Religious leaders renew calls for peace in the Holy Land

JERUSALEM (CNS)—As West Bank Christians cleared the debris left behind from the Church of the Nativity standoff, religious leaders made renewed calls for peace in the Holy Land.

The first Mass since the standoff’s April 2 beginning was celebrated in St. Catherine’s Church—inside the Nativity compound—May 12 by Cardinal Roger Etchegaray, the papal envoy who was rebuffed in an attempt to celebrate Mass there during a diplomatic mission in early May.

Pope John Paul II, speaking at a noon blessing at the Vatican the same day, offered thanks to all those who helped make sure that “this holy place was given back its true religious identity.”

He expressed particular appreciation to the communities of Franciscan friars and nuns and Greek Orthodox and Armenian Orthodox monks who “with notable sacrifices remained faithful custodians of the sanctuary.” He also encouraged the people of Bethlehem again to take up the road of faith and hope in God.

Franciscan Father David Jaeger, spokesman for the Franciscans in the Holy Land, said after the siege and occupation of the Church of the Nativity ended May 10 that “this surreal and absurd ordeal” needed to be carefully reconstructed.

Father Jaeger said the standoff could „Reluctant’ principal retires after long career at Indianapolis Catholic high school

By Jennifer Del Vechio

It wasn’t a job Father Patrick Kelly wanted.

He even turned it down a few times. But 18 years later, Father Kelly, principal of Cathedral High School in Indianapolis, said his role has been one of the joys in his life.

“If I hadn’t enjoyed it, I wouldn’t have done it,” said Father Kelly, who retires at the end of this school year. “It worked out reasonably well.”

Understanding students is one of Father Kelly’s gifts, faculty and friends said.

Father Kelly, 70, is able to bridge the generation gap with the students. “He’s empathetic to their positions,” said Lance Rhodes, an economics teacher at the school for the past 23 years. “He knows what they are suffering and what they are thinking.”

Father Kelly said he believes that he has long had the ability to identify with students. “I used to have a secretary who was a nun,” Father Kelly said. “And someone asked me how I got along so well with the students. She called out, ‘He thinks the way they do.’

“I absorb other people’s pain. I’ve always been able to do that,” he said.

Grandfather’s words lead deacon to priesthood

A comment from his grandfather 20 years ago brought Robert Hankee his first serious thought of becoming a priest.

On June 1 at SS. Peter and Paul Cathedral, he will become Father Hankee when Archbishop Daniel M. Buechlein confers the sacrament of holy orders on him as a priest for the Archdiocese of Indianapolis. His first assignment will be as associate pastor of St. Malachy Parish in Brownsburg.

Hankee attended St. Pius X School and Bishop Chatard High School in Indianapolis and is a graduate of Purdue University in West Lafayette.

It was while he was in the fourth grade at St. Pius School that he sent a letter to his maternal grandfather, Paul Steiner, telling him what he was thinking for Lent.

His grandfather answered: “That’s great. Maybe someday you’ll be a priest.”

“It stuck with me,” said Hankee. He never told anyone about the letter and really didn’t think about it much until he was in a discernment group in college. After graduation from Purdue, Hankee contacted the archdiocese for more information about the priesthood, but did little to follow up on it.

He had spent the summers of his last college years working at the Catholic Youth Organization’s Camp Rancho Framasa in Brown County. After graduation, he continued working there as assistant camp director—living and working on the property year-round. During the winter, he was responsible for recruiting counselors and...
have been resolved quickly if both parties had not rejected an earlier proposal similar to the final agreement. The spokesman said that, while he was not willing to lay blame for the standoff, he believed that both sides could have done things differently and prevented such a long and bitter situation.

Responding to a series of suicide bombings, Israel invaded the West Bank, and on April 2 about 200 Palestinians—including armed gunmen—entered the Church of the Nativity. The Israeli army said Palestinian gunmen on its most-wanted list were among those inside the church, which it surrounded with tanks. The army cut telephone lines and food supplies, although some food did get through.

On May 10, the last of the armed Palestinians left the basilica. Under the terms of a deal worked out in painstaking negotiations, 13 gunmen flew to Cyprus and were expected to take up residence in European countries; 26 other gunmen were released to the Gaza Strip, and 73 Palestinian policemen and civilians were allowed to go home. The Israeli army withdrew from the area shortly after the Palestinians left.

The Vatican’s diplomatic representative to Israel and the Palestinian territories, Archbishop Pietro Sambi, told Vatican Radio that the negotiating process that ended the standoff was “a symbol of the path to follow to reach peace between the Israelis and Palestinians.”

The two peoples, he said, cannot continue to see each other only as threats, but must recognize they must find a way to live together.

Father Marques said that, with the siege and occupation over, “there must begin the no-less-important work of restoring faith, restoring dignity, restoring hope for the future in these two peoples.”

A Franciscan friar who was inside the church compound during the standoff said the most difficult moment occurred when armed Palestinian gunmen entered the church.

“We found ourselves between two forces, the Palestinians on the inside and the Israeli military on the outside,” said Father Nicolas Marques, master of clerics of the Franciscans.

Father Marques said the Palestinians brought at least 40 guns inside the church. He said there were moments of extreme tension when the Palestinians waited for a possible Israeli attack.

“But I must say that the Palestinians respected us and never were violent toward us or disrespectful,” he said. It took an army of volunteers a few hours to clean the mess left behind in the church compound. Members of each of the three Christian denominations cleaned their own section of the Church of the Nativity with kerosene and sawdust. In addition to the garbage left behind by the 200 Palestinians who sought refuge in the church, the Franciscan parish hall and three rooms of the Greek Orthodox convent had been blackened and charred—apparently by fires set off by Israeli mortars or flares. Inside the parish hall, brand new organ pipes were a mass of twisted and melted metal.

Bullet casings left from Palestinian guns were strewn on top of the parish hall and were gathered up as souvenirs, and Arabic graffiti was scrawled on the stairs leading to the hall. In a colored marker, the Palestinians had written the name of the first of their number to die, as well as slogans such as “I am ready to face the occupier.”

“It was miserable in here,” said 19-year-old Jalil Mosamad, who came to help clean the Franciscan section of the church. “I can’t begin to describe it.”

As the Israeli-Palestinian standoff drew to a close, Latin Patriarch Michel Sabbah said violence will end in the Holy Land once Israel ends its occupation of Palestinian territories. The patriarch said Israel’s concerns over its security caused the occupation of Palestinian territories, which pro- voked Palestinian resistance.

“To go on speaking about Palestinian terrorism without seeing the right of the Palestinians to their freedom and to end the occupation is condemning oneself not to see reality and to remain impotent in reaching a solution,” he said in a May 9 statement.

In Washington, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said the actions of both sides during the siege “raise serious concerns about the commitment of both sides to respect and protect the holy places. We hope that the U.S. will persist in doing all that it can to end an unacceptable cycle of violence and to press the parties to return to the arduous task of negotiating a just peace.” Bishop Gregory said in a May 10 statement.

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Archdiocese honors adult and youth volunteers

By Mary Ann Wyand

It took a school bus and numerous cars to transport all of the St. Roch parishioners from the Indianapolis South Deanery parish to SS. Peter and Paul Cathedral on May 7 for the New Albany archdiocesan Catholic Youth Organization’s annual volunteer service awards ceremony.

Their pastor, Father James Wilmoth, was the third priest in the history of the awards to receive the St. John Bosco Medallion for distinguished service to youth. Msgr. Richard Kavanagh and the late Father John Ellord also received St. John Bosco Medals in past years.

During nearly four decades of ministry, Father Wilmoth has supported CYO sports as a loyal fan, even standing in the rain one weekend last October to cheer three St. Roch teams as they played football at the Msgr. Downey Field in Indianapolis.

“This man stood in the rain, ankle deep in water and mud, in his favorite spot by the goalpost on Saturday morning and Sunday afternoon” last fall to support the St. Roch football teams, said Edward J. Timler, executive director of the Catholic Youth Organization.

“It’s very humbling,” Father Wilmoth said after the awards ceremony. “My mom told me a long time ago that there’s nothing greater in the world than kids, and she’s right.”

Other recipients of St. John Bosco Medallions, the archdiocese’s top youth service award, were Holy Spirit parishioner Bill Myers, St. Andrew the Apostle parishioner Larry Smith, St. Jude parishioner Bill Cobb, St. Luke parishioner Kevin Sweeney, St. Matthew parishioner Jim McHugh and St. Simon the Apostle parishioner Tim McGrath, all of Indianapolis.

