



The

Criterion

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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 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

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A Franciscan friar walks over trash inside the Church of the Nativity in Bethlehem on May 11, the day after dozens of Palestinians exited the church, ending a 38-day standoff with Israeli troops outside. Public services were held at the complex on May 12 for the first time in more than a month.

European Pilgrimage

Pilgrims connect with archdiocese's European history

First in a series

By Jennifer Del Vecchio

The Alps were their backdrop, cobblestone streets their pathways and Catholic churches their havens.

Pilgrims from the Archdiocese of Indianapolis journeyed to Switzerland, Austria and Germany May 2-11. They visited dozens of churches and shrines where they prayed, lit candles in petition and marveled at the baroque masterpieces of art that decorated each church.

Ending their 10-day journey through such cities as Salzburg and Zurich and the Bavarian cities of Weis, Oberammergau, Munich, Freising and Rothenburg in Germany, the more than 30 pilgrims were asked to answer one question in their own hearts.

"What shall we call this journey for ourselves?" asked Msgr. Joseph F. Schaedel, vicar general of the archdiocese, who traveled with the group as their spiritual director.

He wanted to know if it was a vacation, a pilgrimage, or both.

Calling it a pilgrimage rather than a vacation could only be said if "we are able, to some degree, to say we grew closer to Christ. I feel we met the Lord in these beautiful shrines and churches, and when we go home we will meet the Lord in those we come into contact with and in our own families," said Msgr. Schaedel.

Mary Spearing of St. Anne Parish in North Vernon said she grew closer to Christ on her visits to the baroque churches through the Alps of Switzerland, the quaint towns of Austria and

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Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, celebrates Mass in the Lady Chapel at Einsiedeln, Switzerland, that holds the "Black Madonna" statue brought there by St. Meinrad. German monks from Einsiedeln traveled to southern Indiana in 1853 to found the present-day Saint Meinrad Seminary in the archdiocese.

'Reluctant' principal retires after long career at Indianapolis Catholic high school

By Jennifer Del Vecchio

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.

See RETIRED, page 19

Grandfather's words lead deacon to priesthood

By Margaret Nelson

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 doing for Lent. His grandfather answered: "That's great. Maybe someday you'll be a priest."



Robert Hankee

"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

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PEACE

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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.

The archbishop 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 Musalem, 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 provoked 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,



Nuns, lay men and women receive Communion from papal envoy Cardinal Roger Etchegaray during Mass May 12 at the Church of St. Catherine adjoining the Church of the Nativity in Bethlehem. Catholics attending the Mass, the first in some 40 days at the church, jubilantly celebrated the end to the Palestinian-Israeli standoff at the shrine.

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. †

Official Appointments

(These appointments are corrected from the May 10 issue of The Criterion.)

Effective July 3, 2002

Rev. James Bonke, part-time associate pastor, St. Luke, Indianapolis, appointed to part-time associate pastor at Christ the King, Indianapolