Pope, cardinals identify pastoral challenges in historic gathering

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

Pope John Paul II opened the May 21-23 consistency with a prayer and a request for the cardinals' input, saying he wanted a free and frank exchange of ideas.

The meeting's first day provided short speeches on a wide range of topics: the role of the pope, the call to personal holiness, pastoral problems of the family, opportuni- ties offered by modern media, and the need for justice and charity in globalization.

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

In his welcoming talk, the pope avoided specifics. He said the Church needs to find the best ways to evangelize in modern societies, and that means prioritizing goals and evaluating every level of its pastoral operations.

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

The cardinals, seated in the shell-shaped Vatican Synod Hall, applauded the 81-year-old pontiff, who was to preside over the three days of talks and celebrate a final Mass. It was the sixth time the pope has convened the cardinals for such a meeting and the first time since 1994.

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

Vatican spokesman Joaquin Navarro-Valls gave briefings on the content of the

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

By Mary Ann Wyand

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

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

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

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

Whenever violence happens in the

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Liturgy workshops for Hispanics planned in June, July

By Jennifer Del Vechio

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

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

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

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

The workshop will be offered again from 9 a.m. to 5 p.m. on June 30 and from 9 a.m. to noon on July 1 at St. Rita Parish in Louisville.

In the New Albany Deanery, Hispanic needs are growing.

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

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

Father Smith said:

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

It will also explain why lay people participate in such activities, what Church documents say about lay involvement and why it’s important for parishioners to participate in ministry roles.

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

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

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

While the needs for such workshops are increasing, Sister Doris has found that
world, he said, “Christ is nailed to the cross again and again. It’s not over by a long shot. Jesus Christ, who lives in every human person, is tortured again and again.”

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

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

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

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

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

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

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

Effective July 1, 2001

Effective July 2, 2001
Rev. Patrick Beidelman appointed pastor of St. Michael Parish, Brooklynville, and Holy Guardian Angels Parish, Cedar Grove, for a six-year term, from associate pastor at St. Monica Parish, Indianapolis.

Rev. William L. Ehalt appointed pastor of St. Elizabeth Parish, Cambridge, City, for a six-year term, from associate pastor at St. Monica Parish, Indianapolis.

Sister Jennifer Mechtild Horner, O.S.F., appointed parish life coordinator of St. Anne Parish, Montezuma, appointed priest moderator and sacramental minister at St. Paul the Apostle Parish, Greenfield, for a six-year term.


These appointments are from the office of the Most Rev. Daniel L. Burke LIN, O.S.B., Archbishop of Indianapolis.
HISPANICS

continued from page 1

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

Sister Doris said the workshops are well attended by the Hispanic community, but many people don’t realize the “great sacrifice” that Hispanics have to make to attend special programs. That’s because they often work two jobs and must miss work to attend the weekend workshops.

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

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

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

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

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

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

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

Father Smith celebrates Mass in Spanish and also helps Hispanics with special needs, such as taking people to Spanish and also helps Hispanics with special needs, such as taking people to Spanish

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70 percent of Latinos are Catholic, survey says

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

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

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

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

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

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

Survey findings showed that 74 percent of foreign-born Latinos identify themselves as Catholic, 66 percent of U.S.-born Latinos who have at least one parent born abroad identify themselves as Catholic; and 59 percent of third or later generations identify themselves as Catholic. The respective numbers for Protestants are 18 percent, 25 percent and 32 percent.

Father Tom Smith at 812-944-0527 or or to register for either workshop, call Father Tom Smith at 812-944-0527 or 502-494-3264.

The survey also showed that 43 percent of all respondents who attend religious services go primarily to Spanish services, 27 percent primarily to English services and 30 percent listed bilingual services.

Other survey findings released in May include:

• 43 percent of all respondents who attend religious services go primarily to Spanish services, 27 percent primarily to English services and 30 percent listed bilingual services.

• 34 percent of the Catholics who responded would not accept homosexual participation in the Church, while 30 percent would.

• 49 percent of the Catholics feel that women should be ordained, while 32 percent believe they should not.

• 75 percent of Catholics and Protestants believe that a candidate’s faith and morals matter to their voting decisions.

See Latino, page 2

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March for life

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

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

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

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

Saliwoda writes: “These days even Middle East analysts say that the Holy Land is in a volatile situation by increasing government subsidies for the enlargement of the settlements by $860 million. There’s no wonder the violence continues. William Pfaff had a strong column in the May 4 issue of Commonweal. He said that the suffering of the Palestinians is morally destroying Israel. The more Israel behaves as an oppressor, the more distant it grows from the ideals upon which it was founded.

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

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

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

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

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

There is nothing that offends the Palestinians more than those huge settlements on land that they believe should be theirs, land that has always been theirs. Palestinian homes clearly outside the boundaries of Israel have been, and continue to be, confiscated and bulldozed in order to create space for those territories. As Pope John Paul II has said, escalating violence never leads to peace.

If the territories are under dispute, Sharon also believes that he can do whatever he likes to them. As Pope John Paul II has said, escalating violence never leads to peace.

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Buscando la Cara del Señor

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pregunta de qué era lo que yo quería hacer.

Yo sería perfectamente feliz per-

maneciendo en la parroquia de San Miguel y los Santos Arcángeles de la

Guarda. Según lo prometido, he con-

sultado a algunos de los líderes de la parroquia quienes usualmente han sido

honestos conmigo, y todos me ani-

maron a quedarme. Por supuesto, una

dama dijo directamente que sabemos que

tenemos, no sabemos lo que obten-


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Perú, realmente no lo veo como una

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Check It Out . . .

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

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

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

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

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

A Men’s Serenity Retreat will be held June 1-3 at Fatima Retreat House, 5535 E. 56th St., in Indianapolis. This officially ends the Church’s celebration of the Easter season.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will sponsor a “500” Festival May 25, starting at 5 p.m. For more information, call 317-545-7581.

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

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

TV MASS

TV Mass can be seen at 6:30 a.m. every Sunday on WTTV/ WB4 Indianapolis.

A Festival May 25, starting at 5 p.m. For more information, call 317-631-2939.

A strawberry festival, buffet dinner and build your own shortcake will be held May 26 from 8 a.m.-10 p.m. at St. John the Baptist Parish, Starlight, 8310 St. John Road, in Floyds Knobs. For more information, call 812-944-8468.

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

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

Awards . . .

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

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

VIPs . . .

During commencement at Saint Meinrad School of Theology, Robert Haasdam of Indianapolis received a Master of Divinity degree. Receiving a Master of Arts degrees were Steven Dubrowski, Jr., Robert Hankee and William McDonald, all of Indianapolis, and Anthony DeVito of Richmond. Receiving a Master of Theological Studies degree was Katherine Davis-Shanks, director of religious education at St. Bartholomew Parish in Columbus.

A Doll Lessons

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

Doll lessons

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consistory continued from page 1
cardinals’ discussions, and the Vatican released texts of some of the main talks. At the opening session, the cardinals heard two reports on the Jubilee Year, which provided an orientation for the discussions to follow.

