, Jesus. It celebrates the fact that the Lord left us the apostles, who knew Jesus and the teachings of Jesus so well, and it celebrates the fact that soon the Holy Spirit, with all the power and life of God, will come to inspire us and to fortify us in our lives. †

Daily Readings

Monday, May 28

Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, May 29

Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 30

Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19

Thursday, May 31

The Visitation of the Virgin Mary
Zephaniah 3:14-18
or Romans 12:9-16b
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

Friday, June 1

Justin, martyr
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, June 2

Marcellinus, martyr
Peter, martyr
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28, 29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, June 3

Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23b-26

Question Corner/Fr. John Dietzen

Daughters' interfaith marriages hurt father

Q My older daughter, baptized and raised Catholic, recently married a young



man in the Christian Church she now belongs to. I refused to give her away because I felt, as her father, I had to make clear that I did not approve of her entering an adulterous and invalid relationship.

When my second daughter married, also out of the Church, I was not invited because of the prior situation. She has cut me out of her life. I see the older daughter occasionally, but the meetings are awkward.

I am sorry about this, but what else could I have done and been true to my beliefs? (California)

A Whatever healing may be possible will surely be accomplished only gradually. Recognizing two important facts may help toward that and may assist others who face the same decisions.

First, one must always return to the primary Christian rule of love of God and neighbor. This means asking, "In these circumstances, with these children and with this background, what is the best way I can show genuine love for God and my child, and preserve a spirit of faith, hope and love for everyone involved?"

One obligation in love is to make clear your own faith convictions, and why you cannot approve or agree with another's actions. Apparently you have done that quite firmly. That done, however, the next obligation of love is not to enlarge the hurt any more than necessary.

My own experience convinces me that much more lasting good is accomplished when we preserve ties of love and family friendship as much as possible. You may strongly disagree with what they do, but you still love them, I hope, and they need to know that by your actions as well as your words.

There is no black and white, one-size-

fits-all solution for these dilemmas. To insist only one way is possible to stand for the truth in such complicated circumstances reveals either a form of pride or a deep need for moral decisions that are absolutely certain, with no tinges of gray or risk. Such attitudes open the way to, among other things, rash judgments about the state of a person's soul.

Second, and in some ways perhaps more important, if your letter describes the circumstances accurately, your elder daughter, at least, was not entering an "adulterous and invalid relationship" according to Catholic Church law.

Canon 1117 states that a person who leaves the Catholic Church "by a formal act" is no longer bound to the "form" of marriage, the obligation to be married before a priest or a deacon for a valid marriage.

Exactly which behaviors might constitute such a formal act are not entirely clarified, but one such act would definitely be what your daughter did—to officially join another faith. In other words, her actions may have hurt and mystified you; but, assuming they are otherwise free to marry, she has entered a marriage the Catholic Church itself considers valid and (if both are baptized) sacramental.

The Church's flexibility here is another evidence that we cannot be God's surrogate in judging the souls of others. Being faithful to what we believe is one thing. Making our personal peace and serenity depend on what someone else does is something else entirely.

As a famous retreat master remarked at a conference, "The first step toward peace of heart is resigning as general manager of the universe." And we don't need to resign from our principles to do that.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.) †

My Journey to God

Made for Me

Each fragrant, silken petal of the spring
Was made for me in all its loveliness
By Him who gave us birds on graceful
wing,
Small heralds of the beauty He has blest.

Transcendent music from the gentian sky
Was taught by angels to the lightsome
lark.
Each note resounds for me as birds
embark
On serenades to heaven, sweet and high.

Ecstatic colors flood my soul with joy;
Hyacinths, tulips, dandelion gold,
The April green He fashioned to
destroy
Drab vestiges of winter. I behold

The beauty that each child of His can
see
Another flawless spring made just for
me.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

May 25
Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "500" Festival, 5 p.m. on. Information: 317-631-2939.

May 26
St. John the Baptist Parish, Starlight, 8310 St. John Rd., **Floyds Knobs**. Strawberry Festival, buffet dinner, build your own shortcake, 8 a.m.-10 p.m. Information: 812-944-9996.

May 28
Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Memorial Day Mass, noon. Information: 317-754-4439.
◆◆◆
Our Lady of Peace Cemetery,

9001 Haverstick Rd., **Indianapolis**. Memorial Day Mass, noon. Information: 317-574-8898.

May 31-June 2
Sacred Heart Parish, 619 S. 5th St., **Clinton**. Vacation Celebration, Thurs.-Sat. 4 p.m.-midnight, rides, games, music, food. Information: 765-832-8468.

June 1-3
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Parish Festival, Fri.-Sat. 5-11 p.m., Sun. 11:30 a.m.-5 p.m. Food, nightly dinners, games, carnival rides. Information: 317-357-8352.

June 2
Broad Ripple Park, Broad Ripple Ave., **Indianapolis**. Familia of Central Indiana, family picnic, noon, \$10 per family. R.S.V.P.: 317-356-2151.
◆◆◆

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish Picnic and Festival, 3 p.m.-? Chicken dinner and game booths. Information: 812-246-4473.

June 3
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Solemn sung Vespers (evening prayer), 5 p.m. Information: 317-634-4519.
◆◆◆

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "The Covenant of Love," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

June 4
St. Simon the Apostle Parish, 8155 Oaklandon Rd., **Indianapolis**. Adult Catechetical Team (ACT), "The Death Penalty and Our Catholic Faith," Father Ron Ashmore and Providence Sister Rita Clare Geradot, 7 p.m. Information: 317-894-5322.

Recurring

Daily
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

◆◆◆
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

◆◆◆
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

◆◆◆
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

◆◆◆
St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

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

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

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

Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.
◆◆◆
Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

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

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

◆◆◆
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

◆◆◆
Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Move-



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ment of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

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

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

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

◆◆◆
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indian-**

apolis. Marian prayers for priests, 5:30-6:30 a.m.

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

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

Fridays
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.
◆◆◆
St. Lawrence Chapel, 6944 E.

—See ACTIVE LIST, page 27

Saturday, May 26, 2001
Come enjoy our 23rd Annual Strawberry Festival
Located in Beautiful Starlight, Indiana
St. John's Church
"New One Day"
Starlight Strawberry Festival
(Served Buffet Style Dinner)

St. John's Starlight invites you to join us for a buffet style dinner which will include: Ham, Fried Chicken, Chicken & Dumplings, Corn, Slaw, Green Beans with new Potatoes, Jasper's Homemade Bread, Tea, Lemonade, Water and Ice Cream for dessert. Dinner will be served from 11:00 a.m. to 7:00 a.m. in the church hall.

Adults \$7.00 (10 & older)
Senior Citizens \$6.00

Children 3-10 yrs. \$3.00 (Under 3 is Free)

Adults can join around the tables in the Wine & Beer garden to play Blackjack, Showdown & Chuck-a-Luck, or just relax and enjoy the music and hospitality.

Take I-64 West to exit #121 (I-265 East) to exit #1 (State St. Exit) turn right on State St., go 2½ miles to Floyds Knobs, turn right on Scottsville Rd. Go approx. 4½ miles to Starlight Road and follow signs to St. John's Church to the Strawberry Festival.

8310 St. John's Road
Floyds Knobs, Indiana 47119
812-923-5785
License #95159



Our Lady of the Greenwood
335 S. Meridian St., Greenwood, Indiana
(Across from WILGRO CENTER)

—PARISH—

Summer Festival

Thur., June 7 – 5 PM-11 PM Fri., June 8 – 5 PM-Midnight
Sat., June 9 – 2 PM-Midnight Sun., June 10 – 12 Noon-9 PM

— FAMILY DINNER EACH EVENING —

Thurs., June 7	Fri., June 8	Sat., June 9	Sun., June 10
Serving Time 5:00 - 7:30 PM	Serving Time 5:00 - 7:30 PM	Serving Time 4:00 - 7:30 PM	Serving Time Noon - 3:00 PM
Italian Dinner	Fish Fry Dinner	Pork Chop	Fried Chicken

— As always, children under 6 eat free when accompanied by adults —

FOOD BOOTHS TO SATISFY EVERY TASTE

Rides: Sunday 12-5, \$8.00 Bracelet — lets you ride all rides

DRAWINGS WILL BE HELD SUNDAY EVENING BEFORE CLOSING

DONATION: \$5.00/Ticket "SHARE THE JACKPOT"

1st Prize: 25% of total Jackpot (\$2500 minimum payout)
2nd Prize: 10% of total Jackpot (\$1000 minimum payout)
3rd Prize: 5% of total Jackpot (\$500 minimum payout)
4th Prize: 2.5% of total Jackpot (\$250 minimum payout)
5th Prize: 2.5% of total Jackpot (\$250 minimum payout)
6th, 7th, 8th, 9th, 10th Prizes: 1% of total Jackpot (\$100 minimum)

