



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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May 24, 2002

Vol. XXXI, No. 32 50¢

## Called to Serve and United Catholic Appeal sets record

By Brandon A. Evans

The leadership involved with the Called to Serve campaign agreed that their work is not about monetary goals, but about helping the less fortunate and living out stewardship.

The Called to Serve steering committee met for a fiscal year-end celebration on May 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

Called to Serve is an umbrella program that works with parish stewardship—the money that stays within a parish—and the United Catholic Appeal (UCA).

St. Anthony parishioners Patrick and

Dianne McKeever of Indianapolis, who co-chaired the committee this year, spoke to those gathered.

"In sports," Patrick McKeever said, "there's an old saying that records are made to be broken, but in the work that the Catholic Church does, records have to be broken. We know that there's so much work that needs to be done out there—God's work never ends."

As of May 13, this year's UCA cam-

paign has brought in nearly \$5.4 million in pledges—the most ever raised. That

number, according to Joseph Therber, secretary for stewardship and development, is 110 percent of the minimum goal that was set.

Last year, 69 parishes exceeded their UCA goals, and this year that number went up to 80.

While the numbers are high this year, McKeever focused on the subject in terms of the mission of the Church.



"It's not a question of quantitatively measuring success, it's more of a mission to go out and do those things with time, talent and treasure . . . and to help those people more unfortunate than the rest of us," McKeever said.

Therber agreed, saying that the mission and ministry of the Church is what will drive people further than monetary goals ever could.

He also thanked his staff for the work they do.

"What better way to spend our days and our evenings than helping draw people closer to one another, to God, to their

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### European Pilgrimage

## Indiana nuns discover their order's history



Photo by Jennifer Del Vecchio

Benedictine Sister Angela Woodworth of St. Walburga Abbey in Eichstätt, Germany, explains the history of St. Walburga to pilgrims from the Archdiocese of Indianapolis. The saint's remains rest behind the high altar and her bones exude water, called St. Walburga oil, that is said to have healing properties.

Second in a series

By Jennifer Del Vecchio

EICHSTÄTT, GERMANY—Walking up the hill to the monastery, Benedictine Sister Mary Carol Messmer prepared herself for an encounter with her spiritual history.

"I want to learn as much as I can," said Sister Mary Carol before the door of the convent opened and another Benedictine sister stepped out to greet the more than 30 pilgrims from the Archdiocese of Indianapolis who were taking part

in a 10-day pilgrimage through Switzerland, Austria and Germany May 2-11.

Situated in the hills of Bavaria, St. Walburga Abbey has been a pilgrimage site for centuries. Favors and healings have been reported through the intercession of St. Walburga, a Benedictine nun whose tomb rests in the church chapel. A liquid—called St. Walburga oil—is said to have flowed from the saint's bones for more than 1,000 years and is reported to have healing attributes.

It is from this German legacy that Benedictine nuns in the Archdiocese of Indianapolis trace their existence.

When German immigrants came to St. Mary, Pa., 150 years ago, nuns from St. Walburga Abbey went there to minister to their needs and established a monastery.

Later, communities in Erie, Pa., and Covington, Ky., were formed.

In 1867, the sisters from Covington, Ky., were called to help the German-speaking population in Ferdinand, Ind. In 1956, nuns from Ferdinand founded the Beech Grove community in the Archdiocese of Indianapolis.

Sister Mary Carol and two other

See PILGRIMAGE, page 2

## Dallas coadjutor bishop says bishops bear responsibility for resolving crisis

BROOKLYN, N.Y. (CNS)—Coadjutor Bishop Joseph A. Galante of Dallas, a member of the bishops' ad hoc committee on sexual abuse, said that the focus of the sex abuse story had shifted from outrage about priests abusing children to "legitimate and very honest complaints"

about the handling of cases by bishops.

"Frankly, the ball is in our court," he said May 17 of himself and his fellow bishops. The purpose of the bishops' meeting June 13-15 in Dallas is to "deal with this serious problem" and to "deal with our accountability for it," he said.

Bishop Galante, who is also chairman of the bishops' communications committee, addressed the sex abuse issue at the annual luncheon given in recognition of World Communications Day by Bishop Thomas V. Daily of Brooklyn. It was attended by dozens of reporters and other representatives of the media who cover the Brooklyn Diocese.

Acknowledging that "a number of criticisms" made of the bishops "have merit," Bishop Galante said an example was moving a priest guilty of sex abuse to another parish. "There's no way that can

See BISHOPS, page 2



Bishop Joseph A. Galante

## 'Faithfulness, not success' is deacon's motto

Editor's note: During the next three weeks, The Criterion will feature the seminarians who will be ordained to the priesthood in June.

By Mary Ann Wyand

Rock musician. Social worker. Seminarian.

Deacon Todd Goodson's journey to the priesthood has evolved from playing bass guitar in a rock band after his college years to music ministry at Masses since he graduated from The Franciscan

University of Steubenville, Ohio, in 1992 and decided to study for the priesthood.

Now 31, he enjoys playing folk music and a variety of types of liturgical music ranging from centuries-old chants to contemporary religious hymns and songs.



Todd Goodson

A member of St. Charles Borromeo Parish in Bloomington, Goodson will be ordained to the priesthood by Archbishop Daniel M. Buechlein on June 1 at SS. Peter and Paul Cathedral in Indianapolis with four deacons in his class at Saint Meinrad Seminary. Three other deacons in the Class of 2002 will be ordained by the archbishop on June 29 at the cathedral.

After his ordination, Goodson will serve God and the Catholic Church in central and southern Indiana as associate

See ORDINAND, page 8

# PILGRIMAGE

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Benedictine nuns from the Beech Grove community, Sister Angeline Preske and Sister Theresine Will, met and prayed with the German sisters at St. Walburga Abbey.

Surprisingly, their guide for the day, Sister Angela Woodworth, is an American who had learned about the order in Germany and asked to enter at the historic convent.

Sister Angela said she first visited the convent as a tourist, "falling in love with the place." She found herself assisting another group of Americans doing much the same thing she had done years ago, as they made their way to the tomb of St. Walburga—who was a niece of St. Boniface, the German saint who was known for fighting the Druids and establishing an organized network of missionaries and dioceses in Germany.

Entering the chapel, pilgrims knelt around a balustrade that encircles the

saint's tomb. Her bones are contained in the two-tiered chapel behind the high altar of the Church of St. Walburga. A small shaft has been constructed below her tomb to collect the "oil" that runs from her bones beginning in October and ending on Feb. 25, the saint's feast day.

Pictures of St. Walburga, sent by pilgrims over the centuries in thanksgiving for favors received, decorate the walls of the chapel. One wall hosts a display case of miniature wax body parts, such as an arm or a foot, sent in by pilgrims illustrating what part of their body they say was healed through St. Walburga's intercession.

St. Walburga left England for Germany at the request of St. Boniface around 740.

During St. Walburga's lifetime, she oversaw the men's monastery left to her by her brother, St. Wynnebald, in Heidenheim, Germany, and established a woman's convent there, running both of them until her death.

About 779, St. Walburga was buried in Heidenheim, and her tomb was venerated for years by the faithful.



Benedictine Sister Theresine Will (right) from Our Lady of Grace Monastery in Beech Grove, meets the mother superior of the St. Walburga Abbey in Germany. The German abbey is where Beech Grove and Ferdinand nuns in Indiana can trace their original roots.

However, by the late 800s, her tomb fell into disarray. According to legend, St. Walburga appeared to Bishop Otgar of Eichstätt in a dream and asked him why he allowed her tomb in the church to be trampled upon "by the dirty feet of builders."

As a sign, the north wall of the church collapsed and the bishop decided to move her remains. During the procession, it is said that people were miraculously healed as the remains of her body passed along the chosen route. The horses carrying her remains stopped at Holy Cross Church in Eichstätt, that was later to become the Church of St. Walburga. The people said that was where St. Walburga wanted to be interred, and at the time a community of praying women, who were not nuns, looked after the saint's grave.

"They came together to pray," said Sister Angela of the German monastery. "Like you, whether you are a nun, married or a layperson. When we come together to pray, there is an action that God can take."

In 1035, the site of the saint's tomb led to the founding of the current Benedictine order that eventually came to America.

For the Indiana sisters, it was a homecoming they never dreamed would happen.

"It's connecting us to our roots," said Sister Mary Carol. "I never dreamed I'd be here."

Sister Angeline echoed similar thoughts.

"I'd heard of this place but I had no idea I'd ever get here," she said.

The sisters said to kneel at the tomb of St. Walburga was a gift from heaven, especially for Sister Mary Carol and Sister Angeline, who received the trip after a benefactor unexpectedly laid an envelope containing the trip's itinerary and the money beside Sister Mary Carol as she was praying in the adoration chapel.

"She said, 'Enjoy,'" said Sister Mary Carol, who with Sister Angeline ministers at St. John the Baptist Parish in Starlight.

Many of the pilgrims had never heard of St. Walburga, but soon learned of the many miracles attributed to her intercession.

One touching story was the healing of a

little boy in 1973, who wrote a letter to the Benedictine nuns in Germany telling how a novena to the saint and the St. Walburga oil helped restore his eyesight after he'd fallen into a vat of industrial paint.

Shortly afterward, the child and his family made a pilgrimage to the saint's tomb in thanksgiving.

"Each of you are greeting a whole community of love of the people who come here," Sister Angela told the pilgrims.

Hearing those stories and praying with the Benedictine sisters helped Sylvia Davis of New Palestine, feel the power of God.

"I was impressed by the stories," said Davis, a member of St. Simon the Apostle Parish in Indianapolis. "After they explained it all, I believe in [St. Walburga.]"

Davis especially liked praying with the sisters during Vespers, which was sung in Latin.

"Their angelic voices made you feel heavenly ...," Davis said.

While the Indiana Benedictine sisters knew about Saint Walburga, they too learned more about the saint.

They also learned more about the monastery's history and the various persecutions the nuns lived through, such as when they were asked to abandon their monastery in the 1800s as countries began confiscating Church property, known as secularization.

The German nuns stood firm, despite having no income and not being allowed to accept any new novices. For 35 years the nuns lived this way, caring for St. Walburga's tomb and refusing to leave.

After desecularization in 1835, King Ludwig I allowed the monastery to again accept novices and open a school for girls. The nuns now teach boys and girls at their school.

Ending their trip, the pilgrims were given a special gift, a small glass vial of St. Walburga oil to take home.

"I'm happy I was here," said Sister Theresine. "I have a feeling of awe and reverence to be close to someone we know is with God." †



A portrait of St. Walburga hangs above the altar at St. Walburga Abbey in Eichstätt, Germany. The saint journeyed from England to Germany to help St. Boniface teach the Christian faith. She is the patroness of the Benedictine order at Eichstätt, who takes care of the saint's tomb. The portrait shows St. Walburga interceding with God.

# BISHOPS

continued from page 1

be defended," he said, making the same comment about secretive handling of abuse

cases.

He said he did not view news coverage of the sex abuse story as a "feeding frenzy by the media," and he had not found the approach of reporters objectionable in the many interviews he had given about priests

engaged in abuse of children.

"If that ceases to be news, it will mean nobody believes we are serious about our commitment," he said.

Asked about calls for Cardinal Bernard F. Law of Boston to resign, the bishop said the priests and people of the Boston Archdiocese and Cardinal Law had to "prayerfully discern whether he can effectively shepherd the Church in Boston." If the conclusion is that he cannot, then he and the pope would need to decide on steps to take, Bishop Galante said.

Regarding policies to be considered in June, Bishop Galante indicated a dislike for the term "zero tolerance" but said the bishops likely would come up with something equivalent.

The only debate likely will be concerning how to handle cases from the past, he said.

Commenting on the meeting of the American cardinals with Pope John Paul II, he said the most important thing coming out of it was the pope's declaration that there was "no place in the priesthood" for those who would harm children. The bishops will likely make that a national policy, he said.

Bishop Galante said some of the "skewed" expectations of the meeting in

Rome were generated by a misunderstanding of the role of cardinals, particularly the impression of some Americans that the cardinals were "in charge of" other bishops.

The cardinals did not go to Rome to set policy, he said, but to act in their role as advisers to the pope, informing him and the heads of Vatican offices about the seriousness of the crisis and laying the groundwork for quick action on whatever policies the U.S. bishops come up with in June.

Bishop Galante said the "downside" of guidelines approved by the bishops in 1992 was their voluntary character, and he expected the June meeting to come up with policies that, with Vatican approval, will be "binding on everyone."

Noting that sex abuse is a crime, he said that one policy likely to gain approval would require reporting all charges to civil authorities.

"The Church should not be in the business of investigating crimes," he said.

While expressing optimism about the outcome of the bishops' meeting, Bishop Galante said the sex abuse issue would require continuing attention and follow-up.

"This is not a one-meeting fix-it," he said. †



5/24/02

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
 Box 1717  
 Indianapolis, IN 46206-1717  
 317-236-1570  
 800-382-9836 ext. 1570  
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.  
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POSTMASTER:  
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 Indianapolis, IN 46206-1717.

# Learning blossoms as students create outdoor classroom

By Jennifer Del Vecchio

Scanning the hundreds of people digging dirt and planting flowers, Kaleigh Bachus said she was learning a lot. Especially "when you get a lot of people together, and they can get a lot accomplished quickly," said the Our Lady of Lourdes eighth-grader. "It's important to work together."

Last week, all of the students worked at making the school grounds an outdoor classroom, complete with herbs, flowers and vegetables. Each classroom will be responsible for maintaining part of the garden.

The day was made possible by a grant from Keep Indianapolis Beautiful, leading to a theme garden for each class, such as the ABC garden for kindergartners to the Indiana history garden with plants indigenous to the state for fourth-graders.

Our Lady of Lourdes School was one of two sites awarded the grant this year, said Linda Johnston, education director for Keep Indianapolis Beautiful.

"So many schools are pinched for funds," Johnston said. "This allows them

to create an outdoor classroom that is on the grounds and gives the students ownership of it."

Teachers liked the idea and helped students organize the gardens, along with volunteers from the parish and community.

"A lot of our children are from the city and have never planted anything before," said second-grade teacher Sally Lamping. "It also reinforces what we do in religion class on how God wants us to take care of the land."

Lamping said the project teaches students a variety of skills, from using language arts to write thank you notes to the numerous volunteers to social skills on how to work with people they've never met.

Principal Robert Rash said the project also continues a tradition of community involvement at Lourdes.

"This will generate pride on our campus," Rash said.

Eighth-grader Kaleigh Bachus agreed. "It's cool," she said. "While we won't be here to see it as much, when we come back we can think 'We did this' and be proud." †



Photos by Jennifer Del Vecchio



Above, fifth-grader Kevin Pittman builds a squirrel house for the grounds of Our Lady of Lourdes campus as part of an effort to make an outdoor classroom for the school.

Left, third-graders Toni Archibald (left) and April Myers help plant flowers for an outdoor classroom at Our Lady of Lourdes School, 5333 E. Washington St., in Indianapolis. The project was made possible by a grant from Keep Indianapolis Beautiful.

# Bush, pope prepare to meet again as both find areas of agreement

VATICAN CITY (CNS)—At a recent U.N. session on children, the Vatican and the United States found themselves on the same side of the table when it came to controversial issues like abortion, "reproductive health" and the definition of the family.

That marked a major change from the Clinton administration, and it's a big reason why President George W. Bush will be welcomed as a friend when he meets Pope John Paul II at the Vatican May 28—their second encounter in less than a year.

The Vatican and the Bush administration have their differences, but see eye-to-eye on several pro-life and sexual morality issues at the top of the Vatican's international agenda.

In international forums like U.N.-sponsored conferences, the Vatican spent much of the 1990s working hard to promote its

positions on reproduction, family and marriage, and related topics. The Vatican sometimes took a lot of heat for this, and the U.S. delegation was often the dominant voice on the other side.

That's been turned around under the Bush administration, and top Vatican officials have expressed their gratitude in private conversations with U.S. leaders.

"The Vatican is very favorable toward Bush II, maybe even more than Bush I," said one U.S. observer who has tracked Vatican affairs since the presidency of George H.W. Bush.

That doesn't mean U.S. and Vatican positions mesh completely today, Vatican sources said.

"It's not that we're with Bush 100 percent. We appreciate some of his policies, and on others we take a different position," said one Vatican source.

"But there's another important aspect:



CNS photo from Vatican

Pope John Paul II greets President George W. Bush on July 23 at the pope's summer residence in Castel Gandolfo, Italy. The two will meet again May 28.

With the previous [Clinton] administration there were practically no meetings, and with this president we are already at our second meeting," the source said. In addition, less formal contacts have increased dramatically, too.

"We are talking, and this is the great advantage. We can have dialogue and explain where we don't agree and why we don't agree," he said.

Sources said the current clerical sex abuse scandal was unlikely to be a major agenda item when Bush meets the pope, although there are concerns on both sides about the impact it is having in the United States.

"This crisis is reducing the influence of Church leadership in U.S. politics. But I don't see why the president would raise

the issue with the pope," said an informed U.S. source in Rome.

A Vatican official said he thought the issue would be discussed only if Bush brings it up.

The sources, who asked not to be named, listed several areas of substantial U.S.-Vatican agreement today:

- On religious freedom, Bush made a deep impression on Vatican officials when he went to China in February and challenged its people and its leaders to be more tolerant of religious expression.
- In biogenetics, the Bush administration surprised and pleased the Vatican earlier this year when it supported a complete ban not only on reproductive

See BUSH, page 27

## St. Francis Xavier Home Mission Fund grant deadline is May 31

Each year, parishes that go over their United Catholic Appeal goal can choose to give some of their extra money to the St. Francis Xavier Home Mission Fund. This fund helps archdiocesan parishes and schools that need assistance.

The deadline for this year's primary allocation is May 31. Grant applications

will be reviewed and allocations made appropriately. It is expected that more than \$300,000 will be given during this allocation.

For more information or to apply, contact the archdiocesan Office of Stewardship and Development at 317-236-1425, or 800-382-9836, ext. 1425. †

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- Italian Dinners, 5 p.m. until 8 p.m. (indoors)
  - Monte Carlo beginning at 7 p.m. (indoors)
  - Live Entertainment beginning at 8 p.m.
- Sunday June 2nd — 11:30 a.m. until 5:00 p.m.
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## Editorial

### Peace is the way

The Religious Society of Friends (Quakers) has a saying: There is no way to peace. Peace is the way.

Disciples of Jesus Christ have been invited and challenged to acknowledge the Lord himself as the way, the truth and the life. There is no way to truth or life or peace. Jesus is the way.

What does Jesus tell us about true peace? According to Pope John Paul II, the life and teaching of Jesus Christ can be summed up in the great commandment: to love God with all your heart and mind and strength and to love your neighbor as yourself.

Love of neighbor begins in the family and extends outward to neighbors, communities and nations. Where nations love and respect one another as neighbors, there is peace. Where diverse people and cultures tolerate and learn from one another, there is peace. There is no way to peace. Peace is the way.

What do we mean when we say "peace is the way?" We mean that peace is not something "out there" to be grasped or pursued. Peace is not simply the absence of conflict or a static period of calm in between the storms of war. Peace is dynamic. It is the act of reaching out to others in mutual love and respect. Peace is being just and equitable in sharing all the gifts God has given us. Peace is exploding the narrow prejudices of race, class, language and culture to embrace the fullness of human dignity in all its forms.

"Proclaiming peace for his disciples," the pope says, "Jesus laid the foundation for the precept of fraternal love, solidarity and reciprocal help on a universal scale." What is true for individu-

als, families and communities is also true for nations. The command to love, which demands respect for individual persons and societies regardless of differences in race or nationality, "implies rules of social justice" that alone can guarantee the harmonious interaction of diverse peoples and cultures.

For years now, Israelis, Palestinians and members of the international community have talked about "the peace process" in the Middle East. After many false starts and setbacks, after countless political compromises and ultimatums, what has become of this peace process? Palestinian resistance and Israeli occupation. Violence, oppression and the deaths of innocent victims on all sides. Dangerously misguided suicide bombers and aggressive military reprisals. Perhaps it's time to acknowledge that there is no process to peace. Peace is the process.