French Cardinal Roger Etchegaray, who presided over Jubilee planning, said the major ceremonies of the Holy Year were part of the Jubilee’s “massive success” and had brought a needed spotlight to the liturgical life of the Church. He also underlined the social aspect of the Jubilee, saying the biblically rooted call to charity and poverty must permeate the entire Church.

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

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

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

Then began the three days of open discussions. Fifteen cardinals spoke for six to nine minutes each in the opening session. Cardinal William H. Keeler of Baltimore, one of the first speakers, addressed the need for the Church to take advantage of mass media, especially the Internet, which he said offers a direct channel of evangelization. He cited the pope’s observation that the Church should participate in the culture of the media, not just try to use it.

Cardinal Eugenio de Araujo Sales of Rio de Janeiro, Brazil, speaking on the sensitive topic of papal ministry, said that fidelity to and unity with the pope was an “integral part” of the Christian faith. According to sources, another cardinal said new structures were needed to promote more unity between local bishops and the pope. An annual Synod of Bishops that would meet at the Vatican with an open agenda might be such a tool, he said.

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

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

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

Cardinal Roger M. Mahony of Los Angeles recently retired head of the Congregation for the Evangelization of Peoples, proposed a missionary mobilization of the Church at every level. He said the Church should not aim at “maintenance” but at mission.

Cardinal Rainer Maria Woelki of Munich, Germany, was the first speaker of the second day of discussions. He addressed the need for the Church to take advantage of the Internet, which he said offers a direct channel of evangelization. He cited the pope’s observation that the Church should participate in the culture of the media, not just try to use it.

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

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

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

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

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

“Every moment, but especially in decisive ones, the Church listens to the Spirit. It was so at the Council in Jerusalem, at the first ‘council’ that opened the doors to the pagans, and it will be so in this consistory, too,” he said.

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Pilgrims still seek inspiration in Spain

By Cynthia ‘Chaucer’ Dewes

Pilgrims still travel in search of enlightenment, peace and forgiveness. The faith that led medieval penitents to follow the three great routes to plenary indulgences at Jerusalem, Rome and Compostela continues to inspire. But, being modern people, we cheat a bit when we decided to make a pilgrimage by automobile to Santiago de Compostela in northwestern Spain. The traditional modes of pilgrimage are walking, bicycling or riding horseback. But like the other pilgrims, we followed yellow arrows painted on buildings, or scallop shell signs, stopping to pray at some of the sites indicated by them along the route of the pilgrims. We also cheated by staying along the way in paradores, which are state-run hotels usually located in historic castles, monasteries and hospitals. They are often luxurious and a sharp contrast to the hostels available to pilgrims en route.

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

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

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

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

Those who make the journey for religious reasons obtain a compostelana, a “passport,” which is stamped at every one of the 30 hostels along the route at official stations and turned in at the intercession of St. Dominic when the pilgrims arrive in the sanctuary. The pilgrim’s document is then suddenly rise up alive from the platter in front of him.

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

When we reached Galicia, the remote province in which Compostela lies, we noticed many signs of its Celtic origins. One of these was at O Cebreiro, at the ancient namesake bridge. Pilgrims were (Queen’s Bridge) and stopped to see the story here is that the bridge was built by the intercession of St. Dominic when the pilgrims arrived in the sanctuary. The village contains a restored ninth-century church built over a Celtic temple and several round Celtic huts with thatched roofs.

The church contains a Holy Grail story. Legend has it that one of the monks who served the church in early times had lost his faith. Nevertheless, he was saying Mass early one morning, feeling contempt for the single faithful peasant who’d struggled through a terrible snowstorm to come to church. As the monk pronounced the words of consecration, the bread and wine changed into the literal body and blood of Christ, thus affirming the simple peasant’s faith and restoring the monk’s. It’s said that the chalice used, now on display in the church, is the Holy Grail mentioned in the story of Parsifal.

The goal of our pilgrimage, the Cathedral of Santiago de Compostela, commands the vast cobblestone plaza on which it stands. It was begun in the ninth century, razed by the Moors in the 10th century, and completed in the 12th century. Later, a new façade was placed over the original front (Portico de la Gloria) to protect it from a medieval version of the homeless problem. The Portico de la Gloria (Portal of Glory) is a wonderful illustration of the joy awaiting faithful pilgrims. More than 200 smiling, cheerful figures represent everyone from Christ to Adam and the saints are carved upon it, with St. James in the lower center. So many pilgrims have touched the pillar above him while bending to kiss his head that there are indentations in the stone that fit the fingers of a hand.

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

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

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

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

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

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

“Many of the young people she has worked so closely with, she is affectionately known as ‘Mom,’” CYO executive director Edward J. Tinder explained during the youth organization’s annual volunteer awards ceremony on May 8 at SS. Peter and Paul Cathedral in Indianapolis.

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

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

We’ve loved every minute of it,” she said after the ceremony.

Msgr. Joseph F. Schaedel, vicar general, for distinguishing service to youth.

“Teach them. Guide them. Accept them. Meet them where they are. Love them. Challenge them to see Christ. But challenge them to know Christ.” Msgr. Schaedel presented St. John Bosco Medals to nine adult volunteers, Msgr. Albert Busald Awards to 23 adult volunteers, and Spirit of Youth Awards to 15 teen-age volunteers.

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

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Also earning St. John Bosco Medals were Karl Heuser from St. John the Baptist Parish, Ann Berkemeier from St. Mark Parish and Chris Jochkis from St. Roch Parish, all in Indianapolis, and Bryan Meunier from St. Malachy Parish in Brownsburg.

Recipients of the Msgr. Albert Busald Award from Indianapolis included Immaculate Heart of Mary parishioners Mike Kiefer and Mike McHugh, Little Flower parishioner Steve Grohovsky, Nativity parishioner Joan Jacobs, Our Lady of Lourdes parishioner Steve Burke and St. Barnabas parishioner Jack Rosman.

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

Busald Awards also were presented to Mark McCotahay from St. Charles Borromeo Parish in Bloomington, Peter Malm from St. Michael Parish in Greenfield, Joe Gruber and Pat Plasters from St. Malachy Parish in Brownsburg, Bob Korson and Frank Maruno from St. Simon the Apostle Parish in Indianapolis, Donna Spicer from St. Thomas Aquinas Parish in Indianapolis, Edward Malone from St. Susanna Parish in Plainfield, and Paul Ayers and Doug Sylvester from Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

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

Other Spirit of Youth recipients from Indianapolis were Ryan Moran, Jackie Pappas and Jeff Taylor from St. Luke Parish, Cortney Bolles and Gaetano Setteniri from St. Monica Parish, and Melissa Bodnar, Allison Broyer and Katie Lawson from St. Mark Parish.
New Albany Deanery honors youth, adult volunteers

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

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

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

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

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

During the program, three adult volunteers were recognized for distinguished service to youth with the St. John Bosco Award. recipients for outstanding service to their high school years. Michelle Powell also received the deanery’s Dean Kramer Memorial Scholarship. Amber Blanford, a member of St. Mary Parish in New Albany, earned the Father Thomas Stumpm Memorial Scholarship.