Twenty-five adult volunteers received Msgr. Albert Busald Awards for dedicated service to youth.

Busald Award recipients from Indianapolis included Christ the King parishioners Marianne Cappell, Paul Cappel and Ken Rowe, Immaculate Heart of Mary parishioners Debbie Broderick and Lisa Kelley, Nativity parishioners Deanne Schilling and Pat Soller, Our Lady of Lourdes parishioner Joyce Burke, and St. Barnabas parishioners Mike Gabbe and Pat Schroeder.

Also receiving Busald Awards were St. Christopher parishioner Karen Woldahl, St. Jude parishioners Jeff Buckley and Mark Oakley, St. Luke parishioner Theresa Schutzman, St. Matthew parishioner John Sahm, St. Michael the Archangel parishioner Dan Corsaro, St. Roch parishioners Keith Andrews and Elaine Schloegl, and St. Simon the Apostle parishioner Beth Lockridge, all of Indianapolis.

Busald Awards also were presented to Dennis Cromwell from St. Charles Borromeo Parish in Bloomington, John Grande and Terry Sangi from St. Malachy Parish in Brownsburg; Dave Reitz from St. Louis de Montfort Parish in Carmel, Ind., in the Lafayette Diocese; and Our Lady of Mount Carmel parishioners Ali Archer and Jeff Beckley of Carmel, Ind., in the Lafayette Diocese.

Also during the ceremony, 17 teenagers were recognized with Spirit of Youth Awards for outstanding service to their Church and community.

Youth award recipients were Amanda Baase from Good Shepherd Parish in Indianapolis, Megan Pharr and Matthew Ross from Nativity Parish in Indianapolis, Ashley Mitchell from Our Lady of the Greenwood Parish in Greenwood, and Sarah Sexton from St. Joan of Arc Parish in Indianapolis.

Other Spirit of Youth Award recipients from Indianapolis were St. Jude parishioners Anna Glowinski and Stephanie Hohan, St. Lawrence parishioners Theresa Cummings, St. Luke parishioners Chris Moran, Lauren Pappas and Lauren Traytor, St. Monica parishioners Mark Bartley and Bridget Sherer, and St. Roch parishioners Jason Adams and Joseph Newton.

Steve Chalko and Jason Hilton from St. Louis de Montfort Parish in Carmel, Ind., in the Lafayette Diocese, also received Spirit of Youth Awards.

New Albany Deanery recognizes youth and adult volunteers

Thirty-seven southern Indiana teenagers were recognized for their Church and community involvement during the New Albany Deanery Catholic Youth Ministry’s annual awards celebration on May 7 at the Huber Plantation Hall in Starlight.

More than 300 youth and adults gathered for the ceremony to affirm the teens for their volunteer service.

“Our theme for the evening was ‘Seeds of Faith’ to celebrate the many Catholic Youth Ministries that have been planting seeds of faith in southern Indiana young people for over 35 years,” said Ray Lucas, dean of youth ministries.

“It is easy to see that the seeds of faith planted by parents, families and our Catholic parishes has more than taken root in these young people,” Lucas said. “The involvement of these models of volunteer service made it clear that their faith is already bearing fruit in their lives and in our community.”

Marlene Stammerman, director of youth ministry for the Archdiocese of Indianapolis, presented awards to youth and adult volunteers from the Catholic parishes in Harrison, Clark and Floyd counties.

St. Augustine parishioner Melissa Harbeson of Jeffersonville received the C. F. Stumph Memorial Scholarship and the For God Awards given to youth. The award recognizes exceptionally gifted, faith-filled young people that have displayed exceptional leadership. It has only been presented a few times during the past five years.

“It is nice, as a youth, to be recognized for our involvement in youth ministry by people you respect and admire,” Melissa said after the awards ceremony.

Nadine Kaelin received the For God and Youth Award for more than 35 years of volunteer service as a high school religious education teacher at St. Michael Parish in Bradford. The award is sponsored by the National Federation for Catholic Youth Ministry in Washington, D.C., and is presented to adult youth ministry volunteers that have contributed more than three decades of service.

The deanery also honored 10 teenagers with Outstanding Service Awards for their Christian lifestyle and exceptional leadership. Recipients were Zack Book from St. John Parish in Starlight, Michael Carrico from St. Mary Parish in Lanternville, Jessica Kinder from St. Michael Parish in Charlestown, Sarah Kramer from St. Michael Parish in Bradford, Melissa Harbeson from St. Augustine Parish in Jeffersonville, Chad Naville and Katie Taylor from St. Mary Parish in Navilleton, and Jessica Schell, Mary Schmelz and Anthony Day from Holy Family Parish in New Albany.

Three youth received $1,000 scholarships for collegiate study based on their outstanding service to their Church and community during their high school years. Chad Naville earned the deanery’s Dean Kramer Memorial Scholarship, Mary Schmelz received the Father Tom Stumph Memorial Scholarship and Melissa Harbeson earned the Service Above Self Scholarship.

In addition to these awards, 27 New Albany Deanery youth were recognized for leadership and faithful involvement.

Earning leadership and service certifications were Anastasia Goftner, Tony Harper, Danny Hornung, Nick Keenan, Emily Lynch, Jason Missa, Samantha Moore, Brent Naville, Amanda Robert, Gary Fessel, Robbie Noonan, Ashley Koetter, Kim Reiter, Katie Keyney, Duni Beatty, Melissa Ferre, Candy Fischler, Matt Flaherty, Chrissy Everidge, Emily Boone, Riwan Balogun, Daniel Golenbeiski, Paul Hentrup Jr., Ryan Kasper, Anna Cardoso, Christopher Doane and Charlene Kraft.

Nine adults were recognized for exceptional service to the archdiocesan Catholic Youth Organization’s St. John Bosco Medallions.

The world's changing demographic

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France re-elected President Jacques Chirac on May 5 in a runoff elec-
tion against Jean-Marie Le Pen. Chirac’s victory wasn’t a surprise. The
surprise was that the runoff was against Le Pen, the candidate of the far-right
National Front. Le Pen had unexpect-
tedly defeated Lionel Jospin, the Socialist candidate, in the first round of
the election. Since none of the can-
didates received a majority of the votes cast, the runoff was required.
Le Pen’s unexpected success is attributed to his protectionist and anti-
imigrant platform, and this points out a big change that is occurring through-
out Europe—a change that will be
highly significant in the future.

The fact is that, while nations in the world’s Southern Hemisphere are grow-
ning rapidly, most of those in the north are declining. Northern countries must rely
on immigration and migrant workers to keep their economies healthy.

Demographers figure that nations must have a fertility rate of 2.1 children per
woman to maintain their popula-
tion. European countries are far below that. Germany’s fertility rate is now
1.3, Italy’s and Russia’s 1.2, and Spain’s 1.1. Not only are the fertility rates low, but the percentage of
women engaging and immigration remains the only way they can maintain a viable society.

European countries are, therefore, letting more and more immigrants in, from across Europe, which
explains the popularity of the racist poli-
cy of someone like Le Pen in France.

All this will have significant effects on religion. Christianity has been grow-
ning rapidly in Africa and Asia at the same time as Europe has become more
secularized. Already Africa is 46 per-
cent Christian. According to the World
Christian Encyclopedia, “The present net increase on that continent is
8.4 million new Christians a year and, for the future of Christianity in general
and Catholicism in particular.”
—John F. Fink

An apology to the victims of sex abuse

S

s my summer series of articles about sex abuse in the Church con-
tinues, I want to address my
concern to those of you who have borne the burden that is placed on you
with as much sensitivity and clarity as possible.

I have heard from some of you who have been abused by clergy or
Church employees. I have heard from some of you who were abused by
family members or acquaintances. And I as I remarked in my article last
week, a veil has been lifted and new dimensions of some painful story have
been revealed.

As I have listened to these stories, I am appalled by what I hear. I learn
how deeply you have been affected by the trauma. I am particularly sad-
dened both by the depth of suffering you have experienced, and the continu-
ance and also by your para-
mount concern that it doesn’t happen to other innocent people. I under-
stand your outrage at the notion that perpetrators of abuse could be moved
to other ministry or Church work assignments where they could repeat the
crime.

Perhaps saddest of all is the despi-
ted fact that you were betrayed by
people whom you trusted most of all.

That is a deep sadness.

And even only one person were to be
abused, the whole community of
faith is affected. We are one body, the
Body of Christ. From that perspec-
tive, the entire Church is affected.