Peace is the way to stop suicide bombers. Peace is the way to guarantee basic human rights for Palestinians and homeland security for Israelis. Peace is the way to religious freedom for Jews, Christians and Muslims. Peace is the way to economic prosperity and social justice. Peace is the way to stop the vicious cycle of violence and to end centuries of hatred and warfare. Peace is the way to begin a new era of mutual love and respect among the diverse peoples and cultures of the Holy Land.

There is no way to peace. Peace is the way.

— Daniel Conway

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

## Seeking the Face of the Lord

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



# The Church is always in need of reform

Third in a series

This is the 501st column I have written for *The Criterion* since I became archbishop in September 1992. At that time, I would never have thought that 800,000 words later I would need to address a public scandal in the Church, one caused by a few members of the clergy in our country.

I would prefer to address happier themes. On the other hand, I am glad I have the opportunity in this summer series of columns to do some teaching on topics and issues that relate to the recent ordeal involving sex abuse that our Church is experiencing. I do so with the hope that I can help clarify some issues on people's minds.

This week, I want to address the question, "How can we say the Church is holy when there is a blatant public scandal in our midst?" After all, we say that the four marks of the Church are one, holy, catholic and apostolic.

While it is not a justification for the present situation, we put the question in perspective if we recall that sinfulness at the highest level—among the Twelve Apostles—was part of the Church from the beginning.

We remember that three times Peter denied that he even knew Jesus on the night when Jesus needed his support most of all. We recall that it was Judas who betrayed Jesus in the first place and, in fact, as St. John tells us, he had been stealing money from the coffers of the Twelve all along. We recall that Matthew belonged to the group of tax collectors who were considered public thieves.

Ever since the very beginning, the Church has been dealing with sinful members, even at the highest level of leadership.

So how can the Church be called holy? The *Catechism of the Catholic Church* addresses the question: "The Church ... is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God. The Church, then, is 'the holy People of God,' and her members are called 'saints'" (#823).

The Church can be called holy because the members of the Church

are members of Christ's mystical body.

But the Church is also called sinful and constantly in need of reform. The *Catechism* goes on to say: "Christ, 'holy, innocent, and undefiled,' knew nothing of sin, but came only to expiate the sins of the people. The Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal" (*Lumen Gentium* 8, #3). "All members of the Church, including her ministers, must acknowledge that they are sinners. In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time. Hence the Church gathers sinners already caught up in Christ's salvation but still on the way to holiness" (#827).

In his *Creed of the People of God*, Pope Paul VI wrote: "The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit" (#19).

As the *Catechism* asserts, all of us, including the ministers of the Church, must acknowledge our sins. The clergy should be held to a higher standard. After all, we are leaders who have been given a public trust as stewards of the faith and morals in the Church.

A veil has been lifted exposing heinous and criminal sins of some few of our clergy. We acknowledge and apologize for the sin and the egregious harm this has done to innocent victims. And we give ourselves to purification.

Yet, how grateful we are that Christ does not desert the Church because of scandalous sin. Nor does the Church cease to be Christ's mystical body in the world. Christ is our hope because Christ's holiness is a comforting mantle of salvation.

The Church in every era will always need to be reformed. We, as graced members, are called to holiness and we share the responsibility for purification, beginning with our own selves, clergy included—especially so. †

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

**Seminarians:** that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.



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Circulation: .....317-236-1425  
Toll free: .....1-800-382-9836, ext. 1425

#### Price:

\$20.00 per year 50 cents per copy

#### Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

#### World Wide Web Page:

www.archindy.org

#### E-mail:

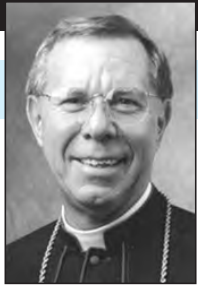
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#### Staff:

Assistant Editor: *Mary Ann Wyand*  
Reporter: *Jennifer Del Vecchio*  
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## Buscando la Cara del Señor

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



# La Iglesia siempre tiene la necesidad de una reforma

Tercero de la serie

**E**stá es la columna 501 que he escrito para *The Criterion* desde que me convertí en Arzobispo en septiembre de 1992. En aquel momento, no pensé que 800,000 palabras más tarde necesitaría pronunciar sobre un escándalo público en la Iglesia, ocasionado por unos pocos miembros del clero en nuestro país.

Preferiría hablar sobre temas más felices. Sin embargo, me siento contento de tener la oportunidad, a través de esta serie de columnas del verano, de enseñar temas y asuntos relacionados con los penosos hechos que involucran a sacerdotes sobre el abuso sexual. Espero poder ayudar a aclarar algunas dudas que las personas tienen en mente.

Está semana quiero hablar sobre la siguiente pregunta, ¿Cómo podemos decir que la Iglesia es santa cuando existe un descarado escándalo público en medio de nosotros? Después de todo, las cuatro características de la Iglesia son: una, santa, católica y apostólica.

Si bien no justifica la situación actual, coloquemos la pregunta en perspectiva recordando que el pecado en su nivel más alto – entre los Doce Apóstoles– fue parte del comienzo de la Iglesia.

Recordemos las tres veces en que Pedro negó que él conocía a Jesús en la noche en que Jesús más necesitaba de su apoyo. Recordemos que en primer lugar, fue Judas quien traicionó a Jesús, y que de hecho, como lo dice San Juan, él había estado robando dinero de las arcas de los Doce todo el tiempo. Recordemos que Mateo pertenecía a un grupo de cobradores de impuestos, quienes eran considerados ladrones públicos.

Desde los comienzos, la Iglesia ha tenido que tratar con algunos miembros pecadores, aún en el más alto nivel de liderazgo.

Así que ¿cómo podemos llamar santa a la Iglesia? El *Catecismo de la Iglesia Católica* se pronuncia ante esta pregunta: “La fe confiesa que la Iglesia... no puede dejar de ser santa. En efecto, Cristo, el Hijo de Dios, a quien con el Padre y con el Espíritu se proclama ‘el solo santo’, amó a su Iglesia como a su esposa. Él se entregó por ella para santificarla, la unió a sí mismo como su propio cuerpo y la llenó del don del Espíritu Santo para gloria de Dios. La Iglesia es, pues, ‘el Pueblo santo de Dios’, y sus miembros son llamados ‘santos’”.

La Iglesia puede ser llamada santa porque los miembros de la Iglesia son miembros del cuerpo místico de Cristo.

Pero la Iglesia también es pecadora y constantemente necesita purificarse.

El *Catecismo* continúa explicando: “Mientras que Cristo, santo, inocente, sin mancha, no conoció el pecado, sino que vino solamente a expiar los pecados del pueblo, la Iglesia, abrazando en su seno a los pecadores, es a la vez santa y siempre necesitada de purificación y busca sin cesar la conversión y la renovación”. (*Lumen gentium* 8, n.3) “Todos los miembros de la Iglesia, incluso sus ministros, deben reconocerse pecadores. En todos la cizaña del pecado todavía se encuentra mezclada con la buena semilla del Evangelio hasta el fin de los tiempos. La Iglesia, pues, congrega a pecadores alcanzados ya por la salvación de Cristo, pero aún en vías de santificación”. (n.827)

En “*El credo del Pueblo de Dios*” el Papa Pablo VI escribió: “Por ende la Iglesia es santa, a pesar de tener pecadores dentro de ella, porque ella misma no tiene otra vida sino la vida de gracia. Si ellos viven la vida de ella, sus miembros serán santificados; si se alejan de su vida de ella, ellos caerán en el pecado y en el desorden que evita la irradiación de su santidad. Por esto ella sufre y hace penitencia por esas ofensas, de las cuales ella tiene el poder para liberar a sus hijos a través de la sangre de Cristo y el regalo del Espíritu Santo.

Como lo afirma el *Catecismo*, todos nosotros, incluyendo a los ministros de la Iglesia, debemos reconocer nuestros pecados. El clero debe mantener un estándar más alto. Después de todo, somos líderes que hemos estado dando una confianza pública como mayordomos de la fe y la moral en la Iglesia.

El velo ha sido levantado exponiendo pecados horribles y criminales por parte de unos pocos de nuestro clero. Reconocemos y nos disculpamos por los pecados y el daño atroz hecho a las inocentes víctimas. Y nos entregamos a nosotros mismos a la purificación.

No obstante, estamos muy agradecidos porque Cristo no deja su Iglesia por el escandaloso pecado. Ni deja la Iglesia de ser el cuerpo místico de Cristo en el mundo. Cristo es nuestra esperanza porque la santidad de Cristo es nuestro cómodo manto de la salvación.

En todas las épocas la Iglesia siempre necesitará ser purificada. Nosotros, como miembros agradecidos, somos llamados a la santidad y compartimos la responsabilidad de la purificación, comenzando por nosotros mismos, especialmente incluyendo al clero.

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Spiritual abuse is also a problem

The “Lifting the Veil” on sex abuse series by Archbishop Daniel M. Buechlein is a positive step toward honesty and the attempt to restore “trust.”

Agreed, sex abuse is a crime, as are other physical and emotional acts of violence.

Even more violent and damaging is spiritual abuse by clergy. Perhaps our archbishop will include that immoral travesty. Spiritual abuse is more prevalent than people have the courage to reveal.

Clergy with the intention of “pastoral care” cross spiritual boundaries, and they know when they have done/do that. They know that they in their clerical collars have violated the deepest part of a human being.

Spiritual abuse is even more rampant than sex abuse.

Christine P. Lemley, Columbus, Ind.

### Practice what you teach

I would hope that the Church read John F. Fink’s editorial on truth (*The Criterion*, April 19).

The Church should practice what it teaches.

How could the Church allow the clergy sexual scandal to happen? I know that Jesus said “scandals will happen, but woe to the man who causes them.” Did some of our priests and bishops fall asleep in their theology classes?

I’ve been told that before one can criticize the Church, a bishop or a priest, one should have studied theology. Excuse me, but if they, bishops or priests, studied theology and permitted to happen what happened, what good did that study do?

I believe that the Church is holy, but not all of its members are, and that also applies to the hierarchy. The Church is certainly being criticized by the media, and I wonder how many of those people have studied theology?

Celibacy is not the question here, truth is. How can the Church claim a higher moral standard if it is guilty of a cover-up? How can the Church state that a certain immoral action is evil if it permits its clergy to do so?

Granted, it was a miniscule amount of the clergy and not all bishops were aware of it—but it happened. Now what does the Church do next?

Ask for the gift of the Holy Spirit to correct these abuses.

I also think that all the hierarchy should read Father Eugene Hemrick’s article (*The Criterion*, April 19) about the clergy sexual abuse scandal. Father Hemrick hits the nail on the head when he mentions betrayal. A lot of the faithful have felt betrayed by our clergy and our bishops in this matter. That is why there is so much anger. It may be hidden, but it is there.

As Father Hemrick states, our sense of the sacred has been violated. I agree that if it means a public crucifixion, so be it. After all, if we believe in Easter, we know that Good Friday precedes it. So let us all pray for a new resurrection for our priesthood.

Charles J. Waltermann, Richmond, Ind.

### Pray for our priests

Like all of you, I have read, watched and listened to the media coverage of the current problem of the priests in the Catholic Church. The difference between me and most of the people I have seen interviewed is that I am a Catholic who sits in the pew each week and is served by the many priests who have been in my life.

The priests that have violated their vocation outrage me. They are human like all of us but, in taking their vows to

serve, have elevated themselves to the highest standard. ... The alleged cover-up by bishops, other priests and those in leadership is also very serious. The Church policies in this facet need to change.

If these priests have violated civil law, then they have to be turned over to civil authorities and stand before these judges just as you and I do when we violate civil law. These terrible indiscretions do not impact my belief in the principles of the Catholic Church. We in the pews do much more for the Church than just give money. We, along with these priests, are the body of the Church. We pray to someday share an eternal life with God in a better place we call heaven.

I believe that prayer works in my life and in all lives. I believe that we need to pray for these priests and all priests. We do not pray that those that are guilty are somehow overlooked. We pray that they honor their commitment to their vows to serve or leave the priesthood.

We in the pews have been served by our priests. We are used to having them serve us. That is the order that exists. They are used to serving us. Now is the time to realize that we in the pews also have a vocation to serve the priests. We need to pray for them.

There is a tendency in our culture to condemn anyone that we decide is guilty. While that is the normal human reaction, I believe that Jesus calls us to a higher level. We need to remember what Jesus did for us. He gave his life for us. While all of us have to live in broader society, we can at the same time raise the level of human existence by helping each other, rather than looking for ways to tear people down.

In 1945, Father James Keller started The Christophers movement. The principle was simple: “It’s better to light one candle than to curse the darkness.” The media exploits the darkness because they know that we average people are fascinated with this darkness. We need to light a candle and tell them we want more LIGHT! I would also like to thank all of the priests in my life. I am a different person because of them.

Tom Eckrich, Fort Wayne, Ind.

### How to respond to sex abuse scandal

As a 67-year-old faithful, active member of the Church, I am shocked, deeply hurt and scared by the magnitude of what I’m hearing from bishops and cardinals about the sexual abuse of children and the alleged cover-up by the bishops.

The priest is ordained by God to minister to his people. The bishop is the shepherd that God ordained to protect his children and us, his people.

The statements from the bishops, which should be comforting us, instead are defending themselves or denying the charges. As one of the faithful, this has left me scared and with a heart that is bleeding.

Please, we need the following:

**Priests**—We need you to minister to our hurts and pain and let us see your pain. Talk about our fears in your homilies.

**Bishops**—It is time to start healing the lives destroyed by the abuse, not only the children, but their families.

*The Criterion* needs to devote more space to our needs. Our fear and pain is starting to become overwhelming and we desperately need help through this crisis.

I feel that the majority of priests and bishops are very spiritual, hard-working servants of God. You don’t need to defend yourselves, just reach out to us in our fear and pain.

Mary Agnes Kirchgessner, Jeffersonville, Ind.

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

**Seminaristas:** ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

## Check It Out . . .

The **Mass schedule** at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, will be changed to accommodate race fans the weekend of May 25-26. There will be Masses at 4 p.m., 5:30 p.m. and 7 p.m. on May 25. There also will be a weekly Spanish Mass at 8:30 p.m. on May 25. There will be no Masses on Sunday, May 26.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, is having its **500 Festival** at 5 p.m. on May 24. There will be food, games and horseback rides. For more information, call 317-631-2939.

Sacred Heart Parish, 558 Nebeker St., in Clinton, is having its **Summer Vacation Celebration** from 4 p.m. to midnight on May 30-31, and from noon to midnight on June 1. There will be rides, food and entertainment. For more information, call 765-832-8468.

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis will honor members of the parish who died while serving our country in military conflicts with an 8:30 a.m. **Mass on Memorial Day**, May 27. A book listing the names of the war dead will be carried in the procession. To include the name of a parishioner who served in the Armed Forces, send the information, including the branch of service, the year the person died and the conflict or war to Little Flower Church, 4720 E. 13th St., Indianapolis, IN 46201, or e-mail [jsullivan@littleflowerparish.org](mailto:jsullivan@littleflowerparish.org). For more information, call the parish at 317-357-8352.

St. Mark Parish, 535 Edgewood Ave., in Indianapolis, will have a **reception for St. Mark School principal Joanne Cauchi** at 10:30 a.m. on June 2. Cauchi is retiring at the end of the year after 13 years of service. For more information, call 317-781-9630.

A Marian College Community Retreat titled **"Celebrating What's Right with the World: Faith, Life and Work"** will take

place from 8:30 a.m. to 5:30 p.m. on May 31. All the college's faculty, staff, alumni, students, board of trustees and friends are welcome to come for a day of refreshment and renewal. There will be small-group discussions with people of other faith traditions about each person's faith and their mentors. There is no cost. Reservations are required by May 28. For more information or reservations, call Bob Golobish at 317-955-6775 or e-mail [rwgolobish@marian.edu](mailto:rwgolobish@marian.edu).

Msgr. Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, will celebrate a **Mass of Thanksgiving for his 50th anniversary as a priest** with family and friends at 2 p.m. on June 2 at Our Lady of Lourdes Church, 5333 E. Washington St., in Indianapolis. There will be an open house following the Mass until 5 p.m. at Lyons Hall, behind the church. Msgr. Moran requests "no gifts, please" or a donation to Our Lady of Lourdes School Endowment Fund. For more information, call Jeanne Moran at 317-359-3758.

The Roman Catholic Educators of Indiana is sponsoring the **"Get the Faith" Catholic 2002 Home Educators' Curriculum Fair and Conference** from 8 a.m. to 5 p.m. on June 1 at the Hamilton County 4-H Exhibition Center, in Noblesville, Ind. The conference will feature Franciscan Father Peter Mary Fehlner, North American superior of the Franciscan Friars of the Immaculate. There also will be home schooling workshops and Catholic curriculum vendor booths. For more information, call 317-849-9821 or e-mail [conference@rchei.org](mailto:conference@rchei.org).

There will be a **Corpus Christi Sunday Field Mass** at 2:30 p.m. on June 2 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. It will include a procession followed by a presentation at 4:30 p.m. by a Schoenstatt leader. There also will be a pitch-in with

drinks provided. A Schoenstatt Covenant Sunday Holy Hour titled **"Pilgrim Shrines"** is scheduled at 2:30 p.m. on May 26 at Mary's King's Village Schoenstatt. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Another holy hour, **"Home Shrines,"** will be presented at 2:30 p.m. on June 9, followed by Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com).

The fourth May pilgrimage to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary is May 26 at Saint

Meinrad in St. Meinrad, Ind. The pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. Benedictine Father Justin DuVall will discuss "Mary at the Heart of the Church." The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6585 or 812-357-6501 during business hours. †

## VIPs . . .

**Carole Williams**, principal of Christ the King School in Indianapolis, has been appointed associate director of schools for personnel and staff development for the archdiocesan Office of Catholic Education. She will begin her new duties on July 1. She also completed a certification requirement to serve as an ambassador for the North Central Association, which will allow her to be a trainer for principals within the archdiocese.

**Robert Lynch**, a member of St. Jude Parish in Indianapolis and the state deputy of the Indiana State Knights of Columbus, was recently honored at a recognition dinner for his many contributions to the Knights of Columbus, the Catholic Church and the communities of Indiana. Gov. Frank O'Bannon honored Lynch with the Sagamore of the Wabash Award for his contributions to the state.

**Dale Heger**, a member of Immaculate Conception Parish in Millhousen, was recently elected the state deputy for the Indiana State Knights of Columbus for 2002-2003.

Four juniors from Brebeuf Jesuit Preparatory School in Indianapolis were recently chosen to participate in the Indiana University honors program in foreign languages this summer. French students **Erin Greer** and **Sean McGoff** will study at Brest, France, and Spanish students **Zach Overley** and **Beth Perkins** will study at Ciudad Real, Spain. The program is a seven-week, full language immersion program. Students live with host families and must abide by a "no English" rule while participating in intensive foreign language study, cultural activities and field trips.

**Ray Riley**, a member of Holy Spirit Parish in Indianapolis and a former principal of Father Thomas Sccecina Memorial High School in Indianapolis, has been selected to receive the *Clarissimus Amicus* (Friend of Sccecina) Award. It is one of the highest awards given by the Indianapolis East Deanery interparochial high school, and is intended for those who have demonstrated exceptional dedication to the school.

Riley served as principal from 1974 to 1985. He taught at Sccecina from 1957 to 1965.

**Mary Ann Wyand**, assistant editor of *The Criterion*, was honored by the Woman's Press Club of Indiana on May 15 with the Kate Milner Rabb Award for continuing excellence and professional service in journalism. A member of St. Thomas Aquinas Parish in Indianapolis, Wyand also earned first-place awards in the organization's annual Communications Contest for her news coverage of the execution of federal Death Row inmate Juan Raul Garza last June and for editing *The Criterion's* 2001 Vacation/Travel Supplement published last May. **Jane Lee**, director of production and graphics for the archdiocese, designed the supplement cover and some inside pages. Both entries advance to the National Federation of Press Women Communications Contest for further judging. †



### Singing pirates

Fifty students in the sixth-, seventh- and eighth-grades from Our Lady of the Greenwood School in Greenwood present Gilbert and Sullivan's "Pirates of Penzance." The production was presented recently with the help of professional actors from the Indianapolis Opera.

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

**Enough** (Columbia)

Rated **A-III (Adults)** because of several intense scenes of domestic violence, bloody fisticuffs and brief crass expressions with an instance of rough language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

**The New Guy** (Columbia)

Rated **A-III (Adults)** because of much sexual innuendo, crude humor, brief drug references and some crass language and profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

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# APPEAL

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families and to their communities through the work of the Church?" he said.



Dianne McKeever

Dianne McKeever thanked Archbishop Daniel M. Buechlein for his commitment to Catholic education, particularly in the center city.

The arch-

bishop, who was in Rome, was not able to attend. Msgr. Joseph F. Schaedel, vicar general, offered a prayer at the beginning of the program. He had just returned from the archdiocesan pilgrimage to Europe.

"One of the things that struck me when we were in Bavaria," he said, "[was that] it's a very Catholic state. It amazed me how the Catholic faith, the culture, the daily life of the people was all one thing—it was just all intertwined together.

"That's one of the things I really feel good about in this year's United Catholic Appeal and our entire Called to Serve campaign. I think that the overall goal is not to come up with a certain amount of dollars ... but the overall goal in Called to Serve is to make stewardship a way of

life."

Patrick McKeever said that he believes Catholics are willing and able to live such a lifestyle.

"No one is more generous as a group than Catholics," he said. They give abundantly "once they understand what needs to be done and they're confident that their contributions of time, talent and treasure are being well utilized and serve the mission for which they were identified."

Both McKeever said they were thankful for the chance to serve as co-chairs for the Called to Serve campaign and to be able to meet so many people.

"I hope that I'm here next year when it's announced we've had another record-breaking year," he said. †



Patrick McKeever, co-chair of the Called to Serve Parish Stewardship and United Catholic Appeal, reviews this year's record-setting campaign, which has raised nearly \$5.4 million.

## Parish Stewardship and United Catholic Appeal Parish Pledges

PARISH NAME	CITY	2000 PLEDGED	2001 PLEDGED	PARISH NAME	CITY	2000 PLEDGED	2001 PLEDGED
SS. Peter and Paul Cathedral	Indianapolis	\$ 29,905	\$ 32,322	St. Rose	Knightstown	\$ 4,160	\$ 7,500
Holy Angels	Indianapolis	22,337	21,300	St. Mary	Lanesville	26,065	33,724
Holy Cross	Indianapolis	9,770	8,965	St. Lawrence	Lawrenceburg	30,567	30,004
Holy Name	Beech Grove	60,876	58,475	St. Augustine	Leopold	4,769	3,780
Holy Rosary	Indianapolis	19,210	26,760	St. Bridget	Liberty	3,160	3,270
Holy Spirit	Indianapolis	116,654	137,579	Prince of Peace	Madison	45,307	40,261
Holy Trinity	Indianapolis	16,610	16,970	St. Martin of Tours	Martinsville	19,741	23,660
Immaculate Heart of Mary	Indianapolis	110,114	125,394	St. Charles Borromeo	Milan	2,451	4,370
Nativity of Our Lord Jesus Christ	Indianapolis	51,115	59,013	Immaculate Conception	Millhouses	12,416	14,799
Our Lady of Lourdes	Indianapolis	27,093	28,798	St. Mary (Assumption)	Mitchell	5,982	4,260
Christ the King	Indianapolis	86,653	100,867	St. Thomas More	Mooreville	21,526	26,940
Sacred Heart of Jesus	Indianapolis	11,893	19,792	St. Anthony of Padua	Morris	7,700	7,455
St. Andrew the Apostle	Indianapolis	19,120	24,775	St. Maurice	Napoleon	8,320	8,465
St. Ann	Indianapolis	11,440	14,516	St. Agnes	Nashville	21,028	26,501
St. Anthony	Indianapolis	37,576	61,949	St. Mary	Navilleton	21,134	33,110
St. Barnabas	Indianapolis	155,803	154,903	Holy Family	New Albany	63,116	80,067
St. Bernadette	Indianapolis	5,865	7,611	Our Lady of Perpetual Help	New Albany	56,240	59,141
Good Shepherd	Indianapolis	29,837	31,746	St. Mary	New Albany	53,943	36,530
St. Christopher	Indianapolis	127,567	131,952	St. Paul	New Alsace	3,405	5,415
St. Gabriel	Indianapolis	53,092	44,853	St. Anne	New Castle	11,747	11,048
St. Joan of Arc	Indianapolis	46,785	52,737	St. Magdalen	New Marion	3,150	3,200
St. John the Evangelist	Indianapolis	24,459	20,525	Most Precious Blood	New Middletown	2,325	2,720
St. Joseph	Indianapolis	18,265	21,052	St. Mary (Nativity of the Virgin Mary)	North Vernon	24,541	28,299
St. Jude	Indianapolis	95,615	110,978	Holy Family	Oldenburg	22,595	24,416
St. Lawrence	Indianapolis	140,034	138,150	St. John	Osgood	17,358	17,961
St. Luke	Indianapolis	208,922	195,427	Our Lord Jesus Christ the King	Paoli	8,245	4,093
St. Mark the Evangelist	Indianapolis	58,435	66,365	St. Susanna	Plainfield	43,390	44,603
St. Mary (Immaculate Conception)	Indianapolis	9,579	13,109	Richmond Catholic Community	Richmond	72,051	82,922
St. Matthew	Indianapolis	104,774	115,191	St. Joseph	Rockville	8,256	7,745
St. Michael the Archangel	Indianapolis	93,623	90,762	St. Mary (Immaculate Conception)	Rushville	12,920	22,804
St. Monica	Indianapolis	156,737	174,176	St. Anne	Jennings County	4,535	3,485
St. Patrick	Indianapolis	11,068	9,116	Holy Cross	St. Croix	3,819	3,455
St. Philip Neri	Indianapolis	19,132	16,885	St. Denis	Jennings County	3,065	2,645
St. Pius X	Indianapolis	222,906	179,676	St. Isidore the Farmer	Perry County	2,830	2,724
St. Rita	Indianapolis	4,137	2,020	St. Joseph	Crawford County	1,455	1,620
St. Roch	Indianapolis	25,412	32,623	St. Joseph Hill	Clark County	22,534	21,374
St. Simon the Apostle	Indianapolis	168,790	122,885	St. Joseph	Jennings County	7,750	7,626
St. Therese of the Infant Jesus	Indianapolis	55,766	60,792	St. Joseph	St. Leon	13,569	15,546
St. Thomas Aquinas	Indianapolis	44,638	49,036	St. Mark	Perry County	5,090	6,095
St. Mary of the Immaculate Conception	Aurora	20,432	21,431	St. Mary-of-the-Knobs	Floyds Knobs	59,637	63,135
St. Louis	Batesville	73,131	88,388	St. Mary-of-the-Rock	Franklin County	1,852	4,544
St. Vincent de Paul	Bedford	27,317	23,123	St. Mary-of-the-Woods	St. Mary-of-the-Woods	6,125	8,119
St. Charles Borromeo	Bloomington	34,481	50,863	St. Maurice	Decatur County	4,878	5,330
St. John the Apostle	Bloomington	18,014	35,040	St. Meinrad	St. Meinrad	11,161	10,785
St. Paul Catholic Center	Bloomington	40,188	46,644	St. Nicholas	Ripley County	12,052	8,979
St. Michael	Bradford	25,382	28,791	St. Peter	Franklin County	5,245	6,515
Annunciation	Brazil	7,075	9,935	St. Peter	Harrison County	1,932	1,225
St. Michael	Brookville	24,270	42,539	St. Pius	Ripley County	330	520
St. Malachy	Brownsburg	124,764	124,735	St. Vincent de Paul	Shelby County	30,135	37,940
Our Lady of Providence	Brownstown	1,375	1,000	St. Patrick	Salem	9,433	12,253
St. Elizabeth	Cambridge City	16,300	17,782	Church of the American Martyrs	Scottsburg	8,480	10,630
St. Michael	Cannelton	5,577	6,705	Holy Rosary	Seeleyville	855	4,280
Holy Guardian Angels	Cedar Grove	7,640	14,945	St. Paul	Sellersburg	21,257	19,793
St. Michael	Charlestown	11,347	15,198	St. Ambrose	Seymour	32,280	39,307
St. Anthony of Padua	Clarksville	46,607	61,415	St. Joseph	Shelbyville	46,344	54,582
Sacred Heart	Clinton	5,525	6,250	St. Martin of Tours	Siberia	4,375	4,470
St. Bartholomew	Columbus	145,584	142,425	St. Jude the Apostle	Spencer	6,755	5,993
St. Gabriel	Connersville	33,732	29,009	St. John the Baptist	Starlight	11,535	9,945
St. Joseph	Corydon	11,554	15,661	St. Paul	Tell City	33,812	41,766
Mary, Queen of Peace	Danville	20,892	29,835	Sacred Heart of Jesus	Terre Haute	24,718	29,130
St. John the Baptist	Dover	7,360	9,610	St. Ann	Terre Haute	8,447	10,362
Holy Trinity	Edinburgh	9,610	13,720	St. Benedict	Terre Haute	19,525	29,205
St. John the Evangelist	Enochsburg	7,785	7,090	St. Joseph University	Terre Haute	28,725	35,850
St. Thomas the Apostle	Fortville	23,737	29,304	St. Margaret Mary	Terre Haute	7,815	12,969
St. Rose of Lima	Franklin	24,404	27,107	St. Patrick	Terre Haute	75,740	86,915
Our Lady of the Springs	French Lick	3,325	3,442	St. Pius	Troy	4,800	4,107
St. Bernard	Frenchtown	4,660	4,950	St. Joseph	Universal	1,815	1,427
St. Boniface	Fulda	5,787	5,750	Most Sorrowful Mother of God	Vevay	1,175	1,285
St. Paul the Apostle	Greencastle	25,957	28,266	St. Leonard of Port Maurice	West Terre Haute	2,395	3,875
St. Michael	Greenfield	51,367	55,744	St. Martin	Yorkville	3,731	5,485
St. Mary	Greensburg	49,348	46,828	St. Teresa Benedicta of the Cross	Bright	26,640	26,345
Our Lady of the Greenwood	Greenwood	123,267	147,626				
SS. Francis and Clare	Greenwood	55,655	72,232				
St. Anne	Hamburg	3,115	4,915	Undesignated		\$ 27,840	\$ 9,940
St. Francis Xavier	Henryville	5,435	5,505	Designated		\$ 14,165	\$ 70,651
Sacred Heart	Jeffersonville	39,161	39,255				
St. Augustine	Jeffersonville	26,104	27,455	<b>Grand Total</b>		<b>\$ 4,937,130</b>	<b>\$ 5,371,845</b>

# ORDINAND

continued from page 1

pastor of St. Bartholomew Parish in Columbus.

He is fluent in Spanish because the Archdiocese of Indianapolis arranged for him to participate in a four-month cultural immersion experience in Guatemala with seminarian John McCaslin in September 2001 to learn the Hispanic language and culture.

Goodson said he is looking forward to meeting St. Bartholomew parishioners and is pleased to be assigned there because he completed a summer assignment at the Columbus parish in 1999.

"I was happily surprised to find out that I was assigned to Columbus," he said. "St. Bartholomew has enthusiastic parishioners and great music. I'm very excited about being in ministry there."

Goodson smiles and laughs often, and enjoys talking about how God called him to the priesthood.

"My goal was always to be faithful to God in prayer and to do what his will was for me," he said. "Through those two things, God has blessed me abundantly."

"I suppose I could sum up my vocation story with a slogan," he said. "When I left for college, my mom gave me a plaque that said 'Faithfulness, not success,' and I think that speaks volumes for my story as far as my decision much later to enter the seminary."

After graduating from Franciscan University with a bachelor's degree in psychology, Goodson began working as a mental health social worker in Steubenville, first as a case manager and then as a crisis intervention therapist. He also began to pray often and go to Mass every day.

"I started thinking that I wanted to do something for God," he said, "and I decided to study theology and see where that would lead me."

A friend told him about the International Theological Institute in Austria, geared for Eastern European students interested in studying theology—a curriculum made possible in their homeland by the fall of communism in Eastern Europe. He decided to study there during the 1996-97 school year.

"The institute has eucharistic adoration and Mass daily," Goodson said. "It was an amazing experience that really brought about for me the global perspective of the Church. I learned a lot about faithfulness, about dedication to Christ. Before that, I'd always taken my faith for granted. I think the conversion process continues to be constant for me. While I was in Austria, I decided

that if the Lord wanted me to be a priest I would consider it."

In Austria, his daily prayer was, "God, do you want me to be a priest? What do you want me to do?"

Goodson and his girlfriend decided to stop dating and remain friends. Later, she also chose to pursue a religious vocation.

During that time, he said, "I just kept praying and asking God, 'Do you want me to be a priest?' Finally I said, 'Lord, if you want me to be a priest, you'd better let me know because I'm going to decide by my 27th birthday whether or not I'm going to enter the seminary.' I was still committed to it."

When he returned home to Bloomington that summer, Goodson worked at odd jobs and visited several religious orders as part of his discernment.

His father, Mark Goodson, a member of

St. John the Apostle Parish in Bloomington, arranged for him to attend an archdiocesan vocations dinner with Archbishop Buechlein on Aug. 12, 1997, at the St. Paul Catholic Center at Indiana University. The vocations dinner was later rescheduled for Aug. 19—his 27th birthday.

Archbishop Buechlein greeted him at the dinner with the words, "Hello, Todd. I hear you're ready to join us!"

Goodson said he believes the archbishop's greeting and the fact that the dinner coincided with his birthday were signs from God in answer to his prayers.

"I think I was one of those people that God was calling all along," he said, "because I had a nagging feeling for years that I should try the seminary. Friends would always tease me and say, 'You should be a priest.' I just kind of ignored their remarks or laughed them

off as a joke. Years later, here I am getting ready for ordination."

Goodson said he thinks the religious environment at Franciscan University was a major influence on his decision to study for the priesthood.

"When I was in college, there was peer pressure to be faithful," he said. "My friends were going to church and praying a lot. That environment helped me look at my faith and take it more seriously."

Goodson said he is looking forward to becoming a priest and "drawing people into a relationship with God that will encompass their whole lives."

He thinks his experience as a social worker will help him in pastoral ministry.

"I learned a lot of good people skills," he said, "like how to react to people's needs and how to be a better listener. My goal in my ministry is to draw people closer to God, letting them know that God loves them and helping them find a closer relationship with God through prayer, actions and family life."


During his first eucharistic liturgy on June 2 at St. Charles Borromeo Church, Goodson's father will serve as a lector and the rest of his family will participate as music ministers and servers.

His mother, Susan Langham, and stepfather, Ed Langham, are the music directors, wedding coordinators and liturgy coordinators at the Bloomington parish. They will sing and play guitars during the Mass.

Goodson's sisters and brothers also have musical abilities. His sister, Kimberly, a lay missionary from the Community of Cenacolo in Italy, is home for his ordination with her husband and daughter. She also will sing and play the guitar. Elizabeth, who is 12, and Zachary, who is 9, will assist their brother as servers at his first Mass. His 13-year-old brother, Jacob, will play bass guitar and his 17-year-old sister, Stephanie, will play the flute.

While completing a summer internship at St. Bartholomew Parish in Columbus in 1999, Goodson assisted Father Clement Davis, pastor, and Benedictine Father Richard Hindel, who provided pastoral opportunities for him to experience moments of grace with people in times of happiness and sadness.


"That's what Christ's message is all about," Goodson said, "to bring us together in a community of love and support so we may bring God's loving presence to each other and the world around us." †



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# Monumental memorial marks 100th anniversary

Soldiers and Sailors Monument in Indianapolis was dedicated on May 15, 1902, as Civil War memorial

By Mary Ann Wyand

The centennial celebration for the stately Soldiers and Sailors Monument that graces the Circle in downtown Indianapolis was an historic ceremony on May 15 featuring patriotic speeches, prayers, government dignitaries, music and a birthday cake, of course.

Indiana Gov. Frank O'Bannon cut the cake with an authentic Civil War sword, much to the delight of the crowd gathered for the festive lunchtime occasion.

The 284 1/2-foot-tall limestone monument, which is just 15 feet shorter than the Statue of Liberty in New York Harbor, is dedicated to Hoosier citizen soldiers who courageously fought in the War Between the States. It was restored in recent years and sparkled in the sun on the warm spring day marking its 100th year.

Two uniformed Civil War re-enactors stood at attention outside the entrance to the monument as Gov. O'Bannon, Indianapolis Mayor Bart Peterson and Gen. George A. Buskirk, adjutant general of Indiana, paid tribute to the courage and valor of fallen soldiers, which is symbolized by this silent memorial built by the Grand Army of the Republic a century ago.

The cornerstone was laid on Aug. 22, 1889, and the monument was dedicated on May 15, 1902. Designed by German architect Bruno Schmitz, its construction cost nearly \$600,000.

After the ceremony, Gov. O'Bannon described the Soldiers and Sailors Monument as "one of the most fantastic memorials in the country and maybe in the world, with its ornate limestone sculptures."

The governor said the monument represents the dedication of Hoosiers who "left their farm fields to fight for liberty and preservation of their nation."

The Soldiers and Sailors Monument "is certainly a symbol, a signature landmark," he said, "in our capital city, Indianapolis, and in the State of Indiana."

The monument is topped by a bronze statue titled "Victory" and features an observation deck, accessed by 32 flights of stairs or an elevator, as well as the Col. Eli Lilly Civil War Museum in the basement.

Indianapolis Mayor Bart Peterson said during the ceremony that the monument "is truly the definition of our city" because it honors Hoosiers who helped make Indiana a great volunteer state.

"As we honor this monument and rededicate it for the next 100 years, we honor the American soldiers and sailors who have made this country what it is today," Mayor Peterson said. "We can never become complacent. That's why this ceremony is so important—rededicating ourselves to this monument and to the veterans it recalls."

Later, the mayor told *The Criterion* that the **See MONUMENT** page 12

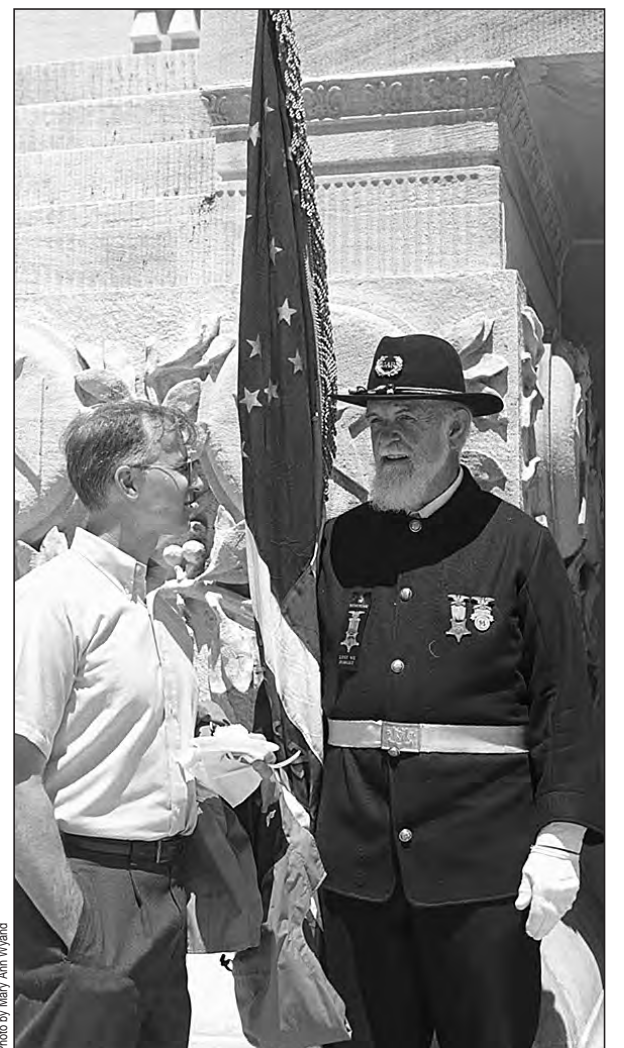


Photo by Mary Ann Wyand

Dressed in a Civil War uniform, Phil McClure of Columbus stands at attention with an American flag while answering a visitor's question following the 100th anniversary celebration of the Soldiers and Sailors Monument on May 15 in downtown Indianapolis.