Three youth received $1,000 scholarships for outstanding service to their Church and community during their high school years. Michelle Powell also received the deanery’s Dean Kramer Memorial Scholarship. Amber Blanford, a member of St. Mary Parish in New Albany, earned the Father Thomas Stumpm Memorial Scholarship.

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And fruit also earned 14 other teen-agers for their leadership and Christian lifestyle.

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

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

The ceremony featured a 10-minute presentation of the St. John Bosco Award video “The legacy of St. John Bosco,” presented for the first time this year. The video can be viewed at the Archdiocese of Indianapolis Web site, www.archindy.org. A DVD of the video is available for $10 from the Archdiocese of Indianapolis.

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

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

Also recognized with leadership and service certificates were Jonathan Loom, Andrew Milliner, Kate Moore, Emerece

New Albany Deanery honors youth, adult volunteers

...continued from page 1

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

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

Experts from the Vatican Museums join professionals hired from outside for major projects like the pre-Holy Year cleaning and restoration of the facade, the atrium and the ceiling of the chapel over Michelangelo’s Pietà. But some of the work is not routine and brings real changes to the basilica.

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

To make way for the chapel, two three-century sarcophagi, judged by the Vatican consultants to be “not of exceptional quality,” were moved into another room in the grotto. The work and the thrones of Saum, Elizabeth Scholl, Elizabeth Starck, Brittany Tevis, Cindy Wetzel and Lindsey Wilcoxson.

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

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

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

In May, a tall plywood barrier, painted to give a more dignified look of granite or stucco, surrounded the altar of St. Jerome, just around the corner from the basilica’s famous statue of St. Peter. Under a mosaic of St. Jerome, a four-century Christian scholar and hermit, space is being prepared for the new casket of the recently beatified Pope John XXIII.

In the crypt of the basilica, almost directly below the altar of St. Jerome, a small chapel is reserved for the beatification of the Blessed Virgin Mary holding the child Jesus.

Then a note informing visitors that “the veneranted corpse of Blessed Pope John XXIII has been moved,” the chapel bears no sign that his tomb ever stood there.

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

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

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Welcome to Prairietown

Connor Prairie Living History Museum brings the 1800s alive

By Mary Ann Wyand

“The characters are not actual people,” Grogan said. “They are based on the kind of people that were living in Indiana at the time.”

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

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

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

“I try to make the world of Jacksonian America comprehensive to 21st-century people,” Grogan said. “I’m always on the lookout for historical information that I can talk about. I try to give visitors a notion of what their ancestors lived through, to sketch in some details about life in 1836. Sometimes yesteryear isn’t all that different from yesterday.”

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

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

Each interpretation requires considerable research and a number of rehearsals to ensure historical accuracy before the character can “live” in Jacksonian America. “The characters are not actual people,” Grogan said. “They are based on the kind of people that we may well have found living in Indiana at the time. Dr. Campbell is a composite of several doctors who worked in central Indiana.”

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

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

Even the town drunk, Ezra Higbee, required research and rehearsals so his persona is historically correct as he “lays about” in Prairietown. “Higbee is a fun guy to portray,” Grogan said, “but he’s a bad role model!”

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

To prepare for his persona as Dr. Campbell, Grogan studied medical information from that time.
May 25  
Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. “50th” Festival, 5 p.m. on. Information: 317-631-2939.

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

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

June 1-3  
St. Therese of the Infant Jesus (Little Flower) Parish, 4270 E. 13th St., Indianapolis. Parish Picnic and Festival, Fri.-Sat. 5 p.m.-11 p.m., Italian foods. Information: 317-636-4478.

June 8-9  
Holy Rosary Parish, 520 Stevenson St., Indianapolis. 18th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-365-2021.

June 8-10  

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

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

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

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

June 15-16  
St. Mary Parish, 415 E. 8th St., New Albany. Festival and Street Dance featuring The Miltinis and The Monarchs, food. Fri. 5:30-11 p.m., Sat. 6 p.m.-1 a.m., Sat. night cover charge $7.50. Information: 812-944-0888.

June 21-23  

June 22-23  
St. Jude the Apostle Parish, 300 W. Hillside Ave., Spencer. Trash and Treasure Sale, 8:30 a.m.-7 p.m. Information: 812-826-3082.

June 23  
St. Jude Parish, 3548 High St., Brookville. June Festival 2001, 29th annual Parish Festival, Sat. 4-10 p.m., pork chop dinner 4-8 p.m., Sun. 10 a.m.-9 p.m., chicken dinner, 10 a.m.-2 p.m., roast beef dinner after 5 p.m. CT. Information: 765-647-4553 or 765-647-5600.

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

July 7-8  
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish Festival, Sat. 5-11:30 p.m. EST, German dinner, German band. Sun. 11 a.m.-11 p.m. EST, German dinner. Information: 812-637-6966.

July 8  

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

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

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

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

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

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July 22  
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Concert of Sacred Music, Laudis Cantores (principal choir of the Cathedral of SS. Peter and Paul), 3 p.m. Information: 317-634-4519.

July 27-28  
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish Picnic, Fri. 5-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, golf hole-in-one game. Information: 812-282-2250.

July 28-29  
St. Martin Parish, 8044 Yorkridge Rd., Yorkville. Parish Picnic and Festival, Sat. 5-11:30 p.m., Sun. 11:30 a.m.-7 p.m. EST, chicken dinner, 11:30 a.m.-5 p.m., prime rib dinner on Saturday with reservations. Reservations for prime rib dinner: 812-623-2591 or 812-537-3817. Information: 812-487-2051.

July 29  
St. Augustine Parish, 1820 Lafayette St., Leopold. Parish Picnic, 10 a.m.-6 p.m., chicken dinner, homemade quilts. Information: 812-843-5143.

August 4  
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Parish Festival, 11 a.m.-10 p.m., games, entertainment, auction, chicken and noodle dinner. Information: 317-326-3722.

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

August 5  
St. Boniface Parish, 15519 N. State Rd. 545, Fula. Parish Picnic, quilts, 11 a.m.-7 p.m. Information: 812-357-3670.

August 12  

• • • •  
St. Mary Parish, 2300 St. Mary’s Dr., Lanesville. Parish Picnic, dinner, quilts, 10 a.m.-6 p.m. EST. Information: 812-952-2853.

August 15  

August 19  
St. Paul Parish, Ripley County. Parish Picnic and Festival, chicken dinner, games, entertainment, quilts, 10:30 a.m.-6 p.m. CT. Information: 812-654-2108.

August 22  
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Pipe organ concert in the church, 9 a.m.-10 a.m., free admission. Information: 317-635-2021.

August 25  
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. St. John Garden/Tower Party, 6:30 p.m., St. John Courtyard, dinner on top floor of Pan Am Building, $10 per person or $20 per family. Information: 317-635-2021.

August 31-September 3  
Sacred Heart Parish, 619 S. 5th St., Clinton. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat.-Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing. Italian food, entertainment. Information: 765-832-8468.