ATTRACTIONS

WFMS Friends & Neighbors Van Here on June 8th
Poor Jack Amusement Rides • Bingo • Nightly Entertainment • Monte Carlo
Silent Auction • Craft Bazaars • Flea Market

License #95014

The 55th Annual
Holy Spirit Festival
&
Monte Carlo
It's Coming!
GAMES RIDES FOOD
BINGO MUSIC FUN
BIG CASH JACKPOTS
7243 E. TENTH ST. JULY 12-14
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LITTLE FLOWER PARISH FESTIVAL
JUNE 1, 2 & 3
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The Active List, continued from page 26

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

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

Monthly

First Sundays

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

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

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

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

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

First Saturdays

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

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@sei-data.com.

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and

healing service, 7 p.m.

Third Saturdays


St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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Book Reviews

Archabbot Lambert's new book is *mirificus* (wonderful)

Latin Sayings for Spiritual Growth

By Rt. Rev. Lambert Reilly, O.S.B.
Archabbot of Saint Meinrad Archabbey
Our Sunday Visitor Publishing Division, Huntington, IN 46750
Hardcover, 5" x 7", 240 pages, \$19.95

Reviewed by William R. Bruns

From start to finish, or as Benedictine Archabbot Lambert Reilly might say, *ab ovo usque ad mala*, we're head over heels—er, I mean we're *per caputque pedesque*—about his new book, *Latin Sayings for Spiritual Growth!*



The archabbot is as engaging in print as he is in person.

His newest book (he has also written *Because There Is Jesus: A Call To Be New-Made in Christ*) grabs readers by the lapels and "sits 'em right

down" with its fresh style and gracious good wit. As one might expect of an experienced teacher, retreat master and spiritual director, bits of wisdom are embedded in the text like limestone and sandstone in southern Indiana.

The book is divided into seven parts (I'm unsuccessfully resisting the urge here to make a remark about all of Gaul being divided into three parts—*Gaulia est omnis divisa in partes tres*), one for each of the three theological virtues—*Fides*, *Spes* and *Caritas*—and the four cardinal virtues—*Prudentia*, *Iustitia*, *Fortitudo* and *Temperantia*.

Each of the seven "chapters" contains from 22 (under *Fides*) to 14 (in *Caritas*) reflections on Latin sayings from the classical and familiar (*Quem di amat, adolescens moritur*—Only the good die young) to the more obscure (*Durum et durum non faciunt murum*—Hard with hard never made any good wall). The sayings are taken from a variety of sources, including the Scriptures; classical writers such as Plautus, Seneca, Cicero and Terence; the Fathers and doctors of the Church—Jerome, Augustine, Ambrose, Thomas Aquinas; John Wycliffe, a

Protestant reformer; Thomas Fuller, a 17th-century writer and preacher; and Cardinal John Henry Newman, the 19th-century Anglican, later Catholic, intellectual.

One of the beauties of this book is that the reflections are short (just several paragraphs each), but the writing is tightly packed with meaning and wisdom. For the busy person (and who isn't), this book could be gradually consumed one reflection at a time with one's morning cup of tea. The reader would arise from this breakfast with physical, intellectual and spiritual nourishment for the day ahead. The only problem with this is that it will take a very disciplined reader to read "just one" at a sitting.

This book would be a graced gift for a birthday, Christmas, Easter, Mother's Day, Father's Day, Arbor Day, someone's Unbirthday, or really no occasion at all.

I can only echo a note on the book's dustcover: "In the words of St. Augustine, 'Tolle et lege'—Take and read!"

(William Bruns is archdiocesan secretary for communications and executive editor of The Criterion.) †

Father Henri Nouwen's essays collected in new book

Finding my Way Home: Pathways to Life and the Spirit

By Henri J.M. Nouwen. Crossroad, New York, 2001, 157 pp., \$18.95

Reviewed by Wayne A. Holst (CNS)

Finding My Way Home is a newly released collection of four essays by the late Father Henri Nouwen. Three of these essays appeared previously in booklet form. The fourth is new—edited rather liberally from Father Nouwen's notes by his literary executor, Sue Mosteller. Mosteller worked with Father Nouwen at L'Arche Daybreak near Toronto, a community for mentally and physically challenged people, where Father Nouwen

lived and worked for 10 years until his death in 1996.