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Blessed Padre Pio will be canonized by Pope John Paul II on June 16.

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# New state museum showcases life in Indiana

By Mary Ann Wyand

Experience Indiana this summer. The new Indiana State Museum, which opened on May 22 at White River State Park just west of downtown Indianapolis, is a great place to start exploring Hoosier culture, art and science.

State-of-the-art exhibit areas in the architecturally distinctive, \$105 million brick and limestone museum at 650 W. Washington St. are intended to inspire visitors to want to learn more about the Midwest state with the motto "Crossroads of America."

Indiana Gov. Frank O'Bannon said last week that the new 270,000-square-foot museum is "very, very special and will attract a lot of tourists" to White River State Park, Indiana's only urban park.

The museum was constructed with \$65 million in public funds and \$40 million from donors.

Gov. O'Bannon said the museum interiors were designed by Ralph Appelbaum Associates of New York, an internationally known exhibit design company acclaimed for creative work at the Holocaust Museum in Washington, D.C., the Newseum in Alexandria, Va., and other major museums.

Jessica Di Santo, communications manager for the Indiana State Museum, described the interactive, educational facility as "Indiana's showplace."

Discussions about relocating the state museum began in 1958 when a legislative study commission first recommended that it be moved from the former City Hall at 202 N. Alabama St. to a larger, environmentally correct and handicap-accessible facility better suited for preserving valuable artifacts.

Plans for the new museum were finally formalized in 1997, and the groundbreaking ceremony was held in 1999.

"This is the place to come to really start your tour of Indiana," Di Santo said. "I think we've done a nice job with exhibits featuring a huge range of information about Indiana's past, present and future."

And where else but in the Hoosier state museum can you find "Indiana," a new 55-foot-tall blue and gold sculpture that spells the state's name? It was created for the museum by world-renowned artist Robert Indiana, a New Castle native who first achieved fame with his "LOVE" sculpture.

His newest and largest sculpture is an eye-catching addition to the museum atrium. It was unveiled by the artist during an April 9 ceremony.

"The sculpture spells out the word 'Indiana' vertically," Di Santo said, "and it's done in the colors of the state flag. It's fabulous. It is, by far, the biggest piece he has ever done."

Visitors to the old Indiana State Museum will remember the fascinating Foucault pendulum in the lobby, which now hangs in the new museum's Paine Tower. Named for a French astronomer, the pendulum appears to move but its "motion" is an optical illusion caused by the movement of the floor beneath it due to the rotation of the Earth.

The Broadcast Hall of Fame, formerly located in the basement of the old museum, also has a new home in the modern building.

Another exhibit area of special interest to many Hoosiers is a 64-seat restaurant that is a smaller replica of the former L.S. Ayres Tea Room, complete with authentic furnishings and original menu favorites that include chicken velvet soup, chicken salad and pot pies.

"Many people have a lot of fond memories of the original tea room," Di Santo said. "We have done everything possible to recreate the tea room experience from the 1960s, including the wall coverings, carpeting, dishes and children's toy chest."

The popular restaurant closed a number of years ago when L.S. Ayres vacated its downtown location. The department store site is now part of the Circle Centre Mall.

Also replicated in the new museum is the ornate terra cotta facade of the former Oscar C. McCullough Indianapolis Public School No. 5, which was built in the early 20th century on land now occupied by



Construction and exhibit work continued in early May on the new Indiana State Museum at White River State Park in Indianapolis. The museum was dedicated on May 22 and is now open to the public. The museum features a new sculpture titled "Indiana" created by noted Hoosier artist Robert Indiana.

White River State Park. Its beautiful facade was preserved and stored when the elementary school was razed in the mid-1980s. That exhibit area, furnished as a classroom, serves as a gathering place for school groups before tours.

Another restaurant, the Crossroads Cafe, seats 200 people and offers a variety of luncheon favorites that include sandwiches and pizza.

The big-screen IMAX Theater is now part of the state museum, which overlooks the Central Canal in White River State Park near the Congressional Medal of Honor Memorial, Military Park, NCAA Hall of Fame Museum, Eiteljorg Museum of American Indians and Western Art, and Victory Field, the home of the Indianapolis Indians.

Visitors can park in a large underground garage accessed from West Washington Street that serves the Indiana

State Museum, IMAX Theater and Eiteljorg Museum or can easily walk from downtown Indianapolis.

Plan to allow at least a half-day to tour the exhibit areas and view a large-screen movie, Di Santo said. "Chinasaurus: Dinosaur Discoveries from China," a temporary exhibit, is expected to be a popular museum attraction through Sept. 29.

(Museum hours are 9 a.m. to 5 p.m. Monday through Saturday and noon to 5 p.m. on Sunday. Admission is \$7 for adults, \$6.50 for senior citizens and \$4 for youth, plus a separate fee for IMAX movies and an hourly fee for the parking garage. There is no museum admission charge for school groups or low-income residents eligible for the Hoosier Works program. For more information, call the Indiana State Museum at 317-232-1637 or log on to the museum's Web site at [www.indianamuseum.org](http://www.indianamuseum.org).) †

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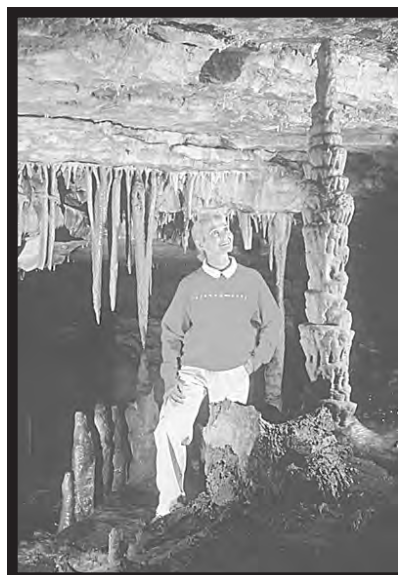
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# Festivals/Events

**May 24**  
Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "500" Festival, 5 p.m. on, food, games, horseback rides. Information: 317-631-2939.

**May 30-June 1**  
Sacred Heart Parish, 558 Nebeker St., **Clinton**. Summer Vacation Celebration. Thurs.-Fri. 4 p.m.-midnight, Sat. noon-midnight, rides, food, entertainment. Information: 765-832-8468.

**June 1**  
St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish Picnic and Festival, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

**June 6-9**  
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, Sun. 1-9 p.m., food, games, rides. Information: 317-291-7014.

**June 7**  
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," 5-6:30 p.m. cookout, St. John's Rectory Garden, 7 p.m. baseball game, Victory Field, \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

**June 7-8**  
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 19th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

**June 7-9**  
St. Simon the Apostle Parish, 8155 Oaklondon Road, **Indianapolis**. Parish Festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-7 p.m., rides, games, music, food. Information: 317-826-6000, ext. 3.

**June 9**  
St. Paul Parish, 814 Jefferson St., **Tell City**. Parish Picnic and Festival, 11 a.m.-6 p.m., chicken or beef dinners, quilts, games. Information: 812-547-9901.

**June 13-16**  
St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish Festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-5 p.m., rides, barbecue pit, auction. Information: 317-356-5867.

**June 14-15**  
St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish Festival, Fri. 5:30-11:30 p.m., Sat. 6 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

**June 20-22**  
St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer Festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides. Information: 317-786-4371.

**June 21-22**  
Christ the King Parish, 5884 N. Crittenden Ave., **Indianapolis**. Parish Festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Information: 317-255-3666.

**June 21-23**  
Sacred Heart Parish, 1840 E. Eighth St., **Jeffersonville**. Parish Festival, Fri. 7 p.m.-midnight, adults only, Sat. 4-11 p.m., booths, food, games, Sun. 11 a.m.-5 p.m., chicken dinner, hot rod run, booths. Information: 812-282-0423.

**June 22**  
Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer Auction, 10 a.m. on. Information: 812-466-1231.

**June 23**  
St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish Festival, 10:30 a.m.-6 p.m., food, chicken dinner, turtle soup, games. Information: 812-623-2964.

**June 29-30**  
St. Michael Parish, 354 High St., **Brookville**. June Fest 2002, Sat. 4-10 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners, games. Information: 765-647-5462.

**July 11-13**  
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish Festival, 6-11 p.m., rides, food. Information: 317-353-9404.

**July 12-13**  
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., home-cooked dinners, children's activities. Information: 317-787-8246.

◆ ◆ ◆  
St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and Parish Festival, Fri.-Sat. 4 p.m.-midnight, music, games, flea market. Information: 812-232-8421.

**July 21**  
St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), dinners 11 a.m.-5 p.m. (EDT), fried chicken, \$8 adults, \$4.50 children. Information: 812-576-4302.

◆ ◆ ◆  
St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish Picnic, 9 a.m.-5 p.m., family style dinner, home-made desserts. Information: 812-923-5419.

**July 26-27**  
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish Picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

**July 27-28**  
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish Picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$12 adults, \$5 children, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, Sun. 11:30 a.m.-7 p.m., picnic. Information: 812-623-3408.

**July 28**  
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

**August 3**  
St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish Festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodle dinner. Information: 317-485-5102.

**August 4**  
St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish Picnic, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

**August 11**  
St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish Picnic and Festival, 11 a.m.-6 p.m. (EDT), all-you-can-eat chicken dinner. Information: 812-487-2096.

**August 18**  
St. Pius Parish, **Ripley County**. Parish Picnic and Festival, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

**August 23-24**  
St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, 5-11 p.m., food, games. Information: 317-244-3750.

**August 30-September 2**  
Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

**September 2**  
St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day Picnic and Parish Festival, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, lunch stand, entertainment, quilts. Information: 812-934-6218.

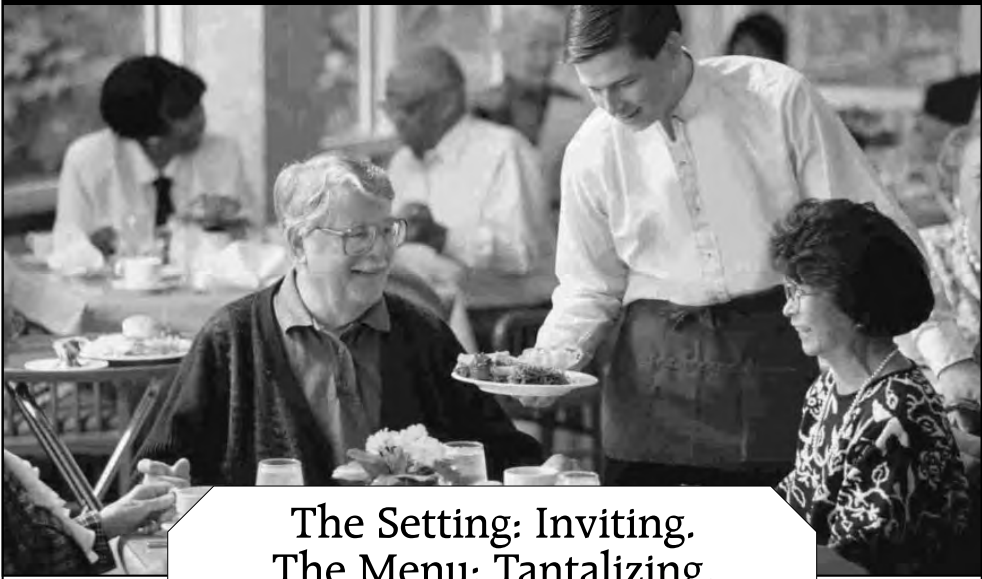
**September 15**  
St. Louis Parish, 13 St. Louis Place, **Batesville**. Parish Festival, 10 a.m.-8 p.m., chicken and roast beef dinners, country store. Information: 812-934-3204.

**September 21-22**  
St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Bright**. Fourth annual Fall Festival, Sat. 5-11 p.m., Sun. noon-8 p.m., fried chicken dinner, attractions for all ages. Information: 812-656-8700.

**September 28**  
St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-10 p.m., music, games, international foods. Information: 317-637-3983.

**October 6**  
Holy Family Parish, Main Street, **Oldenburg**. Parish Festival, 9 a.m.-8 p.m., food. Information: 812-934-3013. †

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# MONUMENT

continued from page 9

Soldiers and Sailors Monument is "about people, about the search for peace."

"I am grateful that, even as our nation has fought many wars to preserve our freedoms, we have always sought peace as quickly and as honorably as possible," he said. "Our prayers go out to our fighting men and women in Afghanistan today, but we also realize that we didn't ask for that war. We were drawn into it, and we're trying to make the world a better place."

During the ceremony, Gen. Buskirk presided over the presentation of a new time capsule, which will be on display until the end of the year. The governor and mayor placed the first documents in the capsule. A variety of other Hoosier mementos will be added in coming months then the capsule will be interred in the base of the monument.

"The monument is a memorial," Gen. Buskirk said after the ceremony. "Some people consider it a museum or part of a city park, but to the veterans from Indiana it's really a sacred place, almost akin to a religious location like a church, because it recognizes and honors the people who died for our country. Veterans hold it in special reverence."

Bill Sweeney, executive director of the Indiana War Memorials Commission, said the Soldiers and Sailors Monument represents the "Hoosier ethic" of selfless service to others.

*(The Col. Eli Lilly Civil War Museum in the basement of the Soldiers and Sailors Monument is open from 10 a.m. to 6 p.m. on Wednesday through Sunday. The monument observation deck, accessible by stairs or elevator, is open from 10 a.m. to 4 p.m. on Wednesday through Sunday. There is no admission charge for the museum, but there is a \$1.00 fee to ride the elevator to the observation deck.) †*

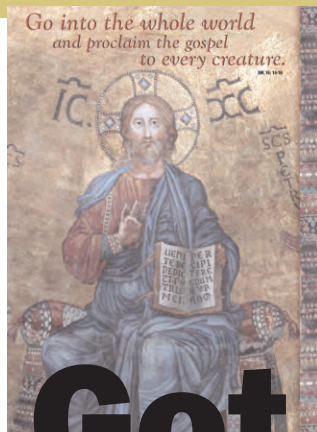
An American flag waves in the breeze during a May 15 celebration marking the 100th anniversary of the Soldiers and Sailors Monument in Indianapolis. A free museum dedicated to Hoosier contributions and sacrifices during the Civil War is located in the basement of the stone monument. A bronze statue titled "Victory" adorns the top of the 284½-foot-tall monument.



Photos by Mary Ann Wyard



Indiana Gov. Frank O'Bannon (from left), Indianapolis Mayor Bart Peterson, Gen. George A. Buskirk and First Lady Judy O'Bannon watch as Bill Sweeney, executive director of the Indiana War Memorial Commission, presents a Civil War sword for the governor to use to cut a cake celebrating the 100th anniversary of the Soldiers and Sailors Monument in Indianapolis.



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# Papal audience highlights eight days in Rome

By Brandon A. Evans

VATICAN CITY—While stranded in New York's LaGuardia Airport in August 2000, I thought I would miss my chance to see Pope John Paul II in Rome. I had no idea that two years later I would be able to meet him personally.

My first trip to Rome was a World Youth Day pilgrimage, but I missed a flight, was separated from my group and arrived in Rome a couple of days late.

While planning my honeymoon, I knew I wanted to return to Rome because the few days I was there before were not nearly enough to see all that the Eternal City has to offer to tourists.

One of the best places in Rome is Vatican City—the world's smallest country, the papal residence and home to the heart of the universal Catholic Church.

Every Wednesday morning, health and travel permitting, the Holy Father holds a special audience at St. Peter's Basilica or St. Peter's Square in the Vatican.

When the audience is outside, he is driven around the massive crowds to greet the pilgrims. After the singing of a psalm, he offers a reflection. Then he welcomes the peoples in their native languages, including English. The papal audience concludes with a prayer and apostolic blessing, which extends to family members and religious items.

It is truly a marvelous chance for any visitor to see and hear the Vicar of Christ.

Tickets for the papal audience are free, and can be obtained locally by contacting Dianne Trefry in the archdiocesan chancery at 317-236-1405 or 800-382-9836, ext. 1405. In Rome, previously ordered tickets may be picked up at the Office for United States Visitors at the North American College, Casa Santa Maria, via dell'Umiltà 30, 00187 Rome, Italy. Msgr. Roger Roensch is the director.

Laura, my wife, and I also had heard about a special opportunity for Catholic newlyweds. We asked a chancery staff member to call ahead to obtain newlywed tickets for the papal audience that allowed us to sit near his Holiness.

As a stipulation, Laura brought her wedding dress and I brought my suit. We kept them in our carry-on luggage in case our other suitcases got lost in transit.

Since the pope had enough energy that day, each of the "*sposi novelli*" were led, in line, before the Holy Father. We each had the chance to greet the pope, kiss his ring and say whatever was in our hearts.

In only a few seconds, we were whisked away and led to the exit. It all happened so fast that we were grateful for the pictures that local photographers provide for a nominal fee.

We spent eight days in the Eternal City and filled all of them with exploring. The great thing about Rome is its history. Visitors can tour the impressive Colosseum and stand on the renovated floor that once saw great battles and great human suffering. Tourists can walk down a cobblestone street and view the ruins of the Roman Forum and what remains of the Palatine, the estate of the emperors.

Pilgrims can spend a day at the major Basilica of St. Paul-Outside-the-Walls, marveling at the vastness of the church that contains the tomb of St. Paul and enormous statues of the Twelve Apostles.

A tour of the Vatican Museums offers samplings of religious and secular art from various millennia and concludes in the Sistine Chapel.

And it's not as though the secular history of Rome doesn't collide with the rich Christian history. St. Peter, the first pope, was killed and buried within the area that St. Peter's Basilica is built on. His bones are still there, buried under the center altar where they were found.

The great basilica is the highlight for any Catholics who truly cherish their faith. It is a place where the largeness and majesty of God seem to come down to meet the passing pilgrims. Among the treasures contained within the basilica is Michelangelo's *Pietà*, hailed by many as

the single greatest sculpture in the world.

The giant obelisk, which stands in the middle of the square, once stood over St. Peter as he was crucified upside down. It came from Egypt and is so old that the patriarch Abraham may have seen it.

Statues of the saints that adorn the interior vary in size. The higher ones are larger to make them not seem so distant.

Laura and I missed a rare opportunity that pilgrims should take advantage of—the "Scavi" tours underneath St. Peter's reveal the ruins of the old basilica it was built on as well as the place where archivists dug to find the bones of St. Peter. Tourists should call several months in advance to make reservations. To pick up tickets, ask a Swiss guard for directions to the Scavi office. Rumor is that the tickets are worth their weight in gold.

The best time to go to the Vatican, or anywhere in Rome, is early in the day. Even though it is the largest church in the world, St. Peter's is packed during the day. A trip up to the cupola—a small circular area on top of the dome—only costs about \$5, and there will be no line early in the morning. The Vatican opens at 7 a.m., and trips up to the cupola start at 8 a.m.

After we ate lunch, we were often surprised to find that many shops and churches close at the midday for a few hours, reopening around 3 p.m. or 4 p.m. and staying open until nearly 7 p.m.

You can pick up a list of the major churches and catacombs, and visiting hours, from the Office for United States Visitors at the North American College.

The catacombs of St. Callixtus are worth the trip by bus from the square of St. John Lateran. You can get to the Lateran via the subway, and if you buy an all-day subway pass (for the price of about four regular tickets, or \$3) you also can ride all the buses for free.