September 2  

September 3  

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

September 14-15  

September 16  

September 26  
St. Mary Parish, 777 S. 11th St., Mitchell. Italian Dinner, noon-7 p.m., $5 per person, booth on Main Street, Mitchell, during city’s Persimmon Festival. Information: 812-849-3570.

October 7  
Holy Family Parish, 3027 Pearl St., Oldenburg. Parish Festival, food, 9 a.m.-8 p.m. Information: 812-934-3013.

• • • •  
St. Joseph Hill Parish, 2607 St. Joe Rd. W., Sellersburg. Turkey Shoot and Fall Festival, chicken dinner, booths, quilts, games, 11 a.m.-7 p.m. Information: 812-246-2512.

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time period.

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

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

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

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

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

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

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

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

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

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

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

Below: A lamb grazes peacefully in the William Conner Estate pasture.
YESTERYEAR
continued from page 21

Duncan McKinnen’s Trading Post and learn about frontier life before Indiana became a state. At Liberty Corner, Conner Prairie’s newest attraction, visitors can find out about rural life in 1886 by attending school in the late 19th-century one-room schoolhouse.

To travel from 1836 Prairietown to 1866 Liberty Corner, visitors cross the Cedar Chapel Bridge, an authentic covered bridge that symbolizes the passage of time.

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

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

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

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

Conner settled on the land, built a log home and trading post, and married a Delaware woman of rank. After the government removed the Native Americans from Indiana for resettlement in the West, he remarried and built a large brick residence on the property in 1823. Family members lived there until 1871.

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

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

Costumed interpreters assume the roles of fictional but historically accurate and time-specific characters to teach and demonstrate history relevant to daily life in the Jacksonian era in America. The interpreters never step out of character while interacting with museum visitors, and their conversations offer amazing glimpses at days gone by.

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

Be a part of our second bridal issue for 2001!

Announcements of Weddings

To be published in the

July 27, 2001, issue of The Criterion

If you are planning your wedding between July 1 and

February 1, 2002, we invite you to submit the information for an announcement on the form below.

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

Deadline

All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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Deadline: Wednesday, July 5, 2000, 10 a.m. (No photos will be accepted after this date). All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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Thank you for your generous support!
Our Lady of the Snows is a national shrine

By Jennifer Del Vecchio

O
t one of the nation’s largest outdoor shrines, Our Lady of the Snows, 442 S. De Mazenod Dr., in Belleville, Ill., is only 15 minutes east of St. Louis, Mo., and just a few hours west of Indianapolis. The wooded drive into the 200-acre shrine leads visitors past the Church of Our Lady of the Snows and on to the visitor center and gift shop. Visitors can take a trolley bus tour around the shrine or set out on their own by driving or walking around the shrine’s many landscaped gardens. The shrine also offers a hotel for longer stays, a gift shop and a restaurant. Entrance to the shrine and its gardens are free, but there is a minimal fee for the optional trolley tour.

Founded in 1958, the shrine attracts about 2 million visitors each year. “Often people come here and have a change of heart,” said Oblate Father Louis Studer, the shrine’s director. “There’s a real quiet and prayer, and opportunities to pray for a better world in the third millennium.”

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

The shrine’s devotional areas are in nature settings with flowers and trees. Many of the gardens offer spaces to kneel and pray or seats to relax in the midst of nature and look at the religious statues. The Main Shrine is nestled in a valley at the base of the Outdoor Amphitheater. Grassy slopes and 2,400 seats accommodate special liturgies and events. The Christ the King Chapel, Rosary Courts and Mary Chapel are located there. The 85-foot stainless-steel Millennium Spire was built for the Jubilee Year in 2000. It symbolizes Pope John Paul II’s vision of a new Pentecost and his hope for a better world in the third millennium. The spire, built into the hillside above the shrine’s amphitheater, is a symbol of prayer requests. Votive candles, lit for prayer petitions, wend around its base. The Way of the Cross offers guided meditations on each station that depict Christ’s journey to Calvary. After completing the Way of the Cross, visitors find the Resurrection Garden representing Christ’s victory over sin and death. A continual flame burns as a symbol of the everlasting life that Christ promised.

One of the most frequently visited sites, the Lourdes Grotto is a replica of the original grotto in France, where the Virgin Mary appeared, in 1858. The grotto, scaled to two-thirds the size of the actual grotto in France, is complete with candles for lighting prayer requests and outdoor seating. Four Byzantine bells ring on the hour at the Annunciation Garden, located at the highest elevation on the shrine’s grounds. Large sculptures of the angel Gabriel and the Virgin Mary overlook a reflection pool. Oblate Father Edwin J. Guild, who founded the shrine, is buried in front of the sculpture in the Annunciation Garden. Engraved on his tombstone are his words: “God love you for visiting Our Lady’s Shrine.”

The Mothers’ Prayer Walk offers landscaped flower gardens to honor individual mothers with special tributes. The Fathers’ Prayer Walk features bronze memorials that honor fathers in a wooded setting. The path winds down the hill to the Lourdes Grotto.

Visitors can find presentations and exhibits at the Guild Center. The exhibits are aimed at bringing people of all faiths to a deeper awareness of the presence of God. The Church of Our Lady of the Snows has a round design that symbolizes the unity of the Church. The 16-foot cross in front of the church is a reminder that Christ loved us enough to die and give us eternal life.

For prayer and solitude, people can visit the Agony Garden, where a large marble statue of Christ kneeling represents his agony in the Garden of Gethsemane. The Shrine Nature Trail is located on the west side of the Outdoor Amphitheater and provides a path for visitors to take a wooded walk and reflect in a quiet nature area. The many different activities at the shrine, from its gardens to ministry events, are meant to give the shrine a definite spiritual focus, Father Louis said.

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

Devotion to Our Lady of the Snows began in A.D. 352 when a wealthy Roman couple saw the Blessed Mother in a dream. The Blessed Mother asked that a church be built, and said the site would be covered with a blanket of snow. On the same night, she appeared to Pope Liberius in a dream, telling him of her desire for a church. The next morning, the Esquiline Hill was covered with snow even though the weather was very warm. In response, the Roman couple used their money to build a church. The Missionary Oblates first introduced devotion to Our Lady of the Snows in 1941 and brought the devotion to many of its missionary efforts, especially to the Eskimos. As interest in the devotion grew, the Oblates established the shrine as a way to honor God through Mary and as a place meant to be a source of inspiration and joy to the people who visit it.

Many of the ministries and events are a direct response to the needs of people who visit the shrine, said Jo Kathmann, the shrine’s director of public relations. Kathmann said many people who were grieving over the death of loved ones visited the shrine, leading to the implementation of death and dying workshops.
The Mothers’ Prayer Walk was established to honor mothers past and present after visitors described their need to remember the lives of their mothers.

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

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

Father Studer said he became aware of how people were finding serenity at the shrine when talking to a woman who remembered the lives of her mothers.

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

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

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

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

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

"For more information on the shrine, its hotel or ministry programs and events, call 618-997-6700 or visit their Web site at www.snows.org."†

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By Mary Ann Wyand

Why hike the Appalachian Trail?

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

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

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

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

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

At the start of the trip, he rearranged his backpack several times to lighten the load to 40 pounds. If the trip sounds daunting, that’s because it is, Gibson said, smiling.

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

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

Starting at Springer Mountain in Georgia last April, Gibson of Indianapolis told members of the archdiocesan Catholic Young Widowed Organization during a meeting at St. Matthew Parish in Indianapolis earlier this year.

Gibson was able to hike all but 100 miles of the deserted Appalachian Trail in July to complete the unfinished segment of his journey.

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

At one point on the trail it is 100 miles between towns, said he, and there literally is no place to buy food or other supplies. Signs posted along that part of the trail reminded hikers, “Do not attempt this section of the trail unless you are in good physical condition and have a minimum of 10 days of food.”

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

At the start of the trip, he rearranged his backpack several times to lighten the load to 40 pounds. If the trip sounds daunting, that’s because it is, Gibson said, smiling.

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

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UFOs Invade Indianapolis Zoo

At the start of his 2,168-mile journey along the rugged Appalachian Trail, Estel Gibson of Indianapolis paused for a photograph on the summit of Mount Katahdin in Maine. Gibson spent six months hiking the trail from Georgia to Maine last year. He lost 30 pounds in six months while hiking the trail through 14 states.
These panoramic scenes along the Appalachian Trail look like paintings, but hikers have to walk for miles on rugged wilderness trails to capture the vistas on film. This primitive shelter was built along the trail for hikers to camp overnight.

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

By Jennifer Del Vechio

Looking for a little competition this summer? The 2001 World Police & Fire Games plan to give spectators a view of how the “Heroes of the Heartland” compete with one another in job-related skill competitions and Olympic style competitions at various locations in central Indiana.

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

Organizers of the event said the games are fun to watch even if you don’t know the participants. The games, implemented in 1985, are meant to foster camaraderie and showcase the services that police and firefighters provide to their communities.

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

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

The World Police & Fire Games event is held across the world. Last year, it was held in Sweden. Next year, it will be hosted in Spain.

The games involve at least 70 sports in numerous venues across the state. Events will be held at Camp Atterbury in Johnson and Bartholomew counties, the Brookville Reservoir in Franklin County, the Indiana Law Enforcement Academy in Plainfield, the Fishers Ice Forum in Hamilton County, the Indianapolis Motor Speedway, the Pinehill Archery Range in Danville and the Indiana Convention Center in Indianapolis.

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

- June 5—Candlelight Vigil, 8 p.m. at the new Indiana Law Enforcement and Firefighters Memorial on the west side of the Indiana Statehouse, at the corner of Government Way and Senate Avenue. The names of Indiana’s 600 fallen heroes will be read during the vigil.
- June 6—Dedication Ceremony, 10 a.m. at the Indiana Law Enforcement and Firefighters Memorial. Gov. Frank O’Bannon will dedicate the memorial in memory of the police officers and firefighters killed in the line of duty.
- June 9—Opening Ceremony, 3 p.m. at the RCA Dome in Indianapolis. Athletes from around the world will be welcomed. The event includes musical performances and public safety tributes. This is the only event that is not free. Tickets range from $15 to $40 and can be purchased by calling 317-239-5151.
- June 10—Global Village, 10 a.m. to 4 p.m. at the Pan Am Plaza in Indianapolis. Visitors will learn about the world’s many cultures by participating in cultural trivia games, viewing police and fire uniforms from around the world, and learning simple public safety words in foreign languages.
- June 12—Youth Day, 9 a.m. to 3 p.m. at the Indiana Convention Center in Indianapolis. Indianapolis-area children ages 3-14 are invited to test their athletic skills against law enforcement officers and firefighters. Each child who completes a set number of events will receive a gold medal in a special ceremony called the “Winners Circle.”

(A more detailed schedule of sporting events, times and locations can be viewed at www.2001wpfg.org or by calling 317-527-2001 or 888-542-2001. Sporting competitions begin June 8 at the Indiana Convention Center. Volunteers are needed to help with the events. To volunteer, call the above listed numbers.)
This is my wife.
Understand.
She does not want to be here.
Impatience is not disrespect.
But a desire to be well again.

Ease her mind.
She will worry about things.
There is no shame in that.
It is just what she does.

Listen.
Her questions expose fears.
And even without answers
Your tone can mean everything.

This is my wife.
Be honest with her.
For when you stop reading
And look up from her chart
Rest assured
She will be reading you.
Visit Scenic Southern Illinois

San Damiano Shrine of The Good Shepherd

San Damiano, located on the bluffs of the Ohio River in southern Illinois, is a great place for relaxation and recreation. For adults only, it is less than a 5-hour drive from Indianapolis.

San Damiano is open all year

- Dining Room
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- Gift Shop
- Recreation
- Conferences

Suites are available with full kitchens, TV and hot tubs. Beautiful chapel, Garden of the Angels, St. Francis Shrine and 178 acres of forest make San Damiano a place of unforgettable beauty.

Spend a weekend or a week from $61 for Class A to $118 for a Deluxe Suite per day, including breakfast. Brochures available upon request. Call toll free 1-800-716-1558 for information on reservations.
We are challenged to trust God

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

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

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

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

The devil says that if Jesus really is who he says he is, then he should be able to change stones into bread. Think about times when we are hungry: “Our energy is low, and we are more vulnerable to impatience and poor judgment. Where do we find our strength then? Is it our pride and selfish-respect that make us persevere or is there a deeper source to our strength?”

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

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

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

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

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

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

After all, if we wager our lives on God, shouldn’t we test the waters to see if God is really with us? Jesus banishes such a thought. “You shall not put the Lord your God to the test.”

We are challenged to trust God without reservation. How can I get of reliance upon my own accom- plishments?

God expects us to make choices that show whether we are relying upon him or upon ourselves. When we reflect back on the times we trusted God to sustain us, we realize we never could have made the decision to trust without God’s help.

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

People who trust God have come to see their lives as meaningful only in relationship to God. That, in turn, gives them the freedom and strength to worry less about themselves and to care for others.

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

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

In my experience, I have found these people to be individuals whose trust in God has the character of a slow, intense burning—like the blue portion of a flame.

There is little that is flashy about their faith, but it is real—particularly when it counts. There is something mysterious about how they have come to have such faith. But clearly they have come to know God so well that they live more fully by not grasping for life. Their lives reveal the truth of Jesus’ exhortation: Those who wish to gain life must let go of their lives.

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

Job at times seems to be hanging on by the most slender of threads. Yet he honestly and forthrightly keeps asking God to help him survive the severity of the test he undergoes. “This very act of crying out shows profound trust in God.”

The silence of the Suffering Servant shows us one who is willing to suffer humiliation and torment even though he is innocent. To do so shows strong confi- dence that God has a larger plan in place, such that these negative experiences do not have the final say. Where does our strength come from? It comes from the Lord who made heaven and earth.

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

By David Gibson

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

But what is strength?