Also from that perspective, if even
only one priest or Church employee or volunteer committed by clergy and
Church employees are responsible for the removal of the perpetrator
effectively and expeditiously as we
both for the care of the victim and
for the Body of Christ. From that perspec-
tive, the entire Church is affected by
the death of the entire Body of the
Church is affected by this betrayal,
and shares the responsibility to
address the problem.

In the name of Christ, the head of
the Body, we who are leaders of the
Church, the bishops, are responsible
both for the care of the victim and
for the removal of the perpetrator
from ministry.

For the times we have not pas-
torially helped you who are victims as
effectively and expeditiously as we
should have, for the times we have
been careless or at least ineffec-
tive in coping with the perpetrators in
the past, I offer a profound apology.

I feel very badly about this and,
even though I cannot undo the past
and all that has happened to you
and all that you feel you have lost because of your horrible experience as victims, I
promise that I and those who assist me are doing everything possible to
see that the criminal activity cannot
continue.

As I promised last week, we in
archdiocesan administration will do everything in our power in that
to see that no priest or Church employee or vol-
unteer who has had a role in sex abuse has a
child or minor will be placed in a ministerial situation where
future abuse is possible.

Can I guarantee that the crime will never
again be perpetrated? No one can make such a guarantee in our world
of imperfect human persons. But I promise that we will do everything
humanly possible to see that this never happens again.

Once more, I invite and encourage anyone who has been abused by any-
one in service of our Church’s mis-
tion to come forward so that we can help. We cannot address this situation if
we don’t know what we don’t know.

Some weeks ago, I was reading that
the newly translated Roman Missal, which will be available soon,
includes some new texts for use at
Mass. One of those is a series of
prayers for a Mass offered in repara-
tion for sins. As I read this, I imme-
 diately thought, “That is the Mass
our archdiocese needs to offer in all of
our parishes in reparation for the
sins of sex abuse, especially those
committed by clergy and Church
employees and volunteers.” And, that
we will do. We also will pray for
healing for you who are victims.

I was pleased to learn that at their meeting in Rome, among other
things, the American cardinals pro-
posed to the bishops of the United States that there be a national day
of prayer for reconciliation and recon-
titution for the offenses of sexual abuse
in our country. When such a date is
proposed, our archdiocese will partic-
ipate. If it is not proposed in a timely
manner, we will do so sooner.

In the name of our priests, arch-
diocesan co-workers and volunteers,
I want to tell you how sorry we are, how offending and embarrassed we
are, because of the sinful actions of
a few among us. We intensify our
efforts to address the problem within
our own ranks.

Equally important, because sexual
abuse is a much larger societal prob-
lem that we do address as a Church,
issue more effectively. We pray that
we continue to learn from our mis-
takes—not only by our Church but
also by society in general. Please,
let’s pray for each other.”
Buscando la Cara del Señor
que la actividad criminal no continúe.
yo como aquellos que me asisten estamos
todo lo que ustedes sienten que han
todo aquello que ustedes han sufrido y
una profunda disculpa.
descuidados o menos efectivos al manejar
aquellos momentos en que hemos sido
que son las víctimas, tan efectiva y
perpetrador.
tanto por el cuidado de la víctima como
Cuerpo, nosotros que somos los líderes de
problema.
por esta traición, y comparten la
de todo el Cuerpo de Cristo es afectada
desde ese punto de vista, si sólo un
toda la Iglesia fue abusada. También
es afectada. Somos un solo cuerpo, el
traicionados por personas en la que
repetir el crimen.
los perpetradores del abuso pudieron ser
continúan experimentando y por su
que ustedes han experimentado y
Particularmente me siento entristecido
la profundidad del trauma.
llegado a saber lo afectados que están por
revelado nuevas dimensiones de la
pasada, el velo ha sido levantado y se han
realizado nuevas dimensiones de la
dolorosa historia.
A medida que escucho estas historias me
siento horrorizado por lo que oigo. He
do a saber lo que el dolor que están por
la profunidad del trauma.
Particularmente me siento entristecido tanto
como observar mi propia experiencia, el
que ustedes que han experimentado y
tomarán experimentando y por su
inmensa preocupación que esto no les
suceda a otras personas inoentes.
Comprendo su indignación al conocer que los
perpetradores del abuso pudieron ser
asignados a otro ministerio o trasladados a
otros trabajos de la Iglesia donde podían
repetir el crimen.
Quizás lo más triste de todo es el
despreciable hecho de que fueron
tracionados por su poder o en la que
los perpetradores de la Iglesia abusaron a
solo una persona, la salud de todo el Cuerpo de Cristo es afectada
por esta tracción, y compartir la
responsabilidad de enfrentar este problema.
En el nombre de Cristo, la Cabeza del
Cuerpo, nosotros que somos los líderes de la
Iglesia, los obispos, somos responsables tanto
por el cuidado a la víctima como
de la remoción del ministerio del
perpetrador
Por aquellos momentos en que no lo
hemos ayudado pastoralmente a ustedes,
que son las víctimas, tan efectiva y
rápidamente como hemos debido, y por
aquéllos momentos en que hemos sido
descuidados o no efectivos al manejar
a los perpetradores en el pasado, ofrecer
una profunda disculpa.
Me siento muy mal sobre esto, y aunque
no puedo descartar el pasado y
todo aquel que ustedes han sufrido y
todo lo que ustedes sienten que han
perdido debido a su horrible experiencia
como víctimas, yo les prometo que tanto
yo como aquellos que me asisten estamos
haciendo todo lo posible para asegurar
que la actividad criminal no continúe.
celebrate a golden anniversary reunion for its Class of 1952 on Sept. 13-14 at the Brickyard Crossing Inn on West 16th Street adjacent to the Indianapolis Motor Speedway in Indianapolis. Reunion organizers are trying to locate Class of 1952 members William Shearn, Harold Bennett and Janet McMasters. To provide addresses of these graduates or for more information about the reunion, contact Jackie Russell at 317-570-1820 or e-mail hefflebeem@aol.com.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis is offering a retreat for women religious titled “Is the Fire in My Heart Still Burning?” from June 9-14. Jospehine Father Thomas Widner, former editor of The Criterion and America magazine, will host the retreat, which will be a time of rest and relaxation as well as an opportunity for participants to meet other women religious from around the Midwest. The cost is $300. For more information on this retreat, call the retreat house at 317-545-7681.

St. Francis Hospice is looking for hospice volunteers who are willing to enrich the lives of the terminally ill and their loved ones. There are many volunteer opportunities available for men and women of all ages and backgrounds, including from spending time with a patient in their home to working in the hospice offices. Volunteer services can be provided at convenient times. Training is provided. For more information, call St. Francis Hospice volunteer coordinator Glenden Dinennien at 317-859-2874.

Pilgrimages to the Monte Cassino Shrine to honor the Blessed Virgin Mary are scheduled in May at Saint Meinrad. Ind. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. There will be time for prayer in the Litany of the Blessed Virgin and a hymn. The public is invited. On May 19, Benedictine Father Benet Amato will discuss “Mary, Full of Grace.” On May 26, Benedictine Father Justin DevVall will discuss “Mary at the Heart of the Church.” The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6585 or 812-357-6501 during business hours.

Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will present a Reflection Day on Prayer from 9 a.m. to 3 p.m. on June 3 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. He will discuss how prayer is an essential ingredient in people’s lives with God, and will offer insight and anecdotes about various styles of prayer. The fee is $25 per person and includes the program and lunch. Childcare is available with advance registration and costs $3 for one child or $5 for two or more children. For more information, call Fatima Retreat House at 317-545-7681.

Holy Cross Parish, 125 N. Oriental St., in Indianapolis will sponsor a free bilingual Health Fair from 11:30 a.m. to 1:30 p.m. on May 19 in the Kelley Gymnasium. The annual Health Fair and Festival features diabetes and vision screening, cholesterol screening for adults (no fasting required), insurance counseling, blood pressure tests, a fire safety display, an “Ask a Pharmacist” information booth, music, fun, games and refreshments. The public is invited. For more information, call Jan Erlenbaugh, parish nurse, at 317-637-2620, ext. 406, or e-mail jerenbaum@holycrossindy.org.

Registration is underway for the 16th annual St. Francis Golf Outing at 12:30 p.m. on June 19 at The Legends of Indiana in Franklin. The public is invited to participate. Fees are $150 per person or $600 for a foursome and include lunch and dinner. Proceeds benefit St. Francis House and Homecare programs and services. For more information, call the St. Francis Healthcare Foundation at 317-783-8950.