Explaining the title of the collection, Mosteller writes in the preface: "Henri invariably stopped when a homeless person accosted us on the street. Not only did he find some money to share, but he generally took time to speak to the person, ask some questions and listen to the story." She recalls that in the following days Father Nouwen would remember the individual by name during his celebration of the Eucharist. "Henri felt akin to the homeless because he was deeply conscious of his own longing for home," Mosteller writes.

"The Path of Living and Dying," the book's final essay, represents a personal transformation after a serious accident. Father Nouwen survived the mishap but was deeply affected. During recovery, he became aware of life's "unfinished business." A revelation from God indicated: "I am going to bring you home." When he died seven years later, Father Nouwen had begun to lose much of his fear and to see death as a fruitful experience.

"The Path of Waiting"—this reviewer's favorite because it addresses an important aspect of his own

spiritual development—speaks of both the waiting for God and the waiting of God. "The Path of Power" deals with destructive and redemptive forces operative in the world and in our own hearts. "The Path of Peace" focuses on Adam, a profoundly disabled man with whom Father Nouwen lived at Daybreak.

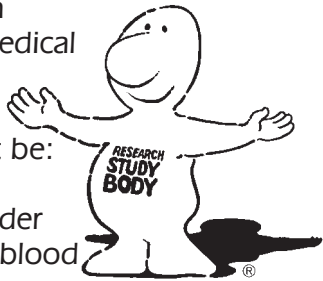
Father Nouwen's pastoral and professional career is an example of a contemporary priest-psychologist who successfully integrated psychology's insights to broaden and deepen his ministry. He also demonstrated psychology's potential for modern spirituality. He was truly sensitive to the cultural currents of his age and provided spiritual responses to them through his writing.

Some have quipped that Father Nouwen did not write 40 different books, but rather one book 40 times. Most of his innovative themes have now been thoroughly presented. With his papers lodged at the University of St. Michael's College in Toronto, researchers now have ready access to his total work. A whole new generation of Nouwen literature will no doubt be released to a reading world that continues to hunger for what he has to say.

New publications of material by and about Father Nouwen continue to debut. While the danger of becoming a cult figure always looms, the appearance of *Finding My Way Home* is an indication of this modern spiritual master's continuing relevance and substance.

(Wayne A. Holst is an instructor in religion and culture at the University of Calgary.) †

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

ADAMS, Olga Maria (Peyton), 80, St. Vincent de Paul, Bedford, May 13. Mother of George Adams. Sister of William Peyton. Grandmother of three. Great-grandmother of one.

ALLEN, Deborah J. (Dwenger), 49, SS. Francis and Clare, Greenwood, May 1. Wife of Ralph Allen. Mother of Michelle and Jeff Allen. Sister of Jan Metz, Ken, Ric and Randy Dwenger.

ANDERSON, Virginia L. "Gin," 67, Holy Angels, Indianapolis, May 13. Mother of Neri and Philip Anderson. Grandmother of one. Great-grandmother of one.

BROCHIN, Mildred Ellen (Carnahan), 88, St. Jude, Indianapolis, May 13. Mother of Lenore Pottorff. Grand-

mother of one. Great-grandmother of one.

BUBRICK, Steve A. "Pete," 89, Holy Trinity, Indianapolis, May 8.

CARR, Josephine I. (Bayliff), 76, St. Thomas Aquinas, Indianapolis, May 10. Wife of Thomas A. Carr Sr. Mother of Theresa Byrd, Kelly McCormick, Mark, Michael, Tamara, Terry and Thomas Carr Jr. Sister of Dean Bayliff and Gene Richard Bayliff.

FINNERTY, Margaret Glennon, 79, St. Anthony, Indianapolis, May 15. Mother of Kathleen Keller, Maureen Knapp, Bridget, Karen, Dennis, James, Michael and Shawn Finnerty. Grandmother of seven. Great-grandmother of three.

GLOMSKI, Marlene Ann (Nichols), 58, Christ the King, Indianapolis, May 9. Wife of Charles (Chuck) Glomski. Mother of Anthony and David Glomski. Daughter of Mary Ellen Nichols. Sister of Patricia Dagon, Brenda Dettmer, Andrea Maynard and Kenneth Nichols.

KANNAPEL, Josephine F. (Bierly), 91, Most Precious Blood, New Middletown,

May 3. Mother of JoAnn Robertson, Mary Rose Stevens, Joyce, Martine, Bill and Charlie Kannapel. Grandmother of 15. Great-grandmother of 16.

KUGLER, Helen K. "Tad," 81, Prince of Peace, Madison, May 15. Mother of Kathy Chapman, Lisa Cheatham and Michael Kugler. Sister of Bill and Chris Klein. Grandmother of 11. Great-grandmother of one.