St. John Lateran is one of the four major basilicas of Rome, along with St. Peter's, St. Paul-Outside-the-Walls and St. Mary Major, which is near the Lateran. A trip to each basilica is a must for any tour.

Tourists can refill their water bottles for free from the random spigots around town that dispense fresh, clean, cold water from the old Roman aqueducts.

In the evening, we often went to the Piazza Navona, a popular place to be at night. The large plaza and surrounding areas offer many choices for casual, relaxing and affordable dining. We thought Café Bernini, at the northwest corner of the square, offered the best service and quality.

Blue Ice, our favorite ice cream shop, was just south and off to the right of the piazza in a narrow street. Actually, Italians offer many flavors of "*gelato*" instead of ice cream. We think it's tastier, and almost every small food stand sells it.

Half of visiting Rome, though, is in the exploring—simply walking down streets and finding hidden treasures. Maybe it's a smaller church that has beautiful paintings, or a narrow staircase-alley that reveals a small shrine on the wall, or a quaint restaurant with wonderful spaghetti carbonara, or a spotting of one of the many cats of Rome.

A week is simply not enough. I think it would take more than two weeks to really do justice to the city. A glance at a map of Rome explains why—hundreds of churches, many containing the relics of saints and even Apostles; sites of great historical importance, like the Pantheon, which is the oldest domed structure in the world and contains the tomb of the artist Raphael; and shopping aplenty.

Rome is also close to several other cities, like Florence and Assisi. Tourists that take a day trip to Assisi by train will be rewarded by its small-town atmosphere and churches dedicated to St. Francis and St. Clare. Just get to the train station early because they seem to have their own way of keeping time there.

The greatest thing we learned in Rome was to slow down. Take pictures, but also take time to enjoy the ambiance. Pray. Eat. Relax. Miss some sites to truly enjoy the others. You can't do it all anyway. †



Brandon and Laura Evans, members of Holy Rosary Parish in Indianapolis, greet and are greeted by Pope John Paul II at his audience on May 1 in St. Peter's Square. Catholic newlyweds can obtain special tickets for the weekly papal audience, and may have a chance to meet the Holy Father and receive his blessing. Brandon is a *Criterion* reporter.

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# Italian lake odyssey combines tropics, mountains

By Cynthia Dewes

NORTHERN ITALY—There's a good reason why romantics, from Lord Byron to Ernest Hemingway, have been entranced by the lake country of northern Italy. It's a spectacular place, combining the grandeur of Europe's tallest mountains with the lush foliage of the Mediterranean basin.

The Italian lakes, nestled at the foot of the Alps, resemble Scandinavian fjords in that they're deep and icy cold with a blue-black look. At night, they're mysterious, with lights from adjacent towns twinkling in the deep darkness around them.

By contrast, semi-tropical foliage surrounds the lakes, as though the Garden of Eden were situated at the foot of Mount Rainier. Palm trees and banks of showy, heavily scented flowers are everywhere, as are the Lombardy poplars common to this region of the same name. The climate is warm, bordering on hot, but the lakes bring pleasant breezes and nights are cool.

We first visited the lake district at Locarno on the shore of Lake Maggiore. Locarno is a Swiss resort town, but I'll bet it's the original "Italian Swiss Colony" that the wine is named for. The atmosphere is warmly Italian, but the service and much of the shopping is disciplined Swiss through and through.

We stayed in the Hotel Raber du Lac in a room with a balcony overlooking the lake, and ate dinner in the dining room of the nearby Hotel du Lac of fictional fame. The food is delicious, fresh and well-prepared in almost any cafe here. The menu is continental and eclectic, offering items from beef burgundy, polenta and risotto to raspberry glaze with great coffee!

A funicular railway transports visitors up the mountain to the ancient Church of

the Madonna del Sasso, built on a rock perch overlooking the entire lake. The church, still in use, is ornately Italian. Another medieval attraction is the Castle of Locarno, now a museum, featuring faded frescoes, hewn-stone steps and grew-like-topsy architecture.

Traveling by train, we skirted Lake Maggiore through Bellinzona and entered Italy, passing over Lake Lugano. Being admirers of Ernest Hemingway's work, we plan to visit Stresa on the far shore of Lake Maggiore in July 2002 during the International Hemingway Conference. His novel *A Farewell to Arms* is partially set in that area.

Our experiences in Como, at the foot of Lake Como, have run the gamut from the ridiculous to the sublime. The first time we stayed downtown in a hotel on the main street. To quote my diary, the top-floor room featured "a lumpy double bed, a faded armchair, decorating by Goodwill and a bathroom with one towel and no toilet paper. This is a three-star hotel!"

It was also noisy and hot. We fought a running battle all night long trying to sleep with the window shut, which was sweltering, or leaving the window open and being awakened by motorbikes buzzing under our window.

A later visit, staying at the luxurious Villa D'Este further up the lake at Cernobbio, offered monogrammed linen sheets, fresh towels after each use and a garden beneath our balcony full of sycamores and magnolia trees. But I'm sure many hotel accommodations are available between these two extremes!

A trip up the lake by boat is the perfect way to get the feel of the area. We stopped at Tremezzo to visit the Villa Carlotta and its gardens bursting with



The Villa Balbianello occupies a commanding site on scenic Lake Como in northern Italy. Nestled at the foot of the Alps, the northern Italian lakes resemble Scandinavian fjords in that they're deep and icy cold with a blue-black look to the water. By contrast, semi-tropical foliage common to the Mediterranean basin surrounds the lakes.

abundant rhododendrons and semi-tropical plants. Viewing the many other villas around the lake kept us constantly amazed at the dramatic contrast between the mountains above and the "tropics" below.

At Bellagio, whose replica now adorns Las Vegas, we had a sumptuous lunch at the main hotel. The salad was a lovely concoction of greens and chopped seafood topped with a tiny squid cooked but still intact. It was delicious, but I couldn't bring myself to eat that little critter on top.

Before dessert was served, two waiters and the chef who created it went around the room proudly displaying a huge tray bearing a "gateau," a kind of sponge cake topped with glazed fruits. The colorful pears, peaches, cherries, kiwis, bananas,

mangoes, pineapples and some fruits I couldn't name were sliced and arranged to create a beautiful landscape scene, which we all applauded as they came around to the tables.

Following lunch, we strolled through the nearby Villa Menli's gardens, waiting for our boat ride back to the hotel. We sat in a charming pagoda overlooking the lake, imagining ourselves as medieval patricians viewing our domain.

Someday we hope to continue our Italian lake odyssey by visiting the other major lakes, Iseo and Garda. As usual, so much to see, so little time!

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

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This view from the Villa d'Este at Cernobbio on the shore of Lake Como shows the mountainous terrain that is typical of this scenic region in northern Italy. The climate is warm, bordering on hot, but the lakes bring pleasant breezes and the nights are cool.



Hotel Bellagio offers sumptuous meals featuring northern Italian cuisine. The scenic Villa Menli gardens nearby are popular tourist attractions.

The Villa d'Este at Cernobbio is a luxurious hotel that overlooks Lake Como. Sycamore and magnolia trees shade the hotel garden.

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All announcements and photos must be received by Wednesday, July 10, 2002, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

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# Pilgrims flock to Blessed Padre Pio's birthplace

By Patricia Happel Cornwell

SOUTHERN ITALY—A crowd of 100,000 pilgrims attended the funeral of Padre Pio, the stigmatic Italian priest, after his death on Sept. 23, 1968. Next month, the Vatican expects 500,000 people to gather in Rome for his canonization.

According to the Padre Pio Foundation of America, if you plan to travel to Rome for the June 16 canonization, you will have a hard time finding lodging. Thousands of rooms have already been reserved.

Planners will install large-screen video displays outside the Basilica of St. John Lateran and on the fields of Tor Vergata, a university which was the site of the World Youth Day 2000 papal Mass, to accommodate overflow crowds. They also will place screens along Via della Conciliazione, which runs from St. Peter's Square to the Tiber River.

The planning hub of this canonization, however, is not Rome, but the proud little city of San Giovanni Rotondo, which will be celebrating long after June 16.

In March, my husband, John, and I joined a Franciscan Mission Associates pilgrimage for a two-week tour of Italy. Our itinerary included Pietrelcina, Blessed Padre Pio's birthplace, and San Giovanni Rotondo, where he ministered and died.

The soon-to-be saint was born Francesco Forgione on May 25, 1887. From the age of 5, he saw apparitions of Jesus, Mary and Satan. He was ordained a Franciscan Capuchin priest in 1910, taking the name Pio of Pietrelcina.

On Sept. 20, 1918, he received the stigmata, the five wounds of Christ, which bled for 50 years. He is the first stigmatized priest in Church history. (St. Francis of Assisi was not ordained.)

Padre Pio heard confessions 16 hours a day and was said to "read hearts." His other reported charisms included a perfume emanating from his wounds, bilocation (being in two places at once), and the gifts of tongues, prophecy and healing. In 1956, he founded a hospital for the poor. Many miracles are attributed to Padre Pio, who was beatified on May 2, 1999.

Little Pietrelcina is a charming village. We inched along a narrow cobblestone street in a polite crush of tourists to peer into the one-room house where the saint was born. A bed and table were the only furnishings. A picture of Mary hung on a wall.

The drive from there to San Giovanni Rotondo took us along the coast of the Adriatic Sea past olive groves and windmills. Our tour bus smoothly navigated the mountainous terrain. It was not always easy. An American World War II veteran, Joe Peluso, wrote, "A new highway ... makes the trip from Foggia to the monastery ... fast and easy. Not so in my day. ... You had to really want to visit Padre Pio to travel those dangerous roads."

At San Giovanni Rotondo, we visited Our Lady of Grace Friary. We were greeted by Father Ermelindo, who ministered with Padre Pio for three years. A volunteer served coffee and cookies as we watched a brief video.

During our tour, we saw the cell where Padre Pio lived, his sandals by the cot, his rosary and crucifix on the table, and the armchair in which he died. We saw his confessionals and, in the choir loft, the crucifix on which he was meditating when he received the stigmata. A vase of roses marks his place. The next day, we had a private Mass at his tomb. Before departing, we were each blessed with his crucifix and one of his gloves.

Evidence of devotion to Padre Pio is everywhere in San Giovanni Rotondo. In our room at Hotel Valle Rossa, the only art was a portrait of Padre Pio. Shop windows and street corners are full of Padre Pio souvenirs. We chose to purchase remembrances of Padre Pio at Our Lady of Grace, where proceeds benefit the new church being constructed to accommodate tens of thousands of pilgrims. I bought a prayer book with photos of Padre Pio saying Mass. There were also relic medals, rosaries, biographies, volumes of his letters and perpetual Mass cards.

Back at our hotel, we turned on the TV, surfing English, French and Italian channels. We found an Italian movie about Padre Pio. Even though we understood little Italian, we watched the whole movie, spellbound.

While in the south, we spent a day among the ruins of Pompeii, with Vesuvius looking innocent in the distance.



Padre Pio holds up his hand that appears to be bloodied in this undated file photo. He died on Sept. 23, 1968. The Vatican expects 500,000 pilgrims to attend his canonization on June 16.

Nearby are a cameo factory, a hotel, a "gelato" (ice cream) shop and the ubiquitous souvenir vendors. The isle of Capri, where we spent an afternoon, is a short catamaran ride across the Mediterranean.

In the same region is Monte San Angelo, where St. Michael the Archangel is said to have appeared in the fifth century. The town, founded 1,500 years ago on a mountain peak 2,600 feet above sea level, is home to 10,000 people. The trip up the steeply winding road is literally breathtaking.

How can you find the home of Padre Pio? The best way is to fly into Rome, then rent a car or take a bus into the Italian countryside. Flights to Rome depart regularly from Chicago and New York, and Italian highways are modern and well-maintained.

This is a country long-acustomed to tourists, so it is not difficult to travel there on your own. Most Italians know enough English to make communication "no problema." Italian hotels are either picturesque or elegant. The food and wine are superlative, and coffee is taken seriously. Gelato, their silky ice cream, is itself worth a trip.

Tours sponsored by Catholic organizations have special benefits. There is the obvious convenience of having someone else handle your reservations and schedule, but a pilgrimage gives you access to religious shrines and areas of basilicas where others are not admitted, daily Mass in unforgettable churches and the companionship of like-minded people.

Details about Padre Pio's canonization can be found at [www.vatican.va/newsservices/or/index/htm](http://www.vatican.va/newsservices/or/index/htm), the Web site of the Vatican newspaper, *L'Osservatore Romano*. A search at [www.padrepio.com](http://www.padrepio.com) gets you the Padre Pio Foundation of America, a rich source of data and photos. A search using simply "Padre Pio" yields endless possibilities, including road maps of routes from Rome's Ciampino Airport to Pietrelcina and San Giovanni Rotondo. You also may wish to contact Our Lady of Grace Capuchin Friary, 71013 San Giovanni Rotondo, FG, Italy.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon and is a freelance contributor to The Criterion.) †

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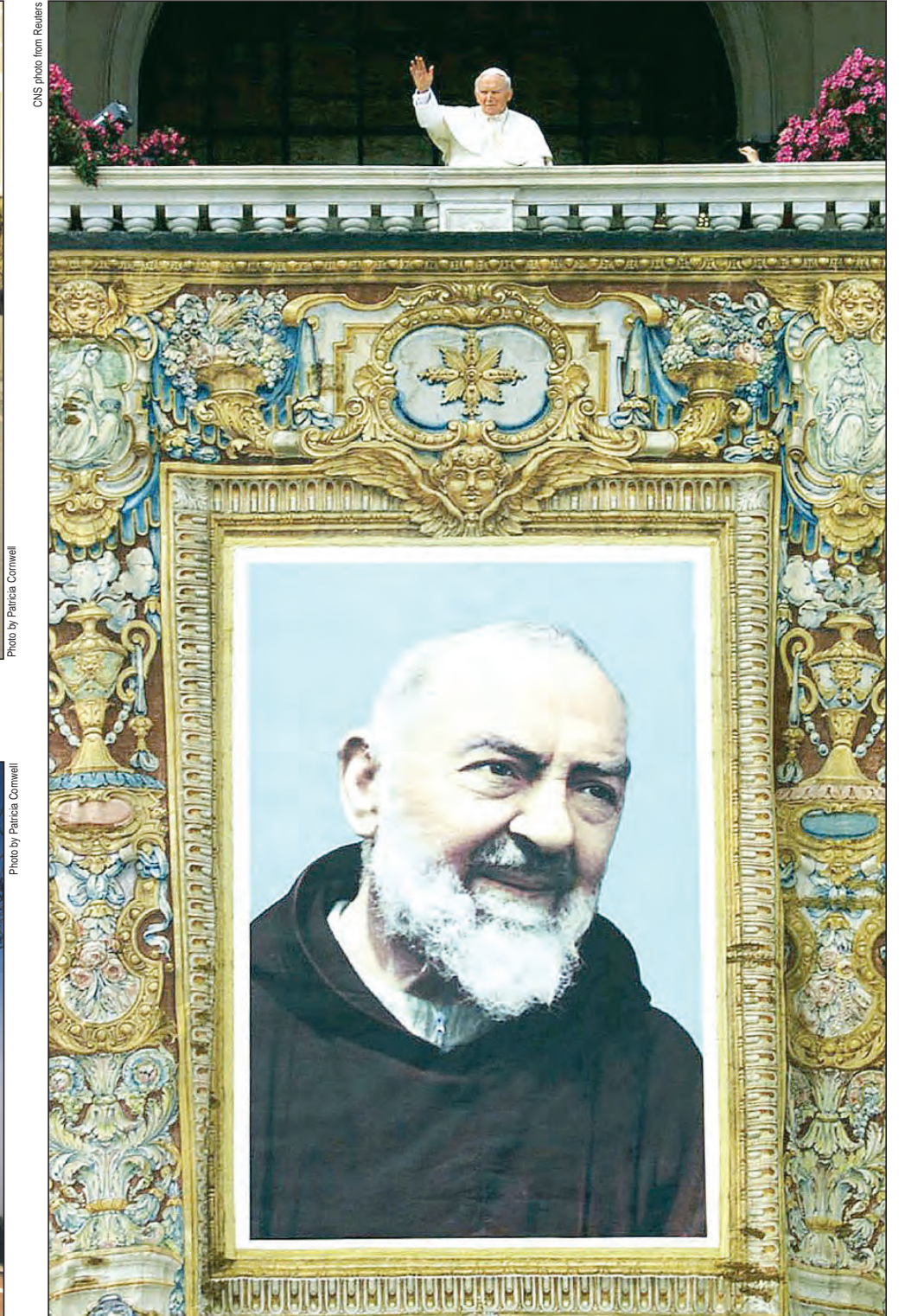
St. Joseph parishioner Patricia Cornwell of Corydon poses by a life-size statue of Blessed Padre Pio in a store window in Pietrelcina, Italy, his birthplace.





In Pietrelcina, Italy, the birthplace of Blessed Padre Pio, elderly men gather on benches in the afternoon sun and watch tourists walk down the cobblestone streets of the village.

Pilgrims flock to Our Lady of Grace Church in San Giovanni Rotondo, Italy, where Blessed Padre Pio said daily Mass, heard thousands of confessions and—in its choir loft, while praying before a crucifix—received the stigmata, the five wounds of the crucified Christ. A vase of roses marks the spot where the miracle occurred on Sept. 20, 1918.



Pope John Paul II, above a large tapestry of Blessed Padre Pio, waves to pilgrims in St. John Lateran Square following the beatification of the Italian Capuchin friar on May 2, 1999, at St. Peter's Square in Rome. After the beatification, the pope greeted more pilgrims at the Basilica of St. John Lateran.



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# Pope John Paul II center has something for everyone

By Brandon A. Evans

WASHINGTON, D.C.—The Pope John Paul II Cultural Center could have been built in Krakow, Poland, or Rome, Italy, but the Holy Father wanted it to be built in what he called the “crossroads of the world.”

It is designed to appeal to those of all faiths and all backgrounds who pass by those crossroads.

Serving as a museum and a research center, the purpose of the cultural center is to highlight the theology of Pope John Paul II.

Originally envisioned by Cardinal Adam J. Maida of Detroit as a type of “presidential” library for the pope, the early plans changed when the Holy Father dismissed this idea. Cardinal Maida is president of the Pope John Paul II Cultural Center.

“He himself did not want the center to be a kind of shrine to himself,” said Dominican Father Augustine Di Noia, who formerly headed the Intercultural Forum.

“The Intercultural Forum is the intellectual component of the John Paul II Cultural Center,” he said. It follows on the heels of the pontiff’s emphasis on the intellectual life.

“Our main objective is to offer lectures and consultations,” Father Di Noia said, as well as conduct scholarly research.

Father Di Noia was recently called to Rome by the pope to serve under Cardinal Joseph Ratzinger as the under-secretary of the Congregation for the Doctrine of Faith.

Most of the public doesn’t see the Intercultural Forum at the center, though. They go to view the museum exhibits.

“That’s what people can relate to most readily,” said Sandy Peeler, director of public relations and marketing for the

cultural center. “The general public generally gets a museum experience here.”

One of the main attractions housed in the modern building is a room dedicated to the life of John Paul II.

Pictures from his infancy to the present day line the walls, and filling the room are all kinds of memorabilia donated by the pontiff.

It is here that visitors can look at the watch that once kept time for the Vicar of Christ, or the rosary that he used for several years to pray for the world, or the skis that he enjoyed in times of better health. Visitors can even view the only replica of his crosier that was made by the original artist.

And this room is only a token of the involvement that the Holy Father had in helping with the design and implementation of the center. He approved nearly all of the major details.

Close to the room is a chapel—positioned at the end of a hallway—that offers silence and rest, both physical and spiritual.