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St. Francis Hospital and Health Centers programs and Crossroads Kiwanis club are hosting the annual Eagles, Birds and Doves Golf Tournament on May 24 at Pine Creek Golf Club in Carmel, Ind. The outing benefits St. Vincent Children’s Hospital programs and Crossroads Kiwanis Chapter. Indianapolis Colts quarterback Peyton Manning will participate in the tournament. For more information, call the St. Vincent Foundation at 317-582-8800 or register online at www.golf4doves.org by May 10.

Mount St. Francis Retreat Center in southern Indiana is offering a Women’s Retreat presented by Sister Margaret Amendariz on May 24-26. The retreat theme is “Forgiving, Blessing and Healing the Family Tree.” The retreat begins at 7 p.m. EDT on May 24 and concludes at 3 p.m. on May 26. The cost is $95 per person. For more information, call the retreat center at 822-983-8817 or e-mail mstfrnt@crs.com.

Catholic author Matthew Kelly will discuss the importance of discerning your mission in life at 7:30 p.m. on May 17 at St. Simon the Apostle Parish, 8155 Oakl fandom Road, in Indianapolis. There is no charge. Kelly also will present two programs at Our Lady of Mount Carmel Parish, 1045 W. 146th St., in Carmel, in the Lafayette Diocese, on noon and 8 p.m. on May 18. A free-will offering is requested for these talks. A native of Sydney, Australia, Kelly has shared the Catholic message with nearly two million people in 46 countries. For information about his May 17 talk, call St. Simon the Apostle Parish at 317-826-6000. For information about his May 18 programs, call Our Lady of Mount Carmel Parish at 317-846-3475.

St. Michael parishioners Leo J. and Jean E. (Kennel) Kruthaupt of Brookville have four great-grandchildren. †

St. Vincent Hospitals and Health Services, the St. Vincent Foundation and Crossroads Kiwanis Club are hosting the annual Eagles, Birds and Doves Golf Tournament on May 24 at Pine Creek Golf Club in Carmel, Ind. The golf outing benefits St. Vincent Children’s Hospital programs and Crossroads Kiwanis Chapter. Indianapolis Colts quarterback Peyton Manning will participate in the tournament. For more information, call the St. Vincent Foundation at 317-582-8800 or register online at www.golf4doves.org by May 10.

Mount St. Francis Retreat Center in southern Indiana is offering a Women’s Retreat presented by Sister Margaret Amendariz on May 24-26. The retreat theme is “Forgiving, Blessing and Healing the Family Tree.” The retreat begins at 7 p.m. EDT on May 24 and concludes at 3 p.m. on May 26. The cost is $95 per person. For more information, call the retreat center at 822-983-8817 or e-mail mstfrnt@crs.com.

Catholic author Matthew Kelly will discuss the importance of discerning your mission in life at 7:30 p.m. on May 17 at St. Simon the Apostle Parish, 8155 Oakland Road, in Indianapolis. There is no charge. Kelly also will present two programs at Our Lady of Mount Carmel Parish, 1045 W. 146th St., in Carmel, in the Lafayette Diocese, on noon and 8 p.m. on May 18. A free-will offering is requested for these talks. A native of Sydney, Australia, Kelly has shared the Catholic message with nearly two million people in 46 countries. For information about his May 17 talk, call St. Simon the Apostle Parish at 317-826-6000. For information about his May 18 programs, call Our Lady of Mount Carmel Parish at 317-846-3475.

St. Michael parishioners Leo J. and Jean E. (Kennel) Kruthaupt of Brookville have four great-grandchildren. †
You know St. Vincent. But you might not know we offer your children the same remarkable care we offer you. Actually, we’ve been providing pediatric care in Indiana for years. Care that extends to the whole family, treating parents and sons and daughters in body, mind and spirit. That’s the promise we make to anyone seeking extraordinary care for children.

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To learn more about St. Vincent Children’s, call 317-338-CARE (2273).
ORDINAND

Deacon Robert Hankee (left), who will be ordained to the priesthood on June 1 at 55, Peter and Paul Cathedral in Indianapolis, plays basketball with then-seminarian Scott Hobbe at Saint Meinrad. Seminary. Hankee’s first assignment will be as associate pastor of St. Malachi Parish in Brownsburg.

Both have a good sense of humor. They were good to me even when I tested the limits.”

Another role model is Msgr. Francis Tuohy, pastor of Christ the King Parish in Indianapolis, who spent time with him, once familiarizing him with the history of some of the small churches in the eastern part of the archdiocese.

The biggest challenge of his seminary formation was “surrendering myself to the process,” he said. “Though it is still a challenge, I am now more accepting of what God is asking. I am getting rid of my own desire to control.”

Hankee said that the most exciting thing he sees in his future is what priests do—the celebration of the sacraments.

“It’s an exciting way of life,” said Hankee. “Naturally, I look forward to presiding at the sacraments. It’s another way of connecting with people.

“The other exciting thing is, you just don’t know what’s going to happen. You really don’t know how your life is going to evolve,” he said. “You put your life in God’s hands and let him take you where he wants you to go and do what he wants you to do.”

Eight priests will be ordained this year, five of whom were Hankee’s classmates at Saint Meinrad. Their support helps him.

“We have a great time together,” he said. “We keep each other humble with the jokes we make. We’re also very good friends. We know each other very well.”

Hankee believes that the Holy Spirit nurtured the seed that his grandfather planted.

“I believe that’s how you call people to the priesthood,” he said. “We are the ones who must go out and invite people and then trust God to take care of the rest.

“People need to see it’s a lifestyle, not a job,” he said. “It is worthwhile,” said Hankee, “and it can be lived, with God’s help.”

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis and is a correspondent for The Criterion.)

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Clergy sex abuse victims ask bishops to back law changes

WASHINGTON (CNS)—In more than 20 cities, victims of sex abuse by priests held news conferences and demonstrations to ask their local bishop to back tougher laws against sexual abuse of minors.

The local actions May 9, 19 in 9 U.S. and two Canadian cities, were coordinated by SNAP, Survivors Network of those Abused by Priests.

They proposed that in all U.S. states and Canadian provinces:

• Civil and criminal statutes of limitations be eliminated or extended for the sexual abuse of minors.
• All clergy be made mandated reporters for suspected child abuse.
• All dioceses immediately “stop taking advantage of legal technicalities—such as statutes of limitations—to avoid being held accountable for abusive clergy.”

In Chicago, SNAP founder Barbara Blaine told reporters that when she met recently with Cardinal Francis E. George he said he would work for an expanded statute of limitations on child sex abuse.

Robert Gilligan, associate director of the Illinois Catholic Conference, through which the cardinal and other Illinois bishops address legislative issues, said the state’s bishops are backing a bill that would extend the statute of limitations for criminal prosecution of child molesters from the current three years past the victim’s 18th birthday to 10 years after the victim turns 18.

Gilligan said the bishops also back a provision in the Illinois bill that would add clergy to the list of mandated reporters in the state, provided that measure retains its current exception for priest-penitent confidentiality in confession.

Meanwhile, the Archdiocese of Baltimore strongly denied allegations that Cardinal William H. Keeler in any way covered up a case in which a former nun accused a priest of raping her in a parish rectory in 1989.

Rita Monahan, a 53-year-old former member of the Sisters of Christian Charity, said at a May 9 press conference in Baltimore that Cardinal Keeler asked her to drop criminal charges against Father Thomas R. Schwind following the alleged incident on Feb. 12, 1989.

Father Schwind, 50, was pastor of St. Ambrose Parish in Baltimore at the time. He left the priesthood in 1993, married and is now pastor of New Covenant Tabernacle, an evangelical church in East Baltimore. He has denied raping Monahan or sexually abusing her in any way.

Raymond P. Kempisty, chancellor and communications director for the archdiocese, said Monahan’s “claim that the archdiocese coerced her to drop accusations against Father Schwind in 1989 in order to cover up the investigation is false.”

He said Monahan’s allegations were investigated by both the archdiocese and the Baltimore City State’s Attorney, who met with Monahan and Father Schwind at the time.

“The archdiocese conducted a full investigation, Kempisty added.

In other developments:

• Father Steeva R. Policetti, a priest from India serving in St. Tarcisius Parish in Chicago since 1996, fled to India in early early May as archdiocesan authorities were about to suspend him and civil authorities were preparing to investigate allegations that he had an inappropriate relationship with a teen-age girl.