LEE, Antoinette Andrea (Carelli), 69, St. Matthew, Indianapolis, May 14. Wife of David A. Lee. Mother of Susan Homan, Kathleen Huston, Christopher and Michael Lee. Grandmother of nine.

McGLOSHEN, C. Patrick, 65, Our Lady of Perpetual Help, New Albany, May 7. Husband of Claudia "Binky" McGloshen. Father of Erin Huff and Kevin McGloshen. Son of Norma McGloshen. Brother of Mary C. Smith, Larry and Samuel McGloshen. Grandfather of two.

MOULTON, Ruth Louise, 79, St. Mary, Greensburg, May 16. Wife of Dale Moulton. Mother of Bonnie Springmeyer and Merlin Collins Jr. Sister of Florine Mueller, Betty Williams and Jim Davis. Grandmother of six. Step-grandmother of three. Great-grandmother of nine.

MROZ, Alfons, 88, St. Malachy, Brownsburg, May 16. Husband of Lucille (Nasiloski)

Mroz. Father of Richard Mroz. Grandfather of two.

MULLER, Chad T., 22, St. Lawrence, Indianapolis, May 9. Son of Donna and Tom Muller. Brother of Luke Muller. Grandson of Phyllis and Al Muller and Don Hommel. Great-grandson of Florence and Ralph Hommel.

OLES, Florence M., 87, St. Malachy, Brownsburg, May 14. Mother of Gregory, John, Michael Jr. and Patrick Oles. Grandmother of 13. Great-grandmother of three.

OSBORN, Wilfred Dale, 86, Husband of Doris E. Osborn, Father of Londalea O'Mara and Samuel Osborn. Brother of Hazel Furnish and Marjorie Ralston. Grandfather of nine. Great-grandfather of seven. Great-great-grandfather of one.

REER, Dolores, C., 81, St. Anthony of Padua, Morris, May 14. Wife of Bernard A. Reer. Mother of Joann Fledderman, Doris Jean Laker and Paul Reer. Sister of Roberta Brunsman, Cleora Kuntz, Elmer, Joseph, Milton and Ralph Dierckman. Grandmother of 10. Great-grandmother of five.

SCHAUST, Robert B., 54, St. Gabriel, Indianapolis, April 27. Husband of Catherine (Wilson) Schaust. Father of Brian, Gregory and Philip Schaust. Son of Shirley and

Donald Schaust. Brother of Karin Smith, Cynthia Turner, Elizabeth White, Tom Harris, John and Thomas Schaust.

SPANOVICH, Julia, 88, Holy Trinity, Indianapolis, May 8.

STREICHER, Gerald L., 50, Little Flower, Indianapolis, May 10. Son of Emil Streicher. Stepson of Betty Brown Streicher. Brother of John Streicher. Stepbrother of Terry Holle.

STROHBECK, Mary, 82, St. Mary-of-the-Knobs, Floyds

Knobs, May 15. Wife of Herman Strohbeck. Mother of Rosemary Cannon, Peggy McGregor, Carole, Herman Jr., Julian, J. Tony, Thomas and William Strohbeck. Grandmother of 15. Great-grandmother of six.

WALTERS, Charles E., 84, Immaculate Conception, Millhousen, May 15. Father of Darlene Byrd, Betty Young and Shawna Schwering. Brother of Martha Fry. Grandfather of four. Great-grandfather of five. †

Benedictine Sister Generose Kohn was academic dean at Ferdinand

Benedictine Sister Generose Kohn, 79, of Monastery Immaculate Conception in Ferdinand, died May 12 in the monastery infirmary.

The funeral Mass was celebrated on May 14 at the monastery church.

Sister Generose's baptismal name was Dorothy Kohn. She was born on Feb. 27, 1922, in Dubuque, Iowa.

She entered the Sisters of St. Benedict in 1938 from St. Ann Parish in Indianapolis. She made her first profession of vows in 1940 and her final profession of vows in 1943. She celebrated 60 years of religious profession in 2000.

Sister Generose taught at St. Paul School in Tell City as

well as at schools in Evansville and Mount Vernon. She also taught at Vincennes University in Vincennes and St. Benedict College in Ferdinand, and also was academic dean there.

She served as a teacher, proctor and receptionist at Academy Immaculate Conception/Marian Heights Academy from 1970 to 1993.

Sister Generose also was assistant director of the Benedictine Oblates.