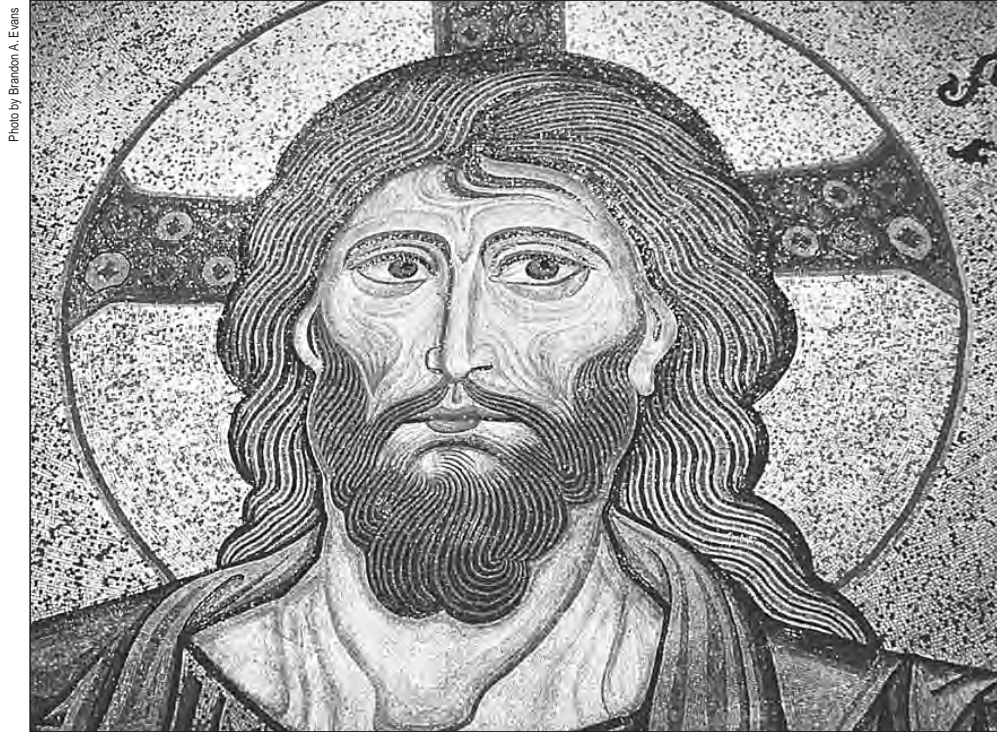
Several of the exhibits are temporary displays, and some of the art is from the Vatican Museum on special loan.

One such display this spring featured the Blessed Virgin Mary as she is seen in different cultures.

The idea of a worldwide community in all its diversity stands out at the cultural center. There are many reminders that not all people envisioned the life of Jesus the same way and that the Virgin Mary does not always appear to be of European descent.

A trip downstairs is probably the first thing that a family with children will want to do.

“The whole lower level is all hands-on, interactive galleries,” Peeler said. There are five such galleries, and also a small gallery area for children that



Photographs of religious artwork hang on the walls of the Pope John Paul II Cultural Center in Washington, D.C. This image of a mosaic of Jesus Christ gazes impressively over the heads of visitors inside one of the galleries.

replicates some of the displays in developmental ways that they can enjoy.

The Gallery of Wonder deals with faith and science, while the Gallery of Church and Papal History showcases all the popes since Peter and answers questions about Catholicism.

The Gallery of Faith focuses on the religions of the world, and presents a massive computer database of saints and a wall of testimonials from visitors.

The Gallery of Community shows how faith is lived out in various cultures around the world. It also gives visitors a chance to learn how to volunteer their services to their Church and community.

The Gallery of Imagination has a smattering of hands-on activities, including a virtual bell-ringing exhibit and an opportunity to “create” your own stained-glass window.

St. Lawrence parishioner Tom Pottratz of Indianapolis, a volunteer with the archdiocesan Office of Pro-Life Activities, visited the cultural center while on the archdiocesan pro-life pilgrimage to Washington, D.C., for the 2002 March for Life in January. He found the entire building to be impressive.

“People should allow a minimum of two hours—preferably three to four—to really appreciate all of the exhibits,” Pottratz said.

It would be a good idea to check with the center before you go, he said, to see which exhibits are on display because many of them—outside the five galleries

and the room of papal memorabilia—change throughout the year.

Among Pottratz’s favorite exhibits was a movie about the life of John Paul II.

“The cultural center has something to offer everyone—people of all ages and people of all faiths,” said Father G. Michael Bugarin, executive director of the center.

Recently, the center discontinued its admission fee of \$8 for adults and \$6 for children. All parts of the museum are now free, although the center suggests a freewill donation of \$4.

“There was some feeling that the admission fee may have been a barrier to some people,” Peeler said.

Father Bugarin said that this was the original plan, and that changing the admission has “significantly helped our efforts to bring visitors into the center.”

Reflecting a desire to bring people to the center, a life-size statue of the Holy Father standing with his arms extended welcomes those who visit the place dedicated to the spirit of his papacy, Peeler said. “His presence is strongly felt here.”

*(The Pope John Paul II Cultural Center is open from 10 a.m. to 5 p.m. on Tuesday through Saturday and from noon to 5 p.m. on Sunday. It is closed on Mondays, except for holiday Mondays. For more information about the center, call 202-635-5400, e-mail [info@jp2cc.org](mailto:info@jp2cc.org) or log on to [www.jp2cc.org](http://www.jp2cc.org).) †*

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A life-size statue of Pope John Paul II stands with arms outstretched in front of the Pope John Paul II Cultural Center in Washington, D.C. The Center features exhibits that reflect the theology, legacy and history of the Holy Father, who chose the location for the center himself.

# Have a *très bon voyage* with these travel tips

By Patricia Happel Cornwell

It must be the immigrant in us. Americans long for the "old country" because our ancestors "came over on the boat." We revere, yet fear, older civilizations. After all, some of those people don't even speak English!

Once you choose a destination, how can you ensure a grand experience abroad? First, decide whether to travel alone or with a group.

## To tour or not to tour

Group tours are great for first-timers. Organizers arrange travel, lodging, most meals and admissions. Tours allow some free time to explore on your own or with new friends. Touring creates bonds among travelers who, back in the States, would never meet.

Group tours can inhibit free spirits. These individualists dematerialize in a museum or don't answer roll call just before the bus leaves. This doesn't mean you can't look up the restaurant your brother recommended. But don't disappear without telling someone, or you may literally miss the boat—or the bus or the plane.

## Packing

What to leave—With security heightened at airports, the list of "don'ts" has grown. Besides firearms, carry-on prohibitions include pocketknives, ball bats or anything that could become a weapon. Razor blades and nail clippers must go in checked bags. Anyone who self-administers injections needs a doctor's order to bring hypodermic needles on board.

Craft-lovers hoping to make use of long overseas flights will find even embroidery scissors and knitting needles *verboten*. Clover makes an ingenious scissors substitute—a thread-cutter with a recessed cutting edge to wear as a pendant. Paperbacks for in-flight reading are fine, but don't pack a stack. Books are bulky. Take one good guidebook on attractions, history and essential vocabulary.

What to take—a washcloth, because hotels don't always supply them; an electrical adaptor; a hair dryer, although some hotels have them; a simple automatic camera with zoom lens, unless you're a pro; twice the amount of film you think you will need; batteries for camera, hearing aid and other devices; cell phone and charger

(even if it won't work overseas, it's handy in U.S. airports); disinfectant hand sanitizer; stain-treating wipes; detergent for hand laundry; collapsible umbrella; light raincoat with hood; and extra eyeglasses.

Over-packing—Most of us pack too many clothes. The tricky part is colors. Stick to two or three compatible shades. Go for comfort, and plan to wear everything several times. Take two pairs of "sensible shoes." You'll be on your feet a lot. Break in new shoes before departure. Pack lots of underwear, and don't forget pajamas.

Put your name, address, telephone number and destination(s) inside and outside each suitcase and keep a copy of your passport inside your luggage. Passport, credit cards and money go in a travel belt or pouch under clothing. Attach bright luggage straps or ribbons to suitcases to help identify your bags.

## Airport smarts

You wouldn't wear a firearm through security. But shoelaces? Wear slip-on shoes in case you're randomly selected for a search. Lose big buckles. They set off metal detectors. Pack the carry-on bag that's to be x-rayed with see-through plastic bags to prevent a hand search that will undo your packing. Discard film boxes and plastic canisters, and place all rolls of new or exposed film in a clear plastic bag labeled "Do not x-ray." Always hand the film bag to the airport security staff for inspection. Film should not be exposed to the new, stronger x-ray machines used at gates or on luggage. However, some x-rays are still safe so ask the airport attendant. Never joke about bombs or terrorists. You could miss your flight.

## Pre-trip errand

If you have houseplants, pets, children or elderly relatives, extracting yourself from the domestic scene can be daunting. Caretakers need schedules, rules and important telephone numbers. Give the sitter an activity calendar with the names and telephone numbers of your children's teachers, coaches and friends. Refill your parents' prescriptions. Give your stand-in a list of medications, doses, pharmacy and doctors' numbers.

Unless you kennel your critters, stock up on chow and provide a feeding schedule and the veterinarian's number. Pet-proof rooms for indoor animals. Help your helper by grouping houseplants in one room. Stop mail and

newspaper delivery unless someone will pick them up daily. Let caretakers know how to reach you. Give them a list of basic phrases in the other language(s).

## Staying healthy

Not only is jet lag real, but your body also knows when your diet changes. Tours allow little or no time for digestion. Sufficient fruits, vegetables and bottled water are essential. Don't eat uncooked produce unless in a restaurant. Pack granola bars and other travel snacks. Rest. Rigorous sightseeing leads to exhaustion and illness.

Anticipate travelers' ailments. Pack a medicine bag with prescriptions, chewable antacids, diarrhea tablets, pain reliever, antibiotic cream, Band-Aids, cough drops and shoe pads. Medications must be in original bottles to pass airport security. Keep them in your carry-on bag in case luggage is misrouted. If you get sick, tell the guide. In some countries, you can buy drugs such as antibiotics without a prescription.

## Culture shock

Keep an open mind and a sense of humor. Attended public toilets seem bizarre, but smile at the attendant as you enter and put a coin in the tip dish as you leave. Yes, it's irrational to have six ways to flush, but think of it as a game.

We once struck up a conversation with a couple from Venice at a sidewalk cafe. If we hadn't tried our Italian, and Sergio hadn't tried his English, we would have missed a memorable hour of sharing and laughter.

Some tourists eat only ice cream and recognizable sandwiches. If you haven't eaten what and where the natives eat, you haven't really left home. The best meals are in little side-street restaurants with geraniums spilling over the window boxes.

The best souvenirs are memories, but memories fade. Keep a trip diary. Record dates, places and impressions. Label photos. Collect reminders like postcards, ticket stubs, newspapers and brochures. Buy a book with good illustrations in each city as insurance in case your memory fails or your film is spoiled. With forethought, you will have a "*très bon voyage*" you'll never forget.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon and is a freelance contributor for The Criterion.) †



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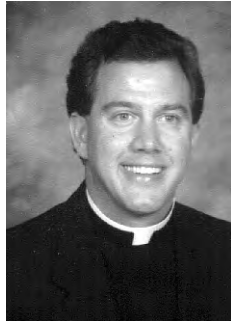
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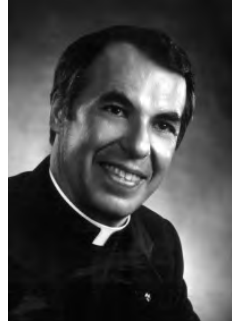


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## Care of the environment is Christian tradition

By Bishop William Skylstad

The Columbia River watershed in the Northwestern United States and in the Province of British Columbia in Canada is a wonderfully complex and beautiful part of North America.

From its headwaters in British Columbia to its mouth at Astoria, Ore., where it empties into the Pacific, the Columbia with its tributaries flows through a diverse land. The area is made up of beautiful mountain valleys, deep canyons, stretches of desert lands in eastern Washington and Oregon, and finally the gorge between Oregon and Washington as the river continues to the Pacific.

The Columbia itself spans more than 1,200 miles. Its waters provide electrical energy through a system of hydroelectric dams, a pathway for migrating salmon, a waterway for recreation, an economical transportation system of barges bringing products to and from the sea, and a source of irrigation for rich farmlands in a relatively dry climate.

My home as a young boy was an apple farm on the banks of the Methow River, 16 miles from where it emptied into the Columbia. The Methow is a rapidly flowing river, crystal clear except during high-water season, teeming with fish and wildlife along its banks.

I grew up listening to the roar of its rapids, swimming in its chilly waters, watching for the big Chinook salmon as, incredibly, they returned after four years at sea to the exact spawning grounds

where they were hatched four years before.

In my early years in grade school, I remember asking my mother for a bottle with a cork so I could put a note in it and throw it into the flowing river, hoping someone in a faraway place like China or Japan would return my greeting.

Only later in life did I realize how symbolic that dream was of the Columbia River system connecting lands and peoples.

Over the past two centuries, communities and industries have sprung up along the river. This land first was occupied for millennia by native peoples with rich traditions and heritage. The river became a rich resource in so many ways. Yet competing values began to emerge as people were removed from their lands to provide for hydroelectric systems, as the bountiful salmon runs became depleted, and as dams provided cheap electrical power and large lakes for transportation but impeded the flow of water so necessary for salmon migration.

The Hanford Nuclear Reservation in South Central Washington is nestled on the Columbia's banks. This area now has become one of the most polluted sites in the United States. Estimates of the long-term clean-up costs run into the \$60 billion range, with some radioactive pollution impossible to recover.

In the mid-1990s, during an environmental conference at Mount Angel Benedictine Abbey in St. Benedict, Ore., the dream of the pastoral letter on the Columbia River was born. Quickly the

CNS photo by Mike Penney



The Columbia River Watershed is made up of beautiful mountain valleys, deep canyons and stretches of desert lands. The river itself spans more than 1,200 miles. However, environmental pollutants have seriously damaged this and other natural resources in recent years.

## Pope's environmental messages inspire bishops' pastoral letters

By David Gibson

John Hart, founding director of the Environmental Studies Program at Carroll College in Helena, Mont., said the 2001 pastoral letter of 12 U.S. and Canadian bishops on the Columbia River Watershed is the latest in a series of regional bishops' letters on environmental issues.

Hart also cited the 1995 pastoral by Appalachia's bishops titled "At Home In the Web of Life" and the U.S. bishops' 1991 pastoral letter titled "Renewing the Earth."

The author of *The Spirit of the Earth: A Theology of the Land* (Paulist Press, 1984) said the floodgates opened after Pope John Paul II's 1990 World Day of Peace message on the environment.

The pope's message said Christians

"realize that their responsibility within creation and their duty toward nature and the Creator are an essential part of their faith."

The word "essential" is key here, Hart said. Environmental responsibility is not an "add-on" for Christians.

A year later, the U.S. bishops issued "Renewing the Earth," teaching that the universe is sacramental.

It "discloses the Creator's presence by visible and tangible signs," Hart said, adding that the bishops' message emphasizes Pope John Paul II's call to Christians to respect the environment "so that through nature people can 'contemplate the mystery of the greatness and love of God.'"

(David Gibson edits Faith Alive!)

project took on a life of its own, energized by the river system's wonderful complexity and beauty, the developing body of Catholic Church teaching on responsibility for the environment, and some very significant challenges in addressing damage to the system as well as assisting in making complex decisions about the care and future of the watershed.

The Columbia River pastoral letter was issued by the Catholic bishops of the watershed region in January 2001 after several years of consultation and the invaluable assistance of a diverse steering committee representing the dioceses. In addition, reflective materials along with a 12-minute video have been developed to assist in making the pastoral a practical and helpful resource.

The pastoral letter's four main sections clearly indicate its focus and intent: the river of the moment, the river of our memory, the river of our vision and the river of our responsibility.

Our lived experience provides rich opportunity for spiritual reflection and appreciation of God's goodness.

Memory, in Christian tradition, always has had an important role in keeping us grounded and giving us a sense of perspective.

Jesus used the symbol of water frequently in his teaching; baptism's flowing

waters remind us how profoundly connected we are with our God and with one another in the community of faith.

Vision for the future always gives a sense of hope for what can be accomplished through the guidance of the Holy Spirit and human interaction.

And the common good is a responsibility for all. The river of our responsibility calls us to make important decisions through civil dialogue, sacrifice and solidarity with one another.

The river connects people of two nations. Products from the area—and the salmon—have a clear international dimension, too.

Although degradation has occurred in some areas and although people's rights (native peoples and migrant laborers, for example) have been abused during the area's recent history, responsible stewardship of this special gift of God's creation can assist everyone to relate with respect and reverence for one another, and to make prudent decisions assuring that this natural resource will continue for generations to come.

(Bishop William Skylstad of Spokane, Wash., was ordained a priest in 1960 and a bishop in 1977. He previously served as bishop of Yakima, Wash., from 1977 to 1990.) †

## Discussion Point

### Parishes adopt beautification projects

#### This Week's Question

Describe an activity in your parish or community that has expressed care for God's creation.

"The youth group here [St. Francis of Assisi Parish, Oklahoma City, Okla.] has adopted a section of a busy local thoroughfare. Youth group members go out occasionally and remove litter from their section of the road." (Lillian Brejda, Bethany, Okla.)

"My husband and some of his co-workers helped build a gazebo recently for a senior retirement village." (Kathy Elersic, Topeka, Kan.)

"Children from our school [St. Catherine Parish, Valley City, N.D.] go out to a local lake each spring and plant trees. The children pick up trash around the school each springtime as well." (Betty Murphy, Valley City, N.D.)

#### Lend Us Your Voice

An upcoming edition asks: What action by you during the week can be Christ-like—showing that Christ is really present in your world?

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



CNS photo by Patricia Zapor

From the Editor Emeritus/John F. Fink

## Fighting for political control of Jerusalem

Third in a series

Jerusalem has been fought over by various ethnic groups for 3,000 years. The Israelis believe they have the longest claim to Jerusalem because King David took it from the Jebusites in 1000 B.C. It was the capital of a united Israel during the reigns of David and Solomon, and continued as the capital of Judah until the Babylonians conquered and destroyed it in 587 B.C.

Since that time, the Babylonians, Persians, Greeks, Romans, Arabs, Seljuk Turks, Christian Crusaders, Egyptians, Ottoman Turks, the British, the Jordanians and the Israelis have occupied Jerusalem. A divided Jerusalem became the capital of Israel when that country was established in 1948.

The Palestinians, who are Arabs, sometimes trace themselves back to Ishmael, Abraham's first son, or to the Philistines of King David's time. As Muslims, they have

been in Jerusalem since Omar, one of Muhammad's generals, captured the city in 638.

Prior to the establishment of the Israeli state, the United Nations divided Palestine into three parts: a Jewish state, an Arab state and the city of Jerusalem. Because of Jerusalem's religious, historical and cultural significance, it was to be an international city ruled directly under the United Nations.

That was not what Israel wanted. The Israelis occupied the entire city after the Six-Day War of 1967 and declared it to be its eternal and undivided capital. The UN still considers Tel Aviv to be the capital.

Throughout its existence, Israel has granted autonomy to the three monotheistic religions—Judaism, Christianity and Islam—which value Jerusalem so much. Therefore, the Jewish religious authorities, rabbis and religious schools have sovereignty over the Western Wall and other Jewish holy places such as the Tomb of David.

As for Christian shrines, Israel continues to recognize a Turkish decree of almost 150 years ago. The various Christian sects argued so much over control of the Church of the Holy Sepulcher and other churches

that the Ottoman Turkish ruler divided jurisdiction among six communities. That status quo decree remains in effect today. It allows civil authorities to intervene only in extraordinary circumstances such as when public safety is involved. Otherwise, the Christian religious leaders exercise autonomy.

Similarly, the Muslims control the Temple Mount, the Haram al-Sharif. There is an understanding that the Grand Mufti of Jerusalem and his Islamic High Council are sovereign on the Haram al-Sharif, where the Dome of the Rock and the Al-Aqsa Mosque are located. Muslims have had control of this area since the seventh century.

The Israeli violation of that autonomy is what touched off the most recent cycle of violence in Jerusalem. Before he became prime minister, Ariel Sharon, along with about 200 troops, visited the Temple Mount to demonstrate that a Jew can go anywhere he wants to in Jerusalem, even to a Muslim holy place.