• The Miami Archdiocese suspended Fathers Ricardo Castellanos and Alvaro Guichard pending investigation of the lawsuit claims of a former altar boy that the two had sex with him and numerous others in the early 1970s. Both priests denied the claims.

• The Robert Morris was restored to his pastorate at St. Mary Parish in Lutz, Fla., after a 10-day suspension while the St. Petersburg Diocese investigated allegations he had fondled a 13-year-old girl when he was in the seminary 14 years ago. The Diocese said Father Morris took a polygraph test that showed his denials were truthful, and there were inconsistencies in the claim of misconduct that cast serious doubt on it.

• Six former altar boys added their sexual abuse complaints to an earlier claim that led to the resignation April 15 of Father Robert Schaufele as pastor of St. Michael Church in Hudson, Fla. The six, now aged 28-32, told the St. Petersburg Times daily newspaper that the priest fondled and sexually assaulted them on numerous occasions in the mid-1980s.

• Three Yuma, Ariz., families sued the Tucson Diocese for civil damages for the alleged child sexual abuse in 2000 of three second-grade children by their teacher, Philip G. Spers. Spers is on trial for child exploitation and faces further criminal charges for child molestation.

• An 80-year-old Jesuit Father Edward T. Burke, was arrested May 9 in Santa Clara County, Calif., and charged with sexually assaulting a student in the late 1950s.

• Former Boston priest Ronald H. Paquin was ordered held on $100,000 bail after pleading innocent to charges that he raped an altar boy numerous times in 1990-92, when he was an associate pastor at St. John the Baptist Parish in Haverhill.

• Suspended Boston priest Paul R. Stanley, arrested recently in California and extradited to Massachusetts on charges of child rape, had his bond set at $750,000 May 7 after he pleaded innocent. Bail was reduced to $300,000 May 10.

• Father Charles V. Cross, 68, of Birmingham, Ala., was arrested after fleeing from the Diocese of Birmingham David E. Foley received what he described as “substantial and credible” allegations of sexual molestation of minors. He had previously been barred from pastoral work because of unrelated claims of sexual misconduct.

• Father John E. Leonard of Glen Allen, Va., was placed on leave May 6 while the Richmond Diocese investigated an allegation of improper sexual behavior with a teenage seminarian 30 years ago. He said he is innocent.

Bishop Chardat High School graduation is June 2

Bishop Chardat High School in Indianapolis has two valedictorians for its graduation ceremony.

Michael O’Connor, a member of St. Matthew Parish in Indianapolis and the son of Timothy and Dena O’Connor, is one of the class valedictorians.

The other valedictorian is Lauren Keyes, a member of St. Pius X Parish in Indianapolis and the daughter of Jeffrey and Lauren Keyes.

The school will graduate 176 seniors at 1 p.m. June 2 at the Murat Theatre in Indianapolis.

A Baccalaureate Mass will begin at 9:30 a.m. June 1 at St. John the Evangelist Church in Indianapolis.
O'Connor journeyed to southern Indiana in 1853 to found Saint Meinrad Seminary in St. Meinrad, Ind. The current Einsiedeln abbot, Martin Werlen, studied at the Indiana seminary for one year in 1987 before becoming abbot last year. He greeted Msgr. Schaedel and other pilgrims during their visit to the abbey church.

The church has become a popular pilgrimage destination, attracting about 150,000 visitors annually who venerate the Black Madonna statue and pray near the site where St. Meinrad lived. Each night at vespers, the monks process to the chapel where they sing the Salve Regina.

Indianapolis pilgrims attended a Mass celebrated by Msgr. Schaedel in the Lady Chapel that is home to the Black Madonna statue. The statue was blackened by centuries of exposure to smoke from votive candles.

It is said that Christ appeared in 948 and consecrated the church, which was built on the site of St. Meinrad’s original cell and chapel. The miracle was investigated and confirmed by Pope Leo VIII and ratified by many of his successors, the last ratification being by Pius VI in 1793, according to the Catholic Encyclopedia.

Einsiedeln has been famous for centuries, creating a spiritual legacy that ranges from its study of letters, printing and music in the abbey’s library to the missionary zeal that came across the ocean to Indiana.

That founding spirit has produced 12,648 alumni from the Indiana school who studied for high school, college or graduate classes at the seminary. More than 3,700 of those students have gone on to become priests. The seminary is one of the 10 largest in the nation, said Mary Jeanne Schumacher, director of communications for Saint Meinrad Archabbey in Indiana.

Msgr. Schaedel told the pilgrims that Einsiedeln’s legacy is an example of what faith can accomplish.

“A monk named Meinrad made a difference here,” said Msgr. Schaedel. “The fruits of the monks’ labor here have produced one of the largest seminaries training priests” in St. Meinrad, Ind.

While those on the trip may never be asked to make such a missionary journey as the monks from Einsiedeln did, they can still make a difference, he said.

“We can make a difference through God’s grace,” Msgr. Schaedel said. “We can pray like those who started [this monastery] and we can make a difference in the lives of others.”

Pilgrims visited the baroque style church at the Basilica Ottobeuren in Germany. The church was founded in 1764.

Churches across Europe contain various relics—bones or clothing—of saints and martyrs. The Basilica Ottobeuren in Germany contains several glass cases with the skeletal remains of saints.

A wood-carver in Oberammergau, Germany, works at his trade. The town, in the Bavarian Alps, is known for its numerous woodcarving shops and its famous Passion Play that has been performed every 10 years for the past 365 years. The village vowed to perform the Passion Play if God would spare the town from the Black Death in the 1600s.

A maypole stands outside the Basilica Ottobeuren in Germany. The maypole was originally part of a pagan custom that evolved to have national and religious meanings. During the month of May, considered the Blessed Virgin’s month, the poles can be seen across Europe and at various churches to honor Mary. In Germany, the maypole was also planted outside a sweetheart’s window.
Christians draw upon culture that surrounds them

By Theresa Sanders

When Father Michael Kirwen went to Tanzania as a missionary, he was eager to share his Christian faith.

What he found there, though, were people with an understanding of life so different from his own that he didn’t know how to begin the conversation.

In his book *The Missionary and the Diviner*, Father Kirwen says that, “The real differences were not that the people didn’t have electricity, but that their way of thinking about the world was so strange to me. Their cosmology baffled me.”

Father Kirwen recalls that one man he spoke with explained that, “The reason there is no need for a Savior like Jesus is that humankind has retained the goodness given at creation.”

Moreover, in this worldview the incarnation made no sense: “Don’t you see that God is no longer God?”

Father Kirwen’s book records several such conversations in which the message of Christianity as he tried to present it seemed out of sync with the people’s basic assumptions. It also records how his own beliefs were challenged by the people he met.

He explains, "Today, the conversations described in this book go on inside me all the time.”

Father Kirwen’s struggle is anything but new.

The first disciples nearly 2,000 years ago argued fiercely among themselves about how best to spread the good news of Christ.

Some felt that to follow Jesus one had first to become a Jew, which for men meant to be circumcised.

Others felt that Jesus’ message transcended his Jewishness and therefore new converts didn’t need to follow Jewish law.

Eventually, Christians decided that non-Jews would be welcomed into the newly emerging Church. Jesus’ significance, in other words, transcended the particular culture in which he had lived.

Yes, how the Church ought to interact with the various cultures in which it finds itself is an ongoing question, one that is growing in urgency.

These days, television and the Internet confront us with beliefs and customs that once might have seemed foreign and remote. Whereas before we might have confined our interactions to people who thought and prayed and lived pretty much like we did, now we are faced with a bewildering and dazzling array of religious and social movements.

Father Kirwen notes that when he went to Tanzania in 1963, “African religions had either been ignored or dismissed by Christian missionaries as primitive or backward.”

Little was known about them, and even less was understood. In our current era, however, a few clicks on the computer can put anyone in touch with the beliefs of people on the far side of the globe.

At this point, then, the Catholic Church has a pressing need to immerse itself in and make itself understood by the rest of the world.

The challenge isn’t new, though its urgency may be. When early Christians tried to explain the significance of Jesus in the Graeco-Roman culture of their day, they turned for assistance to the images they had at hand.

Clement of Rome, for example, did not hesitate to recall the god whom the Greeks believed was born of the union of Zeus and a mortal woman and who was thought to have died and been reborn. In his writings, Clement said that Jesus was a “new Dionysus.” It was an image the Greeks could understand.

In fact, many symbols, rituals and beliefs that Christians now take for granted had a source in pre-Christian cultures.

For example, statues of Mary seated on a throne with her son in her lap are patterned on statues of the goddess Isis holding her son Horus.