We speak of acting with all our strength, meaning all parts of our body. An athlete working out is not just hulking himself up, he is working on his strength of mind and body. We speak of spiritual strength, whereby people may, for example, be strong in the face of adversity. They don’t give up easily or out of fear. They act with courage based on clear thinking. They trust God.

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

The word “strength” is frequently on our lips. But we use the word so many different ways! Furthermore, it’s pretty clear that our values system plays a role in how we define the term. Think of two people you consider strong. How differ- ent are they? What is strong about them?

(David Gibson edits Faith Alive!)†

Discussion Point

Strength is a gift from God

This Week’s Question

Define strength. When is it a virtue?

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

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

“For me, strength is power. It is a virtue when it is used for good.” (Judy Ferguson, Fort Smith, Ark.)

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

Lend Us Your Voice

An upcoming edition asks: What need involving Third World peoples concerns you as a Catholic Christian? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

Love, savor, treasure and bless the day

Faithful Lines/Shirley Vogler Meister

Love, savor, treasure and bless the day

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

A friend remarked recently that this "memorial business" is getting out of hand. It seemed to all of us that her death was fair and although we could do about it was to de up a bouquet of flowers in her memory. The same reasoning is illustrated on the TV news every day. A baby dies from abuse by a parent and the teddy bears piled up around the child. In a word, it is a drinkers and white wooden crosses appear beside the road. We claim to understand all this! It seems that what began long ago as a simple memorial tribute on Memorial Day to the honored dead of the Civil War and military encounters since, and to our own beloved deceased relatives, has morphed into public displays of grief over anyone, anywhere, at the mention of "unjust" or untimely death. It is also interesting to note that Mother Teresa, who died shortly after Princess Diana, was not awarded such a public dis-play. Clearly, she was widely memorialized and praised and had lived a long and pro-digious life whose suffering was considerable. Apparently because of these facts, she merried no wooden crosses, teddy bears or flowers.

Cornucopia/Cynthia Dewes

Celebrating Memorial Day 365 days a year

A friend recently remarked that his "memorial business" is getting out of hand. It seemed to all of us that her death was fair and although we could do about it was to de up a bouquet of flowers in her memory. The same reasoning is illustrated on the TV news every day. A baby dies from abuse by a parent and the teddy bears piled up around the child. In a word, it is a drinkers and white wooden crosses appear beside the road. We claim to understand all this! It seems that what began long ago as a simple memorial tribute on Memorial Day to the honored dead of the Civil War and military encounters since, and to our own beloved deceased relatives, has morphed into public displays of grief over anyone, anywhere, at the mention of "unjust" or untimely death. It is also interesting to note that Mother Teresa, who died shortly after Princess Diana, was not awarded such a public dis-play. Clearly, she was widely memorialized and praised and had lived a long and pro-digious life whose suffering was considerable. Apparently because of these facts, she merried no wooden crosses, teddy bears or flowers.

Perhaps it's because in former times most deaths of honored military people, our relatives and Mother Teresa would be con-sidered natural passages from this life to the next, whether unjustly or not. We used to believe that all was well in God's time, that we were safe in his care and would one day know all the reasons why. Maybe it has to do with the way we feel the image of all of them in the face of such injustices, such uncontrollable evil in our society. We don't know what to do with the pain seen in the face of such injustices, such uncontrollable evil in our society. We don't know what to do with the pain, and how to find any meaning in it.

We do better spending our time in trying to stop the injustices and prevent the evils that cause our distress when people are suffering in trying to stop the injustices and prevent the evils that cause our distress when people are suffering.
The Acts of the Apostles furnishes the first reading for this feast of the Ascension of the Lord.

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

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

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

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

Introducing the book of Acts to Theophilus, the author of Acts briefly recalls the days after the Lord’s crucifixion. He also writes of events that occurred after the resurrection and before the Holy Spirit came. The Holy Spirit was understood to be an event, but much more than merely the Lord’s exit from space and time. Rather, it is a feast to observe a profound mystery. It is interwoven with the Incarnation. In coming to earth as a human child, as the son of Mary, who was only human despite her holiness and privilege of being mother to the Redeemer, he became himself linked God and man. He bridged the gap.

Jesus now commissioned his apostles to preach the Gospel far and wide, “even to the ends of the earth.” The Lord promised to empower them to do this. The Holy Spirit would come on them, and enable it.

The Holy Spirit will come and fill the believers with the power and life of God. The Holy Spirit, with all the power and life of God, has now come and empowers believers.

They will see and understand, be bold and respond to the Gospel. Over all will be Jesus, the head of the Church. Already, the word “Church” is being used. It comes from the Greek. St. Luke’s Gospel gives this feast its final reading. It is the Lord’s end of the third Gospel. Jesus speaks to the 11 surviving apostles in the sequence of events just before the Ascension. He tells the apostles that they will be transfigured by what they had seen. Two humans could see. The Almighty appeared in a cloud on the clouds and was seen no more by the apostles.

Then, Jesus commissioned them to strengthen and direct the apostles. They were more than casual bystanders. They were the 12 apostles. To a degree, this scene embodies human nature as he returns to God. By Anna-Margaret O’Sullivan (Anna-Margaret O’Sullivan is a member of St. Rose of Lima Parish in Franklin.)

The author refers to “my first account.” This section also is the beginning of the third Gospel. Jesus promises the Holy Spirit will come on the apostles and enable it. This feast celebrates the fact that soon the Holy Spirit will be received and enable it.

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

Daily Readings

Sunday, May 28
Acts 19:1-8
Psalm 68:2-5ac, 6, 7ab
John 16:29-33

Tuesday, May 29
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

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

Thursday, May 31
The Visitation of the Virgin Mary
Zephaniah 3:14-18
(Response) Isaiah 12:1-2, 3-4
Psalm 138:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, June 2
Marcellinus, martyr
Peter, martyr
Acts 28:16-20, 30-31
Psalm 114:1-5, 7
John 21:20-25

Vigil Mass of Pentecost
Genesis 11:9-19
or Exodus 19:3-8a, 16-20b or Ezekiel 37:1-14 or Joel 3:1-5

Sunday, June 3
Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 35c
1 Corinthians 12:3b-7, 12-13 or Romans 8:8-17
John 20:19-23 or John 14:15-16, 23b-26

Question Corner/ Fr. John Dietzen

Daughters’ interfaith marriages hurt father

Q

My older daughter, baptized and raised Catholic, recently married a young man in the Christian Church. She now belongs to. I refused to give her away because I felt, as her father, I had to make clear that I did not approve of her entering an adulterous and invalid relationship.

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

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

A

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

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

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

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

There is no black and white, one-size-fits-all solution for these dilemmas. To insist only one way is possible to stand for the truth in such complicated circumstances reveals either a form of pride or a deep need for moral decisions that are absolutely certain, with no tinges of gray. Still, it remains open to the way to among other things, rash judgments about the state of a person’s soul. Second, it may be perhaps more important, if your letter describes the circumstances accurately, your older daughter, at least, was not entering an “adulterous and invalid relationship” according to Catholic Church law. Canon 117 states that a person who leaves the Catholic Church “by a formal act” is no longer bound to the “form” of marriage, the obligation to be married before a priest or a deacon for a valid marriage.