She is survived by a brother, James Kohn of South Bend, and three sisters, Helen Schlachter and Elaine Huff, both of Indianapolis, and Joann Edwards of South Bend, as well as nieces and nephews. †

Saint Meinrad monk contributes to new African-American Bible

ALBANY, N.Y. (CNS)—Diana Hayes says a new African-American Jubilee edition of the Good News Bible is cause for rejoicing, and not just because she contributed to it.

"I've been rejoicing in it—not just the writing, but the artwork and everything else," she said in an interview with *The Evangelist*, newspaper of the Diocese of Albany.

Hayes, an Albany native and associate theology professor at Georgetown University in Washington, is one of about 20 African-American Catholic scholars who wrote analytical articles for the Bible, published by the American Bible Society.

Senior adviser on the project was Benedictine Father Cyprian Davis, Church history professor at Saint Meinrad Seminary in St. Meinrad, and a specialist in black Catholic history.

Other scholars who contributed articles include Father Bryan Massingale, an associate professor of moral theology at St. Francis Seminary in Milwaukee.

The Bible, released in February, is available in hardcover for \$39.95 in bookstores across the country, or for sale on line at www.jubilee bible.org.

Hayes noted that today's black Catholics are "hungry" for evidence of their contributions to Church history.

Even though there are more than 3 million African-American Catholics, she said, "they often feel like unwanted newcomers" because many Catholics assume all African-Americans are Baptists.

Hayes remembers when she was a newcomer to the Church. When she came to the Albany Diocese in the late 1970s, she was a member of the African Methodist Episcopal Zion Church and worked for the state of New York.

Then she felt called by God to become a Catholic, which she did in 1979.

Hayes went on to earn three doctorates, two of them in theology. She noted that she is one of only a half-dozen black Catholic theologians.

She now teaches not only at Georgetown, but also at Howard University's School of Divinity in Washington, and at Xavier University in New Orleans, a historically black Catholic college.

She also has returned to the Albany Diocese to teach at St. Bernard's Institute, the diocesan graduate school of theology and ministry, and to lead an annual retreat for diocesan priests.

Hayes said she was "elated" to contribute to a Bible with an African-American perspective, where people of color "can see themselves represented in the sacred."

Hayes' article is titled "Ethiopia Shall Stretch Forth Her Arms: The Evangelization and Education of African-American Catholics."

In it, she notes that at one time in history, the Church affirmed African-Americans as human beings but accepted slavery.

"There was an understanding that slavery was not a sin, because it had been ordained since the beginning of time by God," she noted.

While it was true that slavery had existed throughout history, it was not always based on race, she said, noting that people often became slaves when they were conquered in war or because they sold themselves into slavery.

"This changed the way the Church looked at the African peoples," said Hayes.

"Having dark skin became a sign of inferiority, and everything connected with having dark skin became a sign of inferiority," including many aspects of black culture, she added.

A Catholic education has been a ticket to a better life for many African-Americans, Hayes said.

Even though schools were segregated until the mid-20th century, "segregated schools, in one sense, were a source of strength," she said, because black history "was taught year-round."

"Students were exposed to many aspects of black culture and tradition they wouldn't have gotten in an integrated school," she said, but hastened to add that she doesn't support segregated schools.

In her article for the new Bible, Hayes is critical of Catholic schools for not evangelizing enough. She complains that the majority of African-American students in Catholic schools today aren't Catholic.

"Sometimes, in our efforts not to 'steal sheep,' we are bending over backwards in our Catholic schools to not proselytize," she stated.

"Parents send their children there because of the education, but also because of our tradition. ... For the most part, these students are not brought up in a religious tradition—and they are seeking one," she added.

"If we are proud of being Catholic,"

Hayes said, "we should be shouting it from the rooftops."

The author characterized today's African-American Catholics as being hope-filled.

They are "active, eager, assertive, very proud of their history, eager to know more about their history, educated, very eager to play leadership roles in the Church, no longer willing to accept a back-seat posi-

tion," she said.

She noted that the future will bring a Church primarily made up of people of color—Hispanics, Asians and African-Americans.

"How do we deal with these challenges?" she asked. "My mantra is, we truly prove ourselves to be welcoming. All are invited to God's welcome table; we have to recognize there's not one way to be Church. Difference is not dangerous." †

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Bush asks Notre Dame graduates to fight poverty

NOTRE DAME, Ind. (CNS)—Quoting Lyndon Johnson, Knute Rockne and Dorothy Day, President Bush used his commencement address at the University of Notre Dame to encourage individual and corporate participation in battling poverty.