The fact that Christmas is celebrated on Dec. 25 dates back to earlier pagan festivals of the winter solstice at that time. This was a special day for people then as well as to Roman celebrations of the birth of the god Mithras.

Moreover, when in the fourth century Christians felt it was time to spell out the relationship between Jesus and God, they turned for assistance to Greek philosophy.

The Son of God, they said, was “homeoousios” (with or of the same nature as the Father). Even the Catholic dogmas of transubstantiation draws in its expression upon Aristotle’s pre-Christian metaphysics.

In other words, Christianity always has been both in tension with and at the same time fully at home in the world’s cultures.

The same is true today.

Christians in Asia, for example, are looking at Jesus in light of their traditions. Thus, for example, to explain the incarnation, some will point to the yin-yang symbol. In Jesus, humanity and divinity are in perfect balance much as in the yin-yang each side complements the other.

Catholics in Africa draw on traditional reverence for ancestors to help explain the meaning of the saints.

Christians today draw upon the culture that surrounds them just as did the Christians of long ago. This process enriches both the Church and the cultures of the world.

(Theresa Sanders is an associate professor of theology at Georgetown University in Washington, D.C.) ♦

Globalization is shrinking Earth

By David Gibson

Many theologians say that the Church would be an “alien”—outsider—to the cultures it lives in if it didn’t converse with them, attempting to know them and to relate positively to what is best about them.

The same is true for the Church’s people, coming from many cultural groups. They’ll be aliens to each other if they don’t converse, don’t listen to each other and don’t use each other’s enriching characteristics.

Our globalization era enables people of different cultures to mingle closely on what, in effect, is a shrinking planet.

People sitting next to each other at Mass—or at least utilizing the same church building—might not have been together in the same parish several decades ago.

The risk is that these people may not ever really speak to each other. It is possible for different cultural groups to live parallel, nonintersecting lives in a parish—sharing space, but not sharing Christian life.

The global community’s different cultures need to get to know each other well.

Remaining “aliens” just won’t work.

(David Gibson edits Faith Alive!) ♦

Discussion Point

The Church has a pressing need to immerse itself and make itself understood by the rest of the world.

Jerusalem: holy to the great religion

Second in a series

Jerusalem is holy to about half of the world’s people—the 2.7 billion Jews, Christians and Muslims. The spiritual significance of the city must be understood in any attempt to solve the problems of the Holy Land.

In 1903, the first to make the city holy, King David conquered the Jebusite city of Jerusalem about the year 1000 B.C. and made it his capital in about 960 B.C. Jews and Judah. But it didn’t become a holy city until David moved the Ark of the Covenant there. The Ark was the holy chest that Moses built to contain the tablets of the Mosaic Law.

David hoped to build a permanent temple for the Ark, but that honor went to David’s son Solomon. He built a magnificent Temple for the Ark, and from that time to the present Jerusalem has been the very heart of Judaism. Solomon’s Temple was destroyed by the Babylonians in 587 B.C. and rebuilt by Zerubbabel about 50 years later. Herod the Great, a spectacles of Muslims, took it from 18 B.C. to 64 A.D. The Romans destroyed it in the year 70 A.D.

Today the Western Wall, the retaining wall of the Temple Mount, is all of the Temple that still exists, and here religious Jews gather for prayers and ceremonies. Observant Jews do not go on the Temple Mount itself for fear of profanation, but when they are not at the Temple’s holy place, since they do not know the precise place.

Jerusalem is also the spiritual center for Christians because of its association with the life of Jesus. As an infant, Jesus was brought to the temple when Herod built it, he accompanied his parents on their trips to Jerusalem, and he entered the city in a triumphal procession. It was in Jerusalem that Jesus taught, died, rose from the dead and ascended into heaven.

The Church of the Holy Sepulcher in Jerusalem is built over the site where Jesus was crucified and buried. In Jerusalem, too, is the Upper Room where Jesus and his apostles had their Last Supper and where the Holy spirit descended on the apostles. This site became the first Christian church, the Mother Church of Christianity.

For Muslims, Jerusalem is the third holiest city, after Mecca and Medina in Saudi Arabia. The place where Muhammad ibn Abdallah, the founder of Islam, had a mystical experience in which he was taught by words coming from the heavens, is called the Dome of the Rock. It was the old “you’ll die or go blind if you don’t have sex” theory, so widespread today in our enlightened society. It’s gotten so bad that middle-schoolers, as documented on the “ Oprah” TV show, are engaging in oral sex under the mistaken impression that “you can’t get venereal diseases doing it.” It’s time we all stood up and shouted, “Enough!” It’s time we reminded the experts, our kids and the world at large that chastity is a source of joyous grace when it’s defined and applied correctly.

In Jerusalem, the city of God, “chastity” means the same thing as wise and judicious behavior toward the opposite sex. And what he said astonished me because it was so dogma and plain incorrect.

This “expert” announced that “chastity” means abstinence from sexual relations, until marriage, whatever that means.

It’s all a matter of perspective. Surely, the sign of the cross, the Holy Spirit, the Eucharist, the Church—these are the things that define and give meaning to our lives. These are the things that we hold sacred, that we can’t imagine our lives or our worlds without them.

Perhaps I should quit listening to National Public Radio. It offers so many perspectives, so many interesting and informative, but sometimes in a way that makes me feel like I’m the first to know what he’s supposed to be an expert in linguistics.

On this occasion, I decided to ask the experts about the words “chastity” and “celibacy,” partly as they pertain to the recent clergy sex scandals in the Catholic Church. And what he said astonished me because it was so dogma and plain incorrect.

Along the way, he suggested that chastity was only mandated for a certain unluck few in the early Church age by implication, for only a few religious fanatics today. Not once did he iterate the Church’s teaching, which is and has always been, that we are all called to chastity.

Nowhere did he mention that married couples and single people, both heterosexual and homosexual, are called to chastity, as are priests and nuns. Any remark that he made was correct only remotely to the true meaning of human sexuality.

Finally, the expert got around to the word “celibacy.” He stated correctly that this means “the state of not being married.” But, he also claimed that celibacy doesn’t mean this any more. Rather, it’s a way of expressing oneself from sexual expression, period.

The expert must be given some credit, however. At least he didn’t say that priests commit sexual sins with people who are not married, or that priests have committed sexual sins with people who are married. He limited the definition and application of this word “celibacy.” He stated correctly that this means “the state of not being married.” But, he also claimed that celibacy doesn’t mean this any more. Rather, it’s a way of expressing oneself from sexual expression, period.

It’s all a matter of perspective. Surely, the sign of the cross, the Holy Spirit, the Eucharist, the Church—these are the things that define and give meaning to our lives. These are the things that we hold sacred, that we can’t imagine our lives or our worlds without them.

Leach called me Like Being Married.

As part of my research, I talked to young couples about why marriage is the promise of forever that they make as brides and grooms, a commitment symbolized by the wedding bands they wear. The vows they recited as part of their wedding ceremonies are more than lip service or a sappy Kleenex moment in their parents. Others, like me and my husband, have emerged from broken homes with a fierce determination to build upon a strong foundation.

Some young adults have wonderful role models in their parents. Others, like me and my husband, have emerged from broken homes with a fierce determination to build upon a strong foundation.

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The Sunday Readings

Sunday, May 19, 2002

- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Feast of Pentecost. After Easter and Easter-related celebrations, it is the principal feast in the entire year. The Acts of the Apostles supplies the first reading. The story is familiar. The Apostles were together in Jerusalem. The Holy Spirit came upon them in a tangible and powerful way. As a result of this divine power within them, they boldly went into the streets of Jerusalem and publicly proclaimed Jesus as Resurrection and Lord. Great crowds gathered. People came from backgrounds with many differing languages, yet they all understood the Apostles.

To understand this reading, it helps to recall several symbols from the Old Testament. God came in visible circumstances in Old Testament history. A sudden surge of high wind was one such symbol. One of the greatest of these symbols of divine presence was fire. Moses found God in a bush that was burning but not consumed by the flames. It was not as if a natural phenomenon happened to the Apostles, nor that a symbol happened to the Apostles. This weekend, we celebrate the Church. We do not celebrate a structure of governance or legal identity. The Church, in its finest theological definition, means the entire People of God. Again, however, the meaning is not static. Rather, it is dynamic. The Church brings into one union all those who love the Lord. They are individuals, but they turn their individualities toward God. The love of Christ impels them. Christians then serve others, as Jesus served. They love God, as Jesus loved the Father. Critical to the vitality of the Church, and to the integrity of the Church, is its connection with Jesus. From Jesus, the Church and its people altogether draw direction, purpose, life, and the Holy Spirit. This connection is through the Apostles. †

Crescent-cupped, Silver Moon

Sliver essence of evening moon, spectacular is your glory.
One glance at your radiance dumbfound the observer.