Nothing could have demonstrated more the convergence of the spiritual and the political in Jerusalem. Sharon deliberately violated a tacit agreement with Islamic leaders in order to assert Israel's political sovereignty. †



John F. Fink, Editor Emeritus

Cornucopia/Cynthia Dewes

## The spectrum of being an American

Watching "The Frontier House" and "American Family" series on PBS has been a boost to my family's patriotism in recent weeks. And certainly they are more pleasant reminders of what our country means to us than were the terrorist attacks of last fall.

The two series are like the alpha and omega of the American experience, ranging from immigration to homesteading to dreams for the future. They depict individuals and families responding to the demands, surprises and rewards of being an American, now and more than a century ago.

The "Frontier House" follows three 21st-century families transported to the Montana wilderness of the 1860s. They are given instruction in 19th-century ways of living and fictional backgrounds to establish their status as newcomers, then sent out to live as pioneers from early summer to October.

One white family from California is composed of a father, mother, three children and a teen-age niece, who are supposed to represent people who have sold all their belongings to move west and start

fresh. They have enough money to hire local men to erect their cabin.

The second white family from Tennessee consists of a woman, her two children and her second husband. They are lucky enough to be homesteading land on which a cabin already exists.

The third family is a young black man and his father, who will erect a cabin in time for the arrival of the man's white fiancée halfway through his stay. After the couple's frontier wedding, the man's father will return to Boston.

As the series evolves, we see the ways in which these families cope with the hardships of the American frontier, as well as cultural, racial and economic differences. They must create shelter and provide food for themselves and their animals, as well as prepare for the harsh Montana winter.

The viewer accustomed to modern conveniences is as shocked as the three families are to find what cruelly hard work, physical stamina and ingenuity such a life demands. Even more interesting to me is the unfolding of the participants' characters.

These "frontier" people display love, jealousy, self-pity, generosity, fear, and, in fact, almost every human emotion you can think of during the course of the series. These are real people in a contrived but

authentic setting, reacting to their surroundings and to others in much the same ways that real pioneers might have done.

"American Family" is a series about a fictional modern-day Hispanic family living in an ethnic neighborhood in Los Angeles. Here we have characters who display human emotions similar to those of the "frontier" people. Only this time, the uniquely American setting involves modern cultural and social problems rather than the hazards of taming a wilderness.

It struck me that, in both series, we see what America is all about. We see people from other places who came here for the opportunity of making a better life for themselves. We see imagination, hard work, and often goodness, contributing to the attainment of their dreams, as well as witnessing the failures they experience along the way.

On Memorial Day, let's reflect on the meaning of patriotism. Let's resolve, as people in these series from different eras do, to work toward fulfilling our country's promise. Then God will truly bless America.

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



Cynthia Dewes

Faithful Lines/Shirley Vogler Meister

## Gift-wrapping a kiss on Trinity Sunday

Less than a month before Easter, my husband, Paul, and I helped celebrate our grandson's second birthday. When Sam blew out his candles, he clapped, then raised his arms with a happy "Yaayyy!"

I felt that way on Easter morning. When I walked into church, I saw long gold cloth strips cascading from Christ's hands on the sanctuary crucifix—as though Christ was raising his arms high with a "Yaayyy!" Then I noticed a large wall wreath, as though Christ's crown of thorns had morphed into a floral circle—and I felt like clapping.

A month later, I read some prose and poetry sent by a friend, Violet Cucciniello Little, pastor at St. Michael's Lutheran Church, as well as adjunct faculty at Lutheran Theological Seminary, from where she graduated. They live in Philadelphia, Pa.

One piece was her Trinity Sunday sermon last year, in which she shared this:

When her son, Matthew (now in his 20s) was 3, she took him to the seminary library in Houston while waiting for another son, Jason, to be dismissed from kindergarten. It was Matthew's first time at that library.

She wrote, "As we entered through the heavy doors, Matthew stopped in awe. He was staring at the giant crucifix that stood in the entrance way, spellbound by the figure on the cross that was at least twice his size. I was concerned that Matthew might be startled and stooped down to pick him up. But, as I held him, he pointed and said, 'Look, Mommy ... God is dancing!'"

She continued, "I looked at the body of Jesus, toes pointed, arms opened wide ... eyes, lost in a faraway place. I looked at the head, gracefully tilted, and instead of the pain and the suffering and the torture, I saw what Matthew saw. God was, indeed, dancing."

She told how non-canonical scripture mentions Jesus dancing with disciples

before he was arrested; and she wrote that "centuries later ... dance was used to describe the dynamic life of the Holy Trinity." The Greek word, "perichoresis" (to dance around), was, she said, "the picture used to show the separateness and the oneness of our creating, redeeming, and sustaining God—three joined by hands and circling in a dance of life like a Matisse painting."

Through Violet's words, the time between Easter, Pentecost and Trinity Sunday blended beautifully for me. In silence, I spiritually cheered, danced and clapped, thanking God for loving us so much as three persons in one—Father, Son and Holy Spirit.

Because the Trinity is not easy to explain or understand, Pastor Little aptly added: "Preaching [on Trinity Sunday] is like trying to gift-wrap a kiss"—and she did!

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

Parish Diary/Fr. Peter J. Daly

## When the bishops meet in Dallas

The cardinals' meeting in Rome in April failed to assuage the anger at the



Church or heal the hurt of the current clergy scandal. The U.S. bishops will have one more chance to set things right at their June meeting in Dallas, Texas.

Their response in Dallas probably will include a national policy on child abuse. But their response must go beyond a policy statement. They need to demonstrate they have heard and understand the victims' anger and pain.

We do not need the response of lawyers or corporate executives. We need the response of pastors. For what it is worth, I have a few suggestions.

- If they call us "Father," act like fathers.

A good father of a family protects the children.

Acting like fathers means not using every legal technicality to avoid liability. It means not shifting blame for what went wrong in the family to the children. Being a father means worrying less about money, more about healing. When a father has an injured child, he does not count the healing's cost.

- Listen to the victims.

The Dallas meeting needs to include some forum for clergy child abuse victims to be heard.

These people have good reason to be angry. Sexual abuse of children has horrible consequences. It can cause severe depression, sexual dysfunction, drug and alcohol addiction, sleeplessness, nightmares, despair, even suicide.

As part of their Dallas meeting, the bishops could hold a public penance service. They could assemble in the cathedral. They should sit in the pews. Victims from around the country could address the bishops.

Such a public airing of sin's effects would have a cleansing effect. Perhaps victims would feel they finally had been heard. Perhaps these listening sessions could be repeated in each diocese, with priests in the pews listening to the victims.

- Be sacramental.

Our Church's greatest strength is its sacramental sense.

Perhaps at the end of the cathedral listening session, the bishops could admit collective guilt. They could then come forward, symbolically asking the victims for some sign of forgiveness. This action could be repeated with priests in cathedrals around the country.

Bishops and priests with heads bowed in penance before the victims would speak much more powerfully than any 10,000-word document. It takes humility, but it would show our faith in the power of forgiveness.

- Be prophetic in tone.

How would Amos or John the Baptist respond to this scandal? What would the Jesus who chased the money changers from the temple do?

If we are really angry about the injury to children, we should be no less forceful than the Lord. He said anyone who gave scandal to children would be better off if a millstone was tied around his neck and he was cast into the sea.

- Talk to the whole Church.

Clericalism is dead. This crisis concerns the whole Church, not just priests and bishops. Any statement should be addressed to the whole Church, indeed the whole society.

At stake is much more than an institution. What is at stake is our family of faith.

(Father Peter J. Daly is a regular columnist for Catholic News Service.) †

Trinity Sunday/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 26, 2002

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

This weekend, the Church celebrates the Feast of the Holy Trinity. It is a historic observance in the Church, the concept of a liturgy especially designed to adore, and to meditate on, the Holy Trinity beginning almost a millennium ago. However, the timing and universal designation of this feast are not that old.

Nevertheless, the feast is certainly most venerable, and it draws attention to the central fact of the divine identity and being.

The first reading for this feast is from the Book of Exodus. To set the passage in context, the Hebrews were in flight from Egypt. It was a flight from slavery and the uttermost misery. Moses was their leader, but he led under the inspiration of God.

While flight from the awfulness of slavery in Egypt was their objective, the Hebrews looked forward to a new life. In planning for this new life and living this new life, the Hebrews needed God's guidance.

In this reading, God communicated with Moses. A supernatural air surrounded the event. The passage makes this clear. Moses makes this clear. Moses bowed low before God, but God could be heard. He was not impossibly beyond human encounter. God provided for the people. He loved the people that human powers, namely the Egyptian pharaoh, mistreated so badly and held in such disdain.

St. Paul's Second Epistle to the Corinthians is the source of the second reading.

The fact that the great Apostle used a Trinitarian formula to express his blessings upon the Corinthian Christians was a factor in the choice of this Scripture for the second reading on this feast.

However, its message is more than merely an illustration of the doctrine of the Trinity as a belief in the early Church. The reading is both an instruction and a challenge, and it should be read in context.

Quarrels and rivalries among the Christians of Corinth worried Paul. Throughout the two epistles to Corinth that still survive, and in this reading, he admonished the members of the Christian community in the great Greek city of

Corinth to overcome their self-interests and pettiness, and to live truly as brothers and sisters, children of the one loving God, redeemed by the same Savior.

The Gospel of John furnishes the last reading. Again, the reading is not a heavy proclamation of the doctrine of the Trinity. Rather, its lesson is about God's love. Jesus is the speaker. He declares that, in great love, God sent the Son of God into the world. God loved the people of the world. The Son of God came not to condemn, but to rescue.

Only by believing in God, and by loving God, does a human achieve everlasting life. The key to understanding this verse is the love of God. It is not simply that God's love is a lifeline. Rather, when we love God, and by inference when we love all whom God has created, we place ourselves within the very being of God. "God is love," the Scriptures tell us elsewhere.

## Reflection

In this Feast of the Trinity, the Church celebrates the central reality of divinity. This central reality is, as catechisms have instructed children over the centuries, that God is absolutely and perfectly one, yet God is three perfectly distinct, perfectly equal and equally divine persons. This we call the Trinity.

Philosophers over the 20 centuries of Christianity have pondered this theological reality, revealed to us by Jesus. It is a mystery, although not illogical.

For humans, the mystery opens itself, and the mystery offers great hope and joy, when the reality of God as love itself is understood.

The relationship of the Trinity is love. This is the force of life. All that excludes love is deadly. It leads to nothing good.

God's love is not confined to the Trinity. Rather, the love of God reaches to all things and all persons, bringing life. Thus, God led the Hebrews away from slavery. Thus, God guided Moses.

Peace and joy in human life on earth is not simply in acknowledging this reality of God, expressed in what theology calls the "Holy Trinity," but in resembling in everyday conduct the love of God.

So, Paul admonished the Corinthians to love each other, and to live peacefully and harmoniously with and for each other.

Finally, Jesus provides the greatest lesson. The Savior of the world is God's gift. Jesus is God's gift to us, a gift given freely in love. He is the perfect gift. He is God. We find joy and peace when in our lives we live as God lives, in recognition of, and love for, God. †

## Daily Readings

**Monday, May 27**  
Augustine of Canterbury,  
bishop  
1 Peter 1:3-9  
Psalm 111:1-2, 5-6, 9-10  
Mark 10:17-27

**Tuesday, May 28**  
1 Peter 1:10-16  
Psalm 98:1-4  
Mark 10:28-31

**Wednesday, May 29**  
1 Peter 1:18-25  
Psalm 147:12-15, 19-20  
Mark 10:32-45

**Thursday, May 30**  
1 Peter 2:2-5, 9-12  
Psalm 100:2-5  
Mark 10:46-52

**Friday, 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

**Saturday, June 1**  
Justin, martyr  
Jude 17, 20b-25  
Psalm 63:2-6  
Mark 11:27-33

**Sunday, June 2**  
The Most Holy Body and  
Blood of Christ  
Deuteronomy 8:2-3, 14b-16a  
Psalm 147:12-15, 19-20  
1 Corinthians 10:16-17  
John 6:51-58



## Question Corner/Fr. John Dietzen

# Practical reasons led priests to wash hands during Mass

Q What is the meaning of the priest washing his hands during Mass? Some people claim it represents Pilate washing



his hands during the trial of Jesus. Others say it's just washing, which doesn't make a lot of sense. What is the real answer? (Indiana)

A Part of the answer seems to be that this is one part of the Mass remaining from former centuries when it had a practical significance.

At the offering of the gifts, food (produce, chickens, bread, etc.) often was brought forward and given to the presiding priest for the poor or for other purposes. The priest needed to wash his hands afterward.

When this practical reason no longer existed, the custom continued, with spiritual interpretations given for the washing. It was said to symbolize, for example, the spiritual cleanliness appropriate for celebrating the Eucharist.

Publicly washing one's hands before a liturgical ceremony was common in older days, among Christians and others, to prepare oneself spiritually for a religious ceremony. Fountains for this purpose may still be seen in the courtyards of ancient Christian churches in Rome.

The priest's washing at the offering of the gifts was partly an extension of that custom.

Some other traditional customs related to the Mass have similar histories. Priests used to wear over their arm, as a Mass vestment, what was called a maniple, made of cloth the color of the day. This was a vestige of the old Roman handkerchief (Latin, "mappa" or "mappula"), carried fashionably in the hand (Latin, "manus") or fastened to the arm, thus the name maniple.

When this item no longer served a practical purpose, it continued to be worn but was given a variety of somewhat spiritual meanings.

This is the main reason that a number of actions and articles formerly connected with the Mass, but with similar histories, have been discontinued. The maniple is no longer an official part of the priest's or bishop's Mass attire.

Q My daughter married a Muslim man in the Catholic Church. Their two

daughters were baptized and received first Communion.

Their father went to Europe seven years later and married a Muslim girl while he was still married. My daughter then obtained a civil divorce.

The irony is that my grandchildren and the children of his second wife, who now live in the United States, have met and are good friends.

Should they be told about their father's marriage in the Church to my daughter? Or should we keep it secret because they are now friends? What will the revelation of this secret do to the two families? I'm only the grandmother. (Texas)

A First, I'm sorry for all the hurt being suffered by your family. The situation is tragic, but to be honest it is not all that unusual when people marry who come from two radically different cultures and religions, with such contradictory marriage traditions and expectations that a compatible and healthy marriage is nearly impossible.

I doubt that much of the story is secret anymore to anyone, including your granddaughters. In any case, your best contribution will be to support and love your daughter and her children in every way possible. Otherwise, stay out of it. Your daughter must handle it as she thinks best.

No good marriage is easy. Every husband and wife face challenges that test all their ingenuity and patience. Maybe your story will, however, give a little pause to other men and women who are considering marriage with someone whose national and cultural background is entirely different.

Marriage cannot be, and no one can expect it to be, a hospital or clinic for dysfunctional families. In my years of pastoral experience, however, that's what easily happens when two people, even with all the good will in the world, are simply incapable of understanding, let alone fulfilling, the hopes, desires and needs of their partner in the marital relationship.

As your daughter has learned, a broken marriage can be a heartbreaking experience.

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

## My Journey to God

# On the Road to God

Storm clearing on a spring evening as I fight I-465.  
I top the hill at Eagle Creek and can see for miles.  
See pink tint and shadow green on trees, orange-purple cloud mountains, red sun, darkening sky.  
See all the people on the road, turning headlights into beacons.  
I realize, like me, they're all on a journey.

Going home. Going to work. Going to shop. Going to find things floating in the basement.

Going toward loved ones. Going toward people they'd rather not.

Going to sorrow, joy, laughter, tears.

Going to anything a human being can go to.

(John Kwiatkowski is a member of St. Gabriel Parish in Indianapolis.)



Maybe, even, going to a birth or going to die.

But, finally, all going toward Life, and thence, going to God.

By John Kwiatkowski

## 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 24

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

### May 18

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, freewill offering. Registration: 317-543-0154.

### May 26

Monte Cassino Shrine, Hwy. 62, one mile east of Saint Meinrad Archabbey, **St. Meinrad**. Pilgrimage from Saint Meinrad to shrine, program, "Mary at the Heart of the Church," Benedictine Father Justin DuVall, presenter, 2 p.m. (CDT). Information: 812-357-6585 or 812-357-6501.

### May 28

St. Francis Home Health and Hospice Office, 438 S. Emerson Ave., **Greenwood**. Bereavement Support Group, fourth of six sessions, afternoon sessions, 3-4:30 p.m., evening sessions, 6:30-8 p.m. Information and registration: 317-865-2092.

### May 24-26

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's Retreat, "Forgiving, Blessing and Healing the Family Tree." Information: 812-923-8817.

### May 25

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Race weekend Mass schedule, Sat., 4, 5:30, 7 p.m., Spanish Mass, 8:30 p.m. No Sunday Masses due to Indianapolis 500 traffic.

### May 26

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Pilgrim Shrines," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### May 31-June 2

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Serenity Retreat. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Young Adult Retreat, "A Conversation About Things That Matter." Information: 812-923-8817.

### June 1

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Information session on parish nursing, 9:30-11:30 a.m. Information: 317-955-6132.

Hamilton County 4-H Exhibition Center, 2003 E. Pleasant St., **Noblesville** (Lafayette Diocese). Indiana Catholic Home Educators' Curriculum Fair and Conference, 8 a.m.-5 p.m. Information: 317-849-9821.

### June 2

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Reception for retiring principal Joann Cauchi, 10:30 a.m. Information: 317-781-9630.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Corpus Christi Sunday Field

Mass, 2:30 p.m., Mass, procession, 4:30 p.m. presentation, followed by a pitch-in dinner, drinks provided. Information: 812-689-3551 or e-mail eburwink@seidata.com.

### June 7-9

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Program on mysticism. Information: 317-788-7581.

### June 8

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Catholic and Proud of It" Conference, sponsored by CYAN (Catholic Young Adult Network), Patrick Madrid, founder and publisher of *Envoy* magazine and author of *Surprised by Truth*, presenter, \$30. Registration: 317-592-1747.

### Daily

Our Lady of the Greenwood Parish, Chapel, 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**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

### 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.

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 Parish, 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.

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

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

#### Tuesdays

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

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

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

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

#### 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 Parish, 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 Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

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

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

#### 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., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

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

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

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

#### Fridays

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

St. Lawrence Parish, Chapel, 6944 E. 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.

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

#### Saturdays

Clinic for Women (abortion clinic), 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.

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

#### Monthly

##### First Sundays

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

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

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

##### First Mondays

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

##### First Tuesdays

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

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

##### First Fridays

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

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.

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

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

##### First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions 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.

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

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

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

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

##### Second Mondays

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

##### Second Tuesdays

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

##### Second Thursdays

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

##### Third Sundays

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

##### 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. †



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# Rest in peace

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

**BOOK, Susan, 47,** St. Michael, Bradford, April 6. Wife of Kevin Book. Mother of Nicole and Eric Book. Daughter of Charles D. Smith.

**BROSNAN, Ann T., 80,** St. Pius X, Indianapolis, May 2. Wife of Dan Brosnan. Mother of Ann Marie Young and Tom Kafoure. Grandmother of two. Great-grandmother of one.

**BROWN, Stella Roberta, 71,** St. Paul, Tell City, March 15. Mother of Roberta Ann Dill, Daniel and Frank Germano. Sister of Geneva Rose Stiles. Grandmother of six.

**CORYDON, Ann K. (Smerdel), 82,** Holy Trinity, Indianapolis, May 7. Mother of Diane McCoy and Denis Smerdel. Sister of Angelina Beach and Bernard Trauner. Grandmother of two. Great-grandmother of four.

**DANIELS, Gary, 50,** St. Anthony of Padua, Clarksville, May 5. Husband of Christine Daniels. Father of Andrea Harlow, Nicole and Gary Daniels Jr.

**FRANZMAN, Harold A., 79,** St. Paul, Tell City, March 28. Father of Pete and Harold Franzman II. Brother of Marion Bruggenschmidt and Betty Jo Mattingly. Grandfather of seven. Great-grandfather of two.