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

The Church’s flexibility here is another evidence that we cannot be God’s surrogate in judging the decisions of others. Being faithful to what we believe is one thing. Making our personal peace and respect for others’ persons even someone else does is something else entirely.

As a famous retreat master remarked at a recent conference, “There is enough shop toward peace of heart is resigning as general manager of the universe.” And we don’t need to resign from our principles to do that.

(An article by Claire R. Reilly, in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in an interfaith marriage is available by sending an email, stating your name, to the e-mail address for Father John Dietzen, Box 325, Peoria, IL 61651.)

The Sunday Readings

Sunday, May 27, 2001

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

The Criterion Friday, May 25, 2001
May 25
Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. “500” Festival, 5 p.m. Information: 317-631-2399.

May 26
St. John the Baptist Parish, Starlight, 8310 St. John Rd., Indianapolis. Strawberry Festival, buffet dinner, build your own shortcake, 8 a.m.-11:00 a.m.; Rides: Sunday 12-5, $8.00 Bracelet – lets you ride all rides. Information: 317-283-5508.

Saturday, May 26, 2001
Come enjoy our 23rd Annual Strawberry Festival located in Beautiful Starlight, Indiana. St. John’s Church. “New One Day” Starlight Strawberry Festival (Served Buffet Style Dinner) St. John’s Starlight invites you to join us for a buffet style dinner which will include: Ham, Fried Chicken & Dumplings, Corn, Green Beans, Bread with New Potatoes, Jasper’s Homestyle Ham, Tea, Lemonade, Water and for dessert Fruit. Dinner will be served from 11:00 a.m. to 7:00 p.m. in the church hall. Adults $7.00 (10 & older) Senior Citizens $6.00 (65 & older) Children 5-11 $4.00 (Under 5 is free) Adults can entertain the kids in the Wine & Beer Garden to play BlackJack, Showdown & Chuck-a-Jack, or just enjoy the live music and hospitality. Take 164 West to exit #121 (285 Ex) to exit #1 (State St. Exit) turn right on State St., go 2 ½ miles to Starlight Rd. turn right on Starlight Rd. Go approx. 4½ miles to Starlight Road and follow signs to St. John’s Church to the Strawberry Festival. 8310 St. John’s Road Hoosier Wells, 8191 821-925-5785 License #95014

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

Summer Festival
Thursday, June 7 – 5 PM-11 PM
Friday, June 8 – 5 PM-Midnight
Sat., June 9 – 2 PM-Midnight Sun., June 10 – 12 Noon-6 PM

– FAMILY DINNER EACH EVENING –

Italian Dinner Fish Fry Dinner Pork Chop Fried Chicken

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

DRAWINGS WILL BE HELD SUNDAY EVENING BEFORE CLOSING

DONATION: $5.00/Ticket “SHARE THE JACKPOT”

1st Prize: 25% of total Jackpot ($250 minimum payout)
2nd Prize: 10% of total Jackpot ($100 minimum payout)
3rd Prize: 5% of total Jackpot ($50 minimum payout)
4th Prize: 2.5% of total Jackpot ($25 minimum payout)
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6th, 7th, 8th, 9th, 10th Prizes: 1% of total Jackpot ($100 minimum)

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LITTLE FLOWER PARISH FESTIVAL

JUNE 1, 2 & 3

Fun For Everyone!!!!

Food Tent • Carnival Rides • Monte Carlo • Face Painting • Putt-Putt • $8500 in Raffle Prizes • Dunk Tank • Live Entertainment

Friday, 5 p.m. to 11 p.m.
Fish Fry 5 p.m.–8 p.m.
Monte Carlo starts at 8 p.m.

Saturday, 5 p.m. to 11 p.m.
Bon Fire 5 p.m.–8 p.m.
Monte Carlo starts at 8 p.m.
Live Entertainment

Sunday, 11:30 a.m. to 5 p.m.
Carnival Rides All Day For One Low Price

ONLY $10.00

Raffle Prizes To Be Announced Saturday Night

$1st-$5,000, 2nd-$1,500, 3rd-$1,000, 4th-$500 and 5th-$500

*Need not be present to win*

Lic. # 94972
The Active List, continued from page 26

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

**First Saturdays**
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.
- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.
- Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
- St. Mary Church, 315 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.

**Second Mondays**
- Christ the King Church, 1827 Kessler Blvd. E. Dr. Indianapolis. Exposition of the Blessed Sacrament, 7 a.m.-5:30 p.m. from 7 a.m. (Monday); rosary, 8 p.m. Open until midnight.
- Third Fridays Blessed Sacrament Chapel, 53. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Mass for Civitas Dei Catholic business group. 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., $20. Information: Mike Fox, 317-259-6000.
- Third Sundays Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-1102.

**Monthly**
- Fatima K of C, 5040 W. Post Road, Indianapolis. Euchar. 1 p.m. Information: 317-638-8416.
- Holy Cross Church, 325 N. Oriental St., Indianapolis. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.
- First Mondays Archdiocese of Indianapolis. Men’s and Women’s Group. 7-9 p.m. Information: 812-246-4555.
- First Tuesdays Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m. Information: 317-638-8416.
- First Fridays Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Information: 317-638-8416.
- Our Lady of Lourdes Church, 5335 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service. 7:30 p.m.
- St. Vincent de Paul Church, 1721 "T" St. Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass, 6-9:30 p.m.; reconciliation, 4-4:44 a.m. Information: 317-638-8416.
- St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Mass. Benediction 4:45 p.m. Mass, 5:15 p.m.
- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass. midnight.
- St. John 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.

**Eucharistic adoration, reconciliation: 10 a.m.**

**First Saturdays**
- St. Pius X Parish, 7200 Sarto Dr. Indianapolis. Separate and Divorced Catholics support group. 7-9 p.m. Information: 317-578-8254.
- St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

**Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information:** Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1572 or 800-382-9363, ext. 1521.
Latin Sayings for Spiritual Growth
By Rt. Rev. Lambert Rebii, O.S.B.
Archabbot of Saint Meinrad Archabbbey
Our Sunday Visitor Publishing Division, Huntington, IN 46750
Hardcover, 5" x 7", 240 pages, $18.95
Reviewed by William R. Bruns

From start to finish, or as Benedictine Archabbot Lambert Rebii might say, ab ovo usque ad mala, we’re head over heels—er, I mean we’re per caputque pedesque—about his new book, Latin Sayings for Spiritual Growth! The archabbot is a engaging in print as he is in person. His newest book (he has also written Because There Is Jesus: A Call To Be New-Made in Christ) grabs readers by the lapels and “sits ‘em right down” with its fresh style and gracious good wit. As one might expect of an experienced teacher, retreat master and spiritual director, bits of wisdom are embedded in the text like limestone and sandstone in southern Indiana. The book is divided into seven parts (I’m unsuccessfully resisting the urge here to make a remark about all of Gaul being divided into three parts—Gaalia est omnis divisae in partes tres), one for each of the three theologi cal virtues—Fides, Spes and Caritas—and the four cardinal virtues—Prudencia, Iustitia, Fortitudo and Temperantia.