"Welfare as we knew it has ended, but poverty has not," Bush said. "When over 12 million children live below the poverty line, we are not a post-poverty America."

Speaking to 2,500 graduates, their families and faculty on May 20, Bush urged the audience to consider a life of service.

There's more to citizenship than voting and paying taxes, Bush said. "Citizenship is empty without concern for our fellow citizens, without the ties that bind us to one another and build a common good."

President Bush's selection as Notre Dame's commencement speaker stirred some controversy, as did the selection of four previous U.S. presidents who have been commencement speakers.

Outside the university's Joyce Athletic and Convocation Center, about 150 peaceful protesters signaled their displeasure with Bush on issues such as the environment, workers' rights and the death penalty. An atheists' group voiced opposition to his support for faith-based initiatives.

However, the president and first lady Laura Bush

were already inside the Joyce center at a lunch hosted by Notre Dame's president, Holy Cross Father Edward Malloy, and attended by 350 dignitaries.

Laura Bush was honored for her commitment to education and teacher training with the announcement that Notre Dame is establishing a Laura Bush Scholarship.

It is to be awarded annually to a student at one of the Texas Catholic schools served by the Alliance for Catholic Education. The alliance is a Notre Dame service program that provides teachers for Catholic schools in poor areas across the United States.

In his address, Bush quoted his predecessor, President Johnson, from a 1964 speech that launched that administration's "War on Poverty."

"You are the generation which must decide," he quoted from Johnson's speech. "Will you decide to leave the future a society where a man is condemned to hopelessness because he was born poor? Or will you join to wipe out poverty in this land?"

Bush asked the Notre Dame graduates, "Will you be a spectator in the renewal of your country—or a citizen?"

The 1960s-era War on Poverty succeeded in providing basic health care for the poor and started other programs, Bush noted. But it also "turned many citizens into bystanders, convinced that compassion had become the work of government alone," he said.

The War on Poverty established a federal commit-

ment to the poor, he said, adding that a 1996 welfare reform law "made that commitment more effective."

The law set limits on how long people could receive government assistance. It also required work in exchange for aid.

The fact that those changes resulted in cutting welfare rolls in half is a tribute to President Clinton and to the Republicans and Democrats who agreed on its components, Bush said.

Now, a third phase in combating poverty is called for, Bush said. "Our society must enlist, equip and empower idealistic Americans in the works of compassion that only they can provide."

While government's role in caring for the needy cannot be replaced, it also must do more to support "charities and community healers," he continued. "Government must be active enough to fund services for the poor—and humble enough to let good people in local communities provide those services."

Bush said that if the United States hopes to substantially reduce poverty and suffering, corporate America needs to contribute more "and to give better."

"Faith-based organizations receive only a tiny percentage of overall corporate giving," he said. "Currently six of the 10 largest corporate givers in America explicitly rule out or restrict donations to faith-based groups, regardless of their effectiveness."

Bush said that since the government will not discriminate against faith-based organizations, neither should corporations.

Bush also announced two new initiatives, providing more funding for low-income housing and for drug treatment. He said his budget for next year would triple the funding that goes to organizations, like Habitat for Humanity, which promote homeownership for the poor.

He said he would propose that \$1.6 billion in new funds for drug treatment programs be opened to competition from faith-based and community groups.

Bush answered critics who object to public money going to any religious organizations, saying that this was not a new concept invented by his administration.

He drew enthusiastic applause from the graduates and their parents when he added, "Government loans send countless students to religious colleges. Should that be banned? Of course not."

The afternoon graduation ceremony itself was more orderly than in past years, perhaps because everyone entering the building had to pass through Secret Service security, so it was impossible for graduates to bring in items for celebration, like champagne bottles and beach balls.

A handful of graduates and faculty wore white armbands to signal their displeasure with the president, but the graduation ceremony was not disrupted by anyone, and Bush received a standing ovation when he entered the packed arena, and then again when he completed his 22-minute speech.

When President Bush's father spoke at the Notre Dame graduation in 1992, the valedictorian used her speech to criticize policies of the elder Bush.

However, the 2001 valedictorian, Carolyn Weir of Greensburg, Pa., aimed her remarks at the graduates' aspirations. But she did raise some thorny issues in a series of rhetorical questions.