**FULLER, Carolyn A., 67,** St. Pius, Troy, March 31. Wife of Richard Fuller. Sister of Lucy "Betty" Beier.

**GARCIA, Dennis P., 23,** St. Paul, Tell City, April 5. Husband of Tara (Beckett) Garcia. Stepfather of Mercedes Miller and Gage Jennings. Son of Nina Spiegel and Jerry Garcia. Brother of Thomas Hilt, Shannon Shaw, Jennifer and Brian Garcia. Grandson of Frances Garcia and Seymour Spiegel. Great-grandson of Sally Taitz.

**GRAVES, Robert E., 72,** St. Joseph, Indianapolis, May 9. Husband of Carol Graves. Father of Elizabeth Bunn, Linda Deweese, Beverly Matthews, Sharon Pence, Rita Stevens, Michael and Robert Graves II. Brother of Jean Krause and Edmund Graves. Grandfather of 20. Great-grandfather of seven.

**GUILLAUME, Walter E., 80,** St. Paul, Tell City, March 26. Husband of Imogene Guillaume. Father of Dorothy "Dot" Sutcliffe and H. David Devillez. Grandfather of four. Great-grandfather of two.

**HANLEY, Rita C., 90,** St. Margaret Mary, Terre Haute, May 14. Aunt of several.

**HENRICKS, Daniel L., 66,** St. Roch, Indianapolis, May 11. Husband of Marilyn (Ackerman) Henricks. Father of Karen Henricks-Schultz and Daniel

Henricks. Brother of Bonnie Fazio, Teresa King, Lori Mombert, Jennie O'Riordan, Lana, Trina, Chris and Jerry Henricks. Grandfather of five.

**HERR, Katherine T. (Sandfoss), 85,** St. Anthony, Indianapolis, May 10. Mother of Carolyn Albrecht, Judith Yust, Anthonette "Toni," Mary Jo and Stephen Herr. Sister of Ann Olidges and Marie Schrieber. Grandmother of four. Great-grandmother of three.

**HUTCHENS, Ruth J. (Kraus), 76,** Our Lady of Perpetual Help, New Albany, May 3. Wife of Marvin S. "Bob" Hutchens. Mother of Mary Pat Ash, Janet Fulkerson, Dr. Kathryn, David, James, John, Robert and William Hutchens. Sister of Janet Gutsell and Nancy Scharrer. Grandmother of 21.

**HUTHSTEINER, David L., 72,** St. Paul, Tell City, March 26. Husband of Joan Huthsteiner. Father of Karen Corley and Brian Huthsteiner. Brother of Margaret "Margie" Huthsteiner. Grandfather of four.

**JAJUGA, Teresa, 84,** Christ the King, Indianapolis, May 11. Mother of Adela Holliday, Wanda Redmon, Mary, John, Mike, Richard and Stanley Jajuga. Grandmother of 12. Great-grandmother of 17. Great-great-grandmother of one.

**KAISER, Alfred "Butch," 87,** Holy Guardian Angels, Cedar Grove, May 9. Husband of Alice Kaiser. Father of Jane Deutsch, Mary Jordan, Angela Ruf and Paul Kaiser. Brother of Joan Glaser, Harry, Joseph and Lee Kaiser. Grandfather of 12.

**LESCINSKI, Robert W. "Robbie," 17,** Holy Family, New Albany, May 6. Son of Kathleen and Robert Lescinski. Brother of Carly and Tim Lescinski.

**LINNE, Ralph L., Sr., 83,** St. Pius, Troy, April 20. Husband of Helen Linne. Father of Jeff, Larry, Ralph Jr. and Tony Linne. Brother of Jean Arnold, Linus, Maurice and Urban "Stubby" Linne. Grandfather of four.

**MACKEY, Eulalia, 82,** Sacred Heart, Clinton, May 12. Mother of Mary Ann Machin, Virginia Maloney, Margaret Milam, "Cookie," Eddie and Joe Mackey. Sister of Bernice Miller. Grandmother of 15. Great-grandmother of 18.

**MEGNIS, Anna M., (Veckungs), 91,** St. Mark,

Indianapolis, May 11. Mother of Agnese Fulkerson, Sylvia and Juris Megnis. Grandmother of one.

**MURPHY, Willie Mae, 80,** St. Anthony, Clarksville, May 3. Sister of George Berry. Aunt of several.

**NeSMITH, Mary Rita, 79,** St. Paul, Tell City, April 12. Mother of Sandy DeLacey and Randy NeSmith. Grandmother of seven.

**SCHNATTER, Dorothy, 72,** Sacred Heart, Jeffersonville, May 5. Mother of Suzy Bass, Cindy Gardner, Beverly Martin, Eric, Greg and Michael Schnatter. Sister of Irma Hill, Frank, Otto and Wayne Stemle. Grandmother of 10. Great-grandmother of one.

**SEFFRIN, Mary E., 84,** St. Mary, Richmond, May 5. Mother of Clare Bond, Ellen Johnson, Susan Thomas, John and Timothy Seffrin. Grandmother of 10. Great-grandmother of four.

**STENGER, Charles G., 49,** St. Louis, Batesville, May 14. Brother of Mary Beth Stenger.

**STILES, Clara E., 84,** St. Paul, Tell City, April 30. Mother of John and Ronald Voges. Stepmother of Sandra Hammons and Ralph Stiles Sr. Sister of Dolores James, Al and Clarence Dauby Jr. Grandmother of eight. Step-grandmother of six. Great-grandmother of 15. Step-great-grandmother of 11. Great-great-grandmother of three. Step-great-great-grandmother of one.

**TRACY, Leonard Edwin, 85,** St. Anthony, Indianapolis, May 12. Husband of Katharine A. (Silvia) Tracy. Father of Kathy and Leo Tracy. Brother of Mary Cela, Eleanor Murphy and Warren Tracy. Grandfather of four.

**WHITE, Dorothy, 80,** St. Mary, Mitchell, April 30. Mother of Phillip White.

**WHITAKER, William M., 73,** St. Joseph, Indianapolis, May 11. Father of Karen Mendenhall and William Whitaker Jr. Brother of Lydia Duncan, Kenneth and Thomas Whitaker. Grandfather of six.

**WIRMEL, Norma A., 89,** St. Mary-of-the-Rock, St. Mary-of-the-Rock, May 5. Mother of Darlene Drew and Charles Wirmel. Sister of Ellen Mueller. Grandmother of six. Great-grandmother of two.

**YOUNG, Marcella R. (Moutschka) Lemaire, 87,** St. Paul, Tell City, May 1. Mother of Betty Keffer, Shirley Lemaire and Charlene Young. Sister of Wilma Cail. Grandmother of 11. Great-grandmother of 21. †

## Serra Club vocations essay

# Priests and religious accept and follow God's will with love

By Erin McCalley

*"Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God."*

—Mother Teresa

I don't think anyone can begin to explain how important vocations are.



Vocations, I think, are God's way of calling people to work for him, through the Church, and with others.

Many who enter the religious life are older. I think this is because young people very seldom think that God will call them early, or even at all. They think they have plans or think they'll get their call later.

God calls many people at different times. I think many people miss their call from God. I hope many people are looking toward God and recognize their call from Jesus.

I like Mother Teresa's quotation very much, and I try to follow it. Jesus sends us new gifts and crosses each day. We need to accept them with a smile and go on. I think religious leaders accept what God has called them to do, and carry the crosses he's sent, the best way.

Christ has called certain people to play big roles, and some small ones, in the Church. The big roles are the actual vocations. The small roles would be participating in the Mass and doing Christian service.

God needs some people to set the tone and to be examples of his love. He is telling us what he wants us to do, what his will is. Religious leaders say "yes" to God's call even if they think they have other plans. They put their lives in God's hands and let him do the rest.

Participating in the Church is the best

connection to God besides prayer. Religious leaders work for the Church; they are part of the Church. The religious leader's job is to work for the Church and spread the word of God to others. They do this by celebrating Mass, Bible study, prayer groups and more. Religious leaders felt, and still feel, God's calling to accept a big role in the Church.

I have found that priests and all religious leaders love being with people. It is a way to share God's love and to spread God's word.

Whether we realize it or not, the religious leaders help others more than we know. They are my human connection to God most of the time. They are always there to talk with people. They're there for guidance and counseling. You can talk to them about your faith life or personal life. They are great friends and are a good human connection to Jesus. Religious leaders are here to help strengthen our relationship with Jesus.

When I think of vocations, I think of my cousin, Father Patrick Doyle, who is the pastor of St. Joan of Arc Parish in Indianapolis. Father Pat loves his job because he loves being with the kids, parents and parishioners. Father Pat loves God so much and is a wonderful role model. I'm so glad that Father Pat found his calling to be a priest as early as he did. He is a wonderful example of Jesus' love.

The quotation from Mother Teresa reminds me of the religious leaders. When you ask them, they say that they don't do anything "extraordinary," but really they do. They devote all their time to God and to the people. They are role models, and they set examples for many people and for the Church. They heard God's call and accepted it with a smile. Still smiling, they are following God's will.

(Erin McCalley is an eighth-grader at St. Pius X School in Indianapolis and is a member of St. Pius X Parish. Her essay was a winner in the eighth-grade division of the Indianapolis Serra Club's annual vocations essay contest.) †

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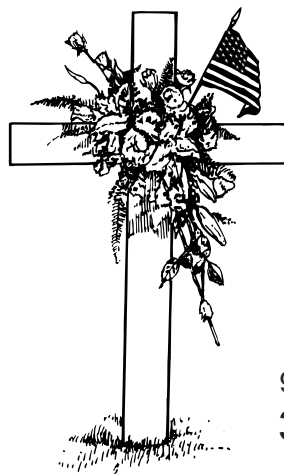
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The ideal candidate is someone who relates well with young people and has the ability to work together with the Pastoral Staff, School Staff, Parish Youth Commission, Youth Planning Team, Athletic Committee and Scout leaders to fulfill the spiritual growth needs of our parish youth/young adults.

It is preferred that candidates have achieved at least a Bachelor's degree as well as certification as a Youth Minister.

Please send your résumé, cover letter, references and salary requirements by May 30th to:

Youth Minister Search Committee  
Saint Anthony of Padua Church  
316 North Sherwood Avenue  
Clarksville, IN 47129

or  
FAX: 812-283-3924

or  
jkenneyiii@insightbb.com

### Director of Youth Ministry

Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth.

Candidates should be a good communicator, creative, well organized, and be willing to work as part of a team. College degree or related experience preferred. Salary plus benefits.

Submit résumés to:

St. Alphonsus Catholic Church  
Attn: P. Gallagher, Pastoral Associate  
1870 W. Oak Street  
Zionsville, IN 46077-1894

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Send résumé to:

Sr. Rose Frances Gilmore  
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Huntington, IN 46750-0109  
or e-mail: rfgl@olvm.org

### Director of Schools Owensboro Catholic Schools

Owensboro Catholic Schools (OCS), one of the largest per capita Catholic school systems in the U.S., with over 1800 students (K-12) enrolled in six schools, is currently seeking applications for the position of Director of Schools.

#### Requirements:

- Practicing Catholic
- Master's Degree
- Excellent communication, organizational and interpersonal skills

The successful candidate must be a dynamic leader and believe in a team approach to school administration. Must be a problem solver, a self-starter and have a strong record of achievement with the ability to develop and grow a complex, consolidated Catholic school system.

Send résumé to the following address before June 15, 2002:

Rev. John Vaughan  
Owensboro Catholic Schools  
1524 W. Parrish Avenue  
Owensboro, KY 42301

### School Principal

Saint Mark School, Cincinnati, Ohio an inner-city CISE school, is in search of an innovative, faith-leader for the position of Principal. The person must be a practicing Catholic, a strong, educational leader, ability to communicate with teachers and parents, and good administrative abilities. The applicant must bring creative, academic programming.

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Send résumé and 3 references to:

Search Committee  
c/o Rev. Jerry Steinbrunner, CPPS  
St. Mark Church  
3500 Montgomery Road  
Cincinnati, OH 45207  
Fax: 513-961-0492  
Phone 513-961-0472

### Director of Music

North Indianapolis suburb is seeking a full-time Director of Music for 1400 family Catholic Church. Position requires a minimum of a Bachelor's degree in music, music/liturgic or music education, and the willingness to work collaboratively with clergy, staff and volunteers. Applicant must be proficient in vocals, keyboard and choral direction in traditional and contemporary music. Responsibilities include planning and scheduling all liturgies, funerals, and weddings, training cantors and directing adult, teen, children's and hand bell choir; scheduling and training liturgical ministers. Competitive salary and benefits.

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Email: musicsearch@sldmfishers.org

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# BUSH

continued from page 3

cloning but on all cloning research involving human embryos.

- Human trafficking has emerged as a new issue of common concern, primarily because of the U.S. ambassador to the Vatican, Jim Nicholson, who recently organized a conference on the topic that was kicked off by the Vatican's foreign minister.
- More generally, the Vatican is pleased that the Bush administration seems committed to the idea that religion has a legitimate public role in society. According to Vatican sources, many of the areas of divergence lie in international affairs:
- The Vatican believes the United States has shown a lack of leadership in bringing Israelis and Palestinians to meaningful peace talks. More specifically, Vatican

officials are concerned about the increasing identification of the Palestinian cause with terrorism and think the United States should counter that trend.

- While the United States continues to talk tough on places like North Korea, Cuba and Iraq, the Vatican would like to see a relaxation of economic measures against those states. President Bush's grouping of North Korea with Iraq and Iran in an "axis of evil" baffled Vatican experts, who generally support the policy of engaging North Korea in dialogue in order to effect change.
- The "war against terrorism" following the Sept. 11 attacks drew a mixed Vatican reaction. On the one hand, the pope and his aides fully understood the need for the United States and other countries to take action to prevent the additional killing of innocent civilians. The Vatican's support of the right to use force to disarm evildoers marked an important diplomatic victory for the Bush administration. But at the same time, Vatican diplomats signaled

apprehension when the war against Afghanistan was in full swing; they felt that the multiform response to terrorism promised by the Bush administration was relying too much on the military, and that the effort focused too much on short-term goals instead of long-term solutions.

- A U.N. convention prohibiting the development, production and stockpiling of biological weapons was another disagreement point. Last year, the Bush administration decided not to support the protocol, citing enforcement problems. In January, the Vatican ratified the convention and took the unusual step of handing U.S. officials a diplomatic note citing the treaty's importance.

The Vatican is pleased that Bush decided to make time for the pope during his visit; the meeting was not originally on the president's calendar.

This encounter comes just over 10 months after their last meeting. That's the shortest time span ever between presidential trips to the Vatican, which date back to Woodrow Wilson's audience with Pope Benedict XV in 1919. †

## News briefs

### U.S.

#### Bishops' meeting can't set everything right, archbishop says

CINCINNATI (CNS)—Nothing the bishops do about clergy sex abuse in Dallas will suddenly "set everything right," Archbishop Daniel E. Pilarczyk of Cincinnati said in an open letter to his people May 17. "I find myself in pain and confusion with everybody else" over the sexual abuse scandal, he said. But he said that "several things have become clearer to me as we have suffered together over the last few weeks." He said he was writing to share

some of those thoughts, starting with the fact that "there is no simple and definitive solution." He wrote, "It is not the case that something is wrong with the structure of basic law of the Church and that, once that's fixed, everything will be all right. What is wrong is our human nature, infected with sinfulness and weakness and disability," he continued. "People make wrong judgments. People make defective decisions. People commit sins. This does not make sinfulness acceptable, but it does serve to remind us that human failure has always been with us and will continue to be with us."

#### In Dallas, bishops also to vote on update of Hispanic ministry

WASHINGTON (CNS)—In addition to considering a national policy on clergy sex abuse, the U.S. bishops at their June meeting in Dallas also will vote on a draft document for updating Hispanic ministry which recommends training Hispanics for leadership roles in the Church. The proposed document notes that Hispanic ministry is at "a crossroads at the beginning of a new century" and requires a refocusing in light of the rapid growth of Hispanics that is expected to make them the majority within the U.S. Church during the first half of the 21st century. The draft document, "Encounter and Mission: A Call to Pastoral Leadership," is scheduled for a vote at the June 13-15 meeting in Dallas of the U.S. Conference of Catholic Bishops. It is being proposed as an addendum to the bishops' 1987 national plan for Hispanic ministry. Long before a policy on sex abuse was added to the bishops' Dallas agenda, the proposed Hispanic ministry statement was scheduled to be considered. The agenda also includes votes on whether to split one of the bishops' 13 regions into two and allow national collections to accept online donations by credit card.

mainly to the clergy sex abuse crisis in the U.S. Church, *America* magazine said when the country's bishops meet in Dallas, they need to address not just a national sex abuse policy, but Church structures and their own attitudes toward laity. The May 27 issue also carried an essay by Los Angeles Cardinal Roger M. Mahony on what he expects from Dallas and articles on the crisis by retired Archbishop John R. Quinn, sociologist Father Andrew Greeley, Jesuit historian Father John W. O'Malley, theologian Father J. Michael Byron and Jesuit moral theologian Father John F. Kavanaugh. *America* also announced that its next issue would be devoted to analyses of the crisis by leading lay Catholics. Editorializing on the June 13-15 bishops' meeting, where a major item on the agenda will be a binding national policy on handling clergy sexual abuse of minors, *America* said, "Any successful Church reform must take place on at least three levels: policy, structure and attitude."

#### Private schools have much to offer, say authors of study

WASHINGTON (CNS)—Voucher participation has climbed in the past 10 years, and those who benefit the most are African-American students who attend Catholic schools, according to a recent study. The study, "The Education Gap: Vouchers and Urban Schools," published by the Brookings Institution, noted that most students who use vouchers have chosen to attend religious schools. It also showed that test scores for African-Americans who use vouchers jumped 3 percent in first grade and doubled that gain the following year. The study also showed that, although Catholic schools account for half of private schools, they make up more than that proportion of schools selected by voucher students. More than two-thirds of New York City students using vouchers choose Catholic schools. In Dayton, Ohio, more than half the students choose Catholic schools, and in Washington nearly half do.

#### Cardinal Law issues letter on sex abuse, meets with commission

BOSTON (CNS)—"I wish I could undo the hurt and harm" of previous policy failures on clergy sex abuse of children, Boston Cardinal Bernard F. Law said May 19 in a three-page letter to his people. He devoted much of the letter to defending his failure to remove Father Paul R. Shanley from ministry until 1993, declaring "before God" that he did not know of the priest's alleged sexual predations before then. Father Shanley, 71, currently faces criminal child rape charges and has been accused of molesting children in a number of civil lawsuits filed against him and the Boston Archdiocese. On May 17, Cardinal Law met with the Cardinal's Commission for the Protection of Children, formed earlier this year to review and strengthen archdiocesan policy and procedures for dealing with sexual abuse of minors. The commission presented him with a draft of its preliminary report and policy review. †

#### World Youth Day registration, payment are due June 15

WASHINGTON (CNS)—June 15 is the deadline to register and pay all fees for participation in World Youth Day, which is taking place in Toronto July 22-28. Registration can be completed online at [www.wyd2002.org](http://www.wyd2002.org). All U.S. groups, once they have registered and determined their total fee, are asked to send payment to the World Youth Day Office at the U.S. Conference of Catholic Bishops in Washington. Information about fees and payment is available when a U.S. group enters "billing code 100" in the online registration process. Though not required by law, passports are strongly recommended for U.S. citizens traveling to World Youth Day, according to consular officials in Toronto. Passports will ensure a smoother entry and exit process in Canada, particularly when people are traveling in a group.

#### Catholic magazine says bishops must address more than abuse

NEW YORK (CNS)—In another edition devoted

### Classified Directory, continued from page 26

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### Life goes on

Muslim women admire babies born at a relief camp in Ahmedabad, the main city of the riot-torn western Indian state of Gujarat, on May 16. Forty-five children have been born at the camp since families were forced to flee Hindu-Muslim violence in late February. More than 100,000 people have been cramped into overcrowded camps across the state in India's worst religious violence in a decade.



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