Crescent-cupped moon, breathtakingly picturesque; you are shadowed bathed in light, quickening the hearts of earth dwellers.

Soothing, majestic, your glow, housing wisdom of ages past; Effervescent dreams yet to be, blanketing our world with serenity.

I long to stand gazing anew, pressing riches at the face of you. God’s face revealed in your beauty, all creation sings at your decree.

Shine on brightly, crescent-cupped, silver moon, fill our earthly existence with divine

Psists help Catholics return to the sacraments

I have two friends who left the Catholic Church years ago. Now they both want to return, but don’t know how to begin this process. I’m sure other former Catholics would also like to know how to come back to the Church. (Maryland)

You are right. Many Catholics have departed from the practice of their faith and sometimes wish to return to the Church, but are discouraged because they envision a complicated process. Most of us don’t realize how hesitant and afraid Catholics can be who have been away, perhaps feel some guilt and frequently see themselves as somehow unworthy to be active in the Church again.

Theologically, all a person needs to do is return to the sacraments—perhaps the Eucharist—and resume a prayer life and regular participation in the Mass. With God’s help, and the grace of the Church, over time something more is at least helpful, if not practically necessary. If a Catholic has been away from the Church for a number of years, much may have happened in the intervening time that could be unfamiliar and there is a need to “catch up” again.

Particularly, anyone who has not been to Mass for the past 30 years or so will have missed many changes in the liturgy of the Mass and sacraments that will confuse them if they’re not prepared. Perhaps most obviously, experiencing and trying to participate in the Mass in English will be puzzling unless someone helps one understand reasons for those changes, and how they enhance and enrich our Catholic worship.

Another factor in helping them return could be the reason they stopped living a Catholic life in the first place. A real or perceived injury, suffered from a priest or other representative of the Church, or a serious misunderstanding are reasons a huge number of Catholics stay away, often for years. They need help in healing.

Whatever the reason, I believe it is well worthwhile for “former” Catholics to meet with a priest or other parish minister to explain what is necessary and ease their return. A priest also will be able to help deal appropriately with other possible factors—such as previous marriages—that will necessarily be involved in renewing their practice of the Catholic faith.

Daily Readings

Monday, May 20
Bernardine of Siena, priest
Psalm 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, May 21
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, May 22
James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, May 23
James 5:1-6
Psalm 49:14-20
Mark 9:41-50

Friday, May 24
James 5:9-12
Psalm 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, May 25
Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de Pazzi, virgin
James 5:13-20
Psalm 141:1-3, 8
Mark 10:13-16

Sunday, May 26
The Most Holy Trinity
Exodus 34:4b-6, 8-9
(Responsa) Daniel 3:52-56
2 Corinthians 13:11-13
John 3:16-18

Question Corner/Fr. John Dietzen

The Criterion  Friday, May 17, 2002
The The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week of (Friday) publication. The The Criterion: The Active List: 1400 S. Meridian St. (hand deliver); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mlkch@archindy.org (e-mail).

May 17 St. John the Baptist School, cafeteria, 6944 46th St. Indianapolis. Making Tracks to Fun, festivities and reservations: 317-546-4065. Indianapolis Catholic School Band concert meeting 7:30 p.m. Information: 317-927-6900.

May 18 St. Monica Parish, 631 N. Michigan Road, Indianapolis. Good Friday at St. Meinrad: 2:30 p.m. Good Friday at St. Meinrad: 9 a.m. Information: 812-357-6585 or 812-357-2533.

May 19 St. John the Baptist School, cafeteria, 6944 46th St. Indianapolis. Making Tracks to Fun, festivities and reservations: 317-546-4065. Indianapolis Catholic School Band concert meeting 7:30 p.m. Information: 317-927-6900.

May 20 The Marian Retreat House, 5353 E. 46th St., Indianapolis, IN 46205. Fatima Retreat House, 355 E. 38th St., Indianap...
First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.
Holy Angels Church, 740 W. 26th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
Little Flower Parish, Chapel, 4720 E. 31st St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
St. Anthony Church, 379 N. Warren Ave., Indianapolis. Reconciliation, 7:45 a.m. Mass, 8:15 a.m. followed by rosary.
St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.
St. Nicholas Church, 6461 E. St. Nicholas Dr., Summit. Mass, praise and worship, 8 a.m. then SACRED gathering in the school.
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.
First Sundays
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. 26th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Anthony Church, 379 N. Warren Ave., Indianapolis. Reconciliation, 7:45 a.m. Mass, 8:15 a.m. followed by rosary.
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**Serra Club vocations essay**

**God calls people to follow Christian vocations**

By Jill Patterson

Christian is called by God to a full life, or what can be said as a vocation. This is our sign of bonding and unity. Everyone called by God has a vocation; even though they might not be the same or even similar, we all have one. Men and women who decide to serve God and the Catholic Church have somehow found their vocation in life, and that is to help other people with the stories of Christ and eventually find their own vocations.

I attended Little Flower School in Indianapolis from kindergarten through eighth grade. I had never been actively involved in a parish before, but that soon changed. Our parish priest spoke so strongly of the importance of becoming a Catholic that within a year my mother began the Rite of Christian Initiation of Adults (RCIA) process and studied the Catholic Church and faith. The following spring, I was baptized. Recently, I was confirmed.

This is an example of how priests live out their religious vocations by educating others and convincing them that this is the right path in becoming a follower of Jesus. Our religious help us live out our life in the guidance of helping us find a profession in which we may fully express our religious beliefs.

Going to Catholic schools my whole life already has helped me realize the way in which I want my life to be lived out by following in his footsteps and continuing to practice my faith.

Every day, Christ extends our life to where we see a tomorrow. A priest preaches the word of Christ, planting the Christian seed in our hearts, like the Catholic faith was once planted in mine. A nun serves an impoverished community, trying to help the people regain their beliefs and hope for the future.

For example, we need to begin and begin to live out the vocation that God set for us to live by.

(Jill Patterson is a freshman at Scecina Memorial High School in Indianapolis and a member of Little Flower Parish in Indianapolis. Her essay was a winner in the ninth-grade division of the Indianapolis Serra Club’s annual vocations essay contest.)

**Saint Mary-of-the-Woods College wins third national softball title**

By Mary Ann Wyand

Three national softball titles in six years have put the Saint Mary-of-the-Woods College Pomeroys in the spotlight. The women’s softball team named for a Sister of Providence won their third United States Collegiate Athletic Association championship on April 27 at LaGrange College in LaGrange, Ga., with a 5-0 victory over the Northwest Christian team from Eugene, Ore.

It was an exciting tournament for Amanda Neal of Paris, Ill., the Pomeroys’ first-year coach.

“Saint Mary-of-the-Woods College has a great softball program,” Neal said. “I’m just glad we could continue that tradition this year. [Senior] Tammy Smelcer [from Marshall, Ill.] pitched all three games in the tournament and only allowed one run. Our defense made many great plays, and we only had one error in the tournament.”

The Pomeroys finished the USCAA softball season with a 31-12-1 record and were 3-0 in the six-team double elimination tournament. They defeated Texas Wesleyan 6-1 and Huntingdon College, from Alabama, 3-0 to advance to the national championship game.

Smelcer led the team in hitting, steals and runs batted in this season. Her pitching record was 23-7.

“We played a very challenging schedule in the regular season,” Neal said. “We wanted to upgrade our schedule and play the best teams we possibly could, and I think that paid off for us at the national tournament because we faced great teams and played our best softball in the spotlight.”

Senior Brooke Griffith from Lewis, near Terre Haute, played shortstop and second base. She played second base during her sophomore year, when the Pomeroys earned their second title.

“It was a great way to finish my career, going out on top,” Griffith said. “I thought we represented the college well and played our best softball in the tournament. We were really prepared and we played well.”

The Pomeroys excel in the classroom, too. The team grade point average is 3.45 on a 4.0 scale.

“We studied while traveling to and from games and in the hotels,” Griffith said. “We supported each other in academics, too. It just goes to show that academics are as important as sports.”

Griffith said the Pomeroys played before every game, asking God to spare them from injuries and enable them to play well in competition.