"World, do you believe in anything? Why are money and power so important to you? Why are your adolescents so lost and your prisons so full?" Weir asked. "And, world, why do you play God by killing the innocent, unborn ones and by executing the guilty ones?" †

Classified Directory, continued from page 18

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The Criterion

LETTERS

continued from page 5

Initiation of Adults] books have very little discussion of sin.

When I was younger (I am now 75), I heard many homilies about sin and the fact that serious sin could lead to the loss of your soul if they were not forgiven. I do not hear that anymore, and I wonder why. Is it because there is no direction from the top? Is it because the seminaries don't dwell on this subject anymore?

In conclusion, let me say that sin would not be marginalized if there was more discussion about the results of serious sin.

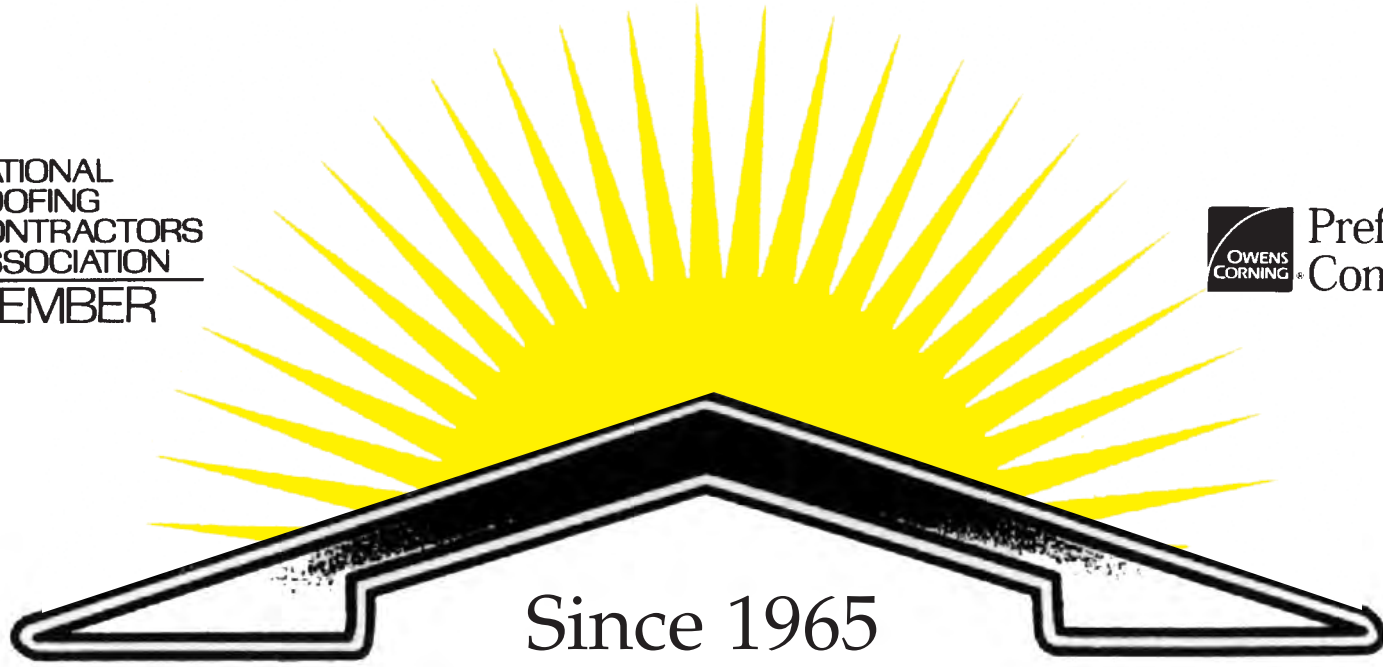
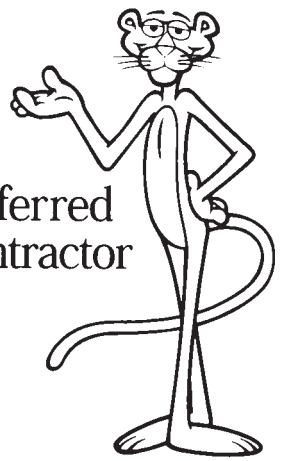
James L. Franke, Our Lady of the Greenwood, Greenwood

Letter was 'spiteful'

I read *The Criterion* every week. Much of it I agree with. The Marie Hayes letter (May 11) is so spiteful.

When she mentions Catholic services as a spectacle that in every way mirrors a Protestant worship service, I shudder to think where ecumenical work would be if all thought as she does. God loves all, forgives all, if we ask for such.

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