Each of the seven “chapters” contains from 22 (under Fides) to 18 (in Caritas) reflections on Latin sayings from the classical and familiar (Quem di amant, adolescens mortuis—Only the dead young) to the more obscure (Durum et durum non faciat murmur—Hard with hard never made any good wall). The sayings are taken from a variety of sources, including the Scriptures; classical writers such as Plautus, Seneca, Cicero and Terence; the Fathers and doctors of the Church—Jerome, Augustine, Ambrose, Thomas Aquinas; John Wycliffe, a Protestant reformer; Thomas Fuller, a 17th-century writer and preacher; and Cardinal John Henry Newman, the 19th-century Anglican, later Catholic, intellectual. One of the beauties of this book is that the reflections are short (just several paragraphs each), but the writing is tightly packed with meaning and wisdom. For the busy person (and who isn’t), this book could be gradually consumed one reflection at a time with one’s morning cup of tea. The reader would arise from this breakfast with physical, intellectual and spiritual nourishment for the day ahead. The only problem with this is that it will take a very disciplined reader to read “just one” at a sitting. With the author’s permission, I have been graced with a book to read during Christmas, Easter, Mother’s Day, Father’s Day, Arbor Day, someone’s Unbirthday, or really no occasion at all. I can only echo a remark on the book’s dustjacket: “In the words of St. Augustine, ‘Tolle et lege’—Take and read!” (William Bruns is archdiocesan secretary for communications and executive editor of The Criterion.)

Father Henri Nouwen’s essays collected in new book

Finding My Way Home: Pathways to Life and the Spirit
Reviewed by Wayne A. Holz (CNS)

Finding My Way Home is a newly released collection of four essays by the late Father Henri Nouwen. Three of these essays appeared previously in booklet form. The fourth is new—edited rather liberally from Father Nouwen’s notes by his literary executor, Sue Mosteller. Mosteller worked with Father Nouwen at L’Arche Daybreak near Toronto, a community for mentally and physically challenged people, where Father Nouwen lived and worked for 10 years until his death in 1996. Explaining the title of the collection, Mosteller writes in the preface: “Henri invariably stopped when a home less person accosted us on the street. Not only did he find some money to share, but he generally took time to speak to the person, ask some questions and listen to the story.” She recalls that in the following days Father Nouwen would remember the person’s face and name during his celebration of the Eucharist. “Henri felt akin to the homeless because he was deeply conscious of his own longing for home.”

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

“The Path of Waiting”—this reviewer’s favorite because it addresses an important aspect of his spiritual development—speaks of both the waiting for God and the waiting of God. “The Path of Power” deals with destructive and redemptive forces operative in the world and in our own hearts. “The Path of Peace” focuses on Henri Nouwen as a person profoundly disabled man with whom Father Nouwen lived at Daybreak.

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

Some have quipped that Father Nouwen did not write 40 different books, but rather one book 40 times. Most of his innovative themes have now been thoroughly pre sented. With his old books, Mosteller grants, he has left a legacy of ideas that he has temporarily abandoned and that will be a source of new wisdom for others. “The Path of Love” is an example of this. It focuses on the virtues of love and on their role in spiritual growth.

“A Healing Service led by Lorna Lisk will be held on Friday May 25, at 7:00 p.m. and Saturday May 26 at 8:30 a.m. till Noon at Marian College, St. Francis Hall Chapel, 3200 Cold Springs Rd. Indianapolis. The Lord has used Lorna Lisk in the interna tional healing ministry for the past 10 years. The two services will concentrate on physical, spiritual, emotional & generational healing. For info. call 317-927-6900. Sponsored by the Catholic Charismatic Renewal of Central Indiana.”

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NOTRE DAME. Ind. (CMS)—Quoting Lyndon Johnson, Knute Rockne and Dorothy Day, President Bush used his commencement address at the University of Notre Dame to encourage individual and corporate participation in battling poverty.

"Welfare as we knew it has ended, but poverty has not," Bush said. "When over 12 million children live below the poverty line, we are not a post-poverty America." Speaking to 2,500 graduates, their families and faculty on May 20, Bush urged the audience to consider a life of service.

There’s more to citizenship than voting and paying taxes, Bush said. "Citizenship is empty without concern for our fellow citizens, without the ties that bind us to one another and build a common good."

President Bush’s selection as Notre Dame’s commencement speaker stirred some controversy, as did the selection of four previous U.S. presidents who have been commencement speakers.

Outside the university’s Joyce Athletic and Convocation Center, about 150 peaceful protesters signaled their displeasure with Bush on issues such as the environment, workers’ rights and the death penalty. An atheists’ group voiced opposition to his support for faith-based initiatives.

However, the president and first lady Laura Bush were already inside the Joyce center at a lunch hosted by Notre Dame’s president, Holy Cross Father Edward Malloy, and attended by 350 dignitaries. Laura Bush was honored for her commitment to education and teacher training with the announcement that Notre Dame is establishing a Laura Bush Scholarship. It is to be endowed annually to a student at one of the Texas Catholic schools served by the Alliance for Catholic Education. The alliance is a Notre Dame service program that provides teachers for Catholic schools in poor areas across the United States.

In his address, Bush quoted his predecessor, President Johnson, from a 1964 speech that launched that administration’s "War on Poverty."

"You are the generation which must decide," he quoted from Johnson’s speech. "Will you decide to leave the future a society where a man is condemned to hopelessness because he was born poor? Or will you join us to wipe out poverty in this land?"

Bush asked the Notre Dame graduates, "Will you be a renewable in the service of your country—or a citizen?" The 1960s-era War on Poverty succeeded in providing basic health care for the poor and started other programs. Bush noted. But it also turned many citizens into bystanders, convinced that compassion had become the work of government alone," he said.

The War on Poverty established a federal commitment to the poor, he said, adding that a 1996 welfare reform law "made that commitment more effective."

The law set limits on how long people could receive government assistance. It also required work in exchange for aid.

The fact that those changes resulted in cutting welfare rolls in half is a "tribute to President Clinton and to the Republicans and Democrats who agreed on its components," Bush said.

Not a phase in combating poverty is called for, Bush said. "Our society must enlist, equip and empower idealistic Americans in the works of compassion that only they can provide."

While government’s role in caring for the needy can not be replaced, it also must do more to support "charities and communities that are the only they can provide." "Faith-based organizations receive only a tiny percentage of overall corporate giving," he said. "Currently six of the 10 largest corporate givers in America explicitly rule out or restrict donations to faith-based groups, regardless of their effectiveness."

Bush said that since the government will not discriminate against faith-based organizations, neither should corporations.

Bush also announced two new initiatives, providing more funding for low-income housing and for drug treatment. He said his budget for next year would triple the funding that goes to organizations like Catholic Habitat for Humanity, which promote homeownership for the poor.

He said he would propose that $1.6 billion in new funding be made available for drug treatment programs. He said that $1.6 billion in new federal funding for drug treatment be opened to competition from faith-based and community groups.

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