Three Pomeroys earned USCAA All-American Team honors this year. They are Smelcer; Amanda Royer, a freshman from Terre Haute, and Melissa Shadow, a junior from West Terre Haute.

The team is named for the late Providence Sister Mary Joseph Pomeroy.†
Director of Youth Ministry

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The parish of St. Gabriel the Archangel in Indianapolis is seeking a full-time youth minister/coordinator of religious education to implement and oversee:

• parish ministry for middle school youth through young adults
• faith formation programs for all preschool through adult parishioners

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Send resumes and cover letter to:
Search Committee
St. Gabriel the Archangel Church
3464 South Street
Indianapolis, IN 46224
317-297-7041
Web Site: stgabrielindy.org
Fax: 317-297-6455

Youth Minister

St. Anthony Parish, Clarksville, IN, (across the Ohio River from Louisville, KY), an active, vibrant parish of over 975 families, is seeking a full-time Youth Minister. This position is responsible to implement and oversee parish ministry for middle school youth through young adults.

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Youth Minister Search Committee
Saint Anthony of Padua Church
516 North Sherwood Avenue
Clarksville, IN 47129
FAX: 812-283-3924
or jkenneyiii@insightbb.com

Parish Nurse

St. Bartholomew Catholic Parish
Columbus, Indiana is seeking a Registered Nurse to fulfill the role of Parish Nurse for St. Bartholomew Catholic Parish, Columbus, Indiana. A recent graduate with a great deal of related experience is needed. This is a part-time position, approximately 20 hours per week. The Parish Nurse will coordinate and integrate health and faith activities for our church including, but not limited to: needs assessment, health education, coordination of health volunteers, and creation, funding and implementation of specific health related programs.

The qualified candidate will be a Registered Nurse in the state of Indiana with 5 years of clinical nursing experience. Familiarity with and commitment to integration of health and faith well developed organizational and communication skills required. Understanding of fund development, grant writing, and volunteer organizational skills extremely helpful. Please submit resume or letter of application outlining previous clinical, organizational and spiritual development skills to: Alice McCoy
Health Cabinet Member
St. Bartholomew Catholic Parish
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Father Kelly has been praised for his ability to maneuver through conflicts and find a solution that both sides can accept.

Julian Peebles, former president of Cathedral High School from 1989-1999, said Father Kelly has been an effective leader because he is “a wonderful priest and a man of great intellect and great compassion.”

“What is unique about him is that he is able to be a spiritual leader and an academic leader, and that is difficult sometimes,” Peebles said.

Peebles recalled how well Father Kelly handled tough disciplinary circumstances.

“Father was compassionate and that’s something I always admired,” Peebles said. “He always said, ‘I’m in this for the kids.’ Many times, people would ask why a certain student was allowed to stay, but Father Kelly always replied, ‘I think I can save this one.’” Peebles said. “He saved a lot of young souls in his years.”

After 18 years of guiding students, Father Kelly said it’s time to retire.

David Worland, principal of Central Catholic Junior High School in Lafayette, will become the new principal this fall and Father Kelly will become the school’s chancellor.

Still, chancellor wasn’t a role he went looking for, much like being a principal wasn’t on his list of things to do nearly two decades ago.

Assuming he’d retire and work as the chaplain and in the religion department at the school, Father Kelly started getting used to the idea.

Then he was asked to be chancellor to help with fundraising and continue helping direct the school.

He said yes a year earlier than he did when first approached about being a school principal in 1983.

“I’m the history of this place,” Father Kelly said. “I know things that can be helpful and I want to do all I can.”

Father Kelly’s route to working in high schools began 44 years ago after he was ordained a priest.

It was a common practice at the time for priests to teach high school religion, and he started teaching at Father Thomas Seccia Memorial High School in 1958. In 1965, he began teaching religion at the former Sacred Heart School in Indianapolis, later renamed Kennedy High School.

He lobbied to have the name stay the same, but his brother priests, all of whom were on the archdiocesan school board at the time, decided to rename it, he said. During his tenure at Sacred Heart, he became the superintendent before moving on to Chartrand High School, now Roncalli High School in Indianapolis, where he was the founding superintendent.

In 1973, Cathedral High School, which was formerly operated by the Holy Cross Brothers, was scheduled to be closed.

A group of laymen led by the late Robert V. Welch decided they wanted to keep the school open and enlisted Father Kelly to help.

“I told [Welch] I would help anyway I could,” Father Kelly said.

Father Kelly’s willingness to help landed him in a position he wasn’t sure about when Welch phoned him immediately at the rectory.

“I was reading the newspaper and Bob [Welch] told me to come to his house to talk about taking over the operation of Cathedral,” Father Kelly said.

Soon, he became a board member and chaplain of the newly formed Cathedral High School, but kept turning down the role of principal despite the urgings of Welch.

Father Welch remembers going to inform then-Archbishop Joseph Biskup about his involvement in continuing Cathedral High School.

“I told him that there were a bunch of crazy laymen organizing a way to continue operating the school and that I happened to be involved with them,” Father Kelly chuckled. “I told him they didn’t know how to run a Catholic high school and I was going to give them guidance.”

However, it would be 12 years before Father Kelly would agree to become principal of Cathedral High School.

Dealing with teen-agers through the years has showed Father Kelly that society plays a heavy influence in students’ responses and attitudes.

Students are more materialistic because society is materialistic and kids have more than kids did when he was growing up, he said.

Yet, students still care about others despite the materialism, he said, citing several service projects students at Cathedral organize each year.

“They have a deep spirituality,” Father Kelly said.

Father Kelly believes the decrease of priests and religious in Catholic schools has impacted vocations.

“They don’t see these models on a daily basis,” Father Kelly said. “It used to be that as a priest I handled the report cards at my parish school. If a priest isn’t seen, he can’t be imitated.”

Father Kelly realizes that having a priest visit the parish school regularly can be impossible with the burdens they are already dealing with by running a parish and, in some cases, more than one parish.

He also said that many young men are deterred by celibacy in the priesthood because society doesn’t appreciate or promote it.

“You don’t hear anymore, ‘I’ll do it for God,’ ” he said.

As he reflects on his years at Cathedral, Father Kelly said his mother, in a letter to him a few months before she died, encouraged him to keep on working for the church.

When Father Kelly was 16, he was struck by how much work his mother did as a nurse and taking care of a large extended family.

One day she asked him how she did it.

“She told me, ‘I just keep on keeping on,’” Father Kelly said. “You have to go with the flow. Like my mother said, you have to keep on keeping on.”

New Cathedral High School principal hopes to build on school’s successes

By Jennifer Del Vechio

The newest principal of Cathedral High School in Indianapolis wants people to know his priorities.

David Worland will become principal this fall, taking over for Father Patrick Kelly, who will become the school’s chancellor.

Worland’s goals focus on Christ and the students he will be serving.

“I have a sincere and deep desire to help students and I plan to do my best in the interest of students,” Worland said.

“We want to reflect the mission of the school and center around Christ and around the students. If I fall short, I hope to get back quickly to this focus because when you focus on Christ and the students everything becomes clear.”

Worland brings an extensive background in Catholic education to the school.

For the past 12 years, he has been principal at Central Catholic Junior High School in Lafayette, Ind. He began a teaching career there in 1979 before moving to Washington Catholic High School in Washington, D.C., where he taught and coached. He moved on to South Dearborn High School before returning to Lafayette as assistant principal and later principal.

He also has held positions as athletic director and boys’ basketball coach.

Worland said he has always appreciated and respected Cathedral’s mission, standards and successes.

While happy at Lafayette, also his hometown, Worland applied for the principal’s job at Cathedral because of the school’s outstanding reputation.

At Lafayette, Worland said he knew students well and he wants to continue that personal relationship with students at Cathedral.

“That’s what I am here for,” he said.

He plans to visit the cafeteria at lunchtime to talk to students and let them get to know him.

While Father Kelly will still be active at the school as the chancellor, Worland wants to do all he can to encourage vocations to the priesthood and keep a Catholic identity at the school.

A past president of the Serra Club in Lafayette, an organization that promotes vocations, Worland said he wants to make sure that vocations are fostered and encouraged.

That could take the form of prayers for vocations or helping campus ministers talk to students who may feel a desire to enter the priesthood or religious life.

From an administrative standpoint, Worland said one of his strengths is working with faculty and administrators as a team and being able to bring together the different components it takes to make a high school a success.

He also wants to continue the tradition of prayer and service at Cathedral for all students.

“We have to remember that everything centers around prayer,” Worland said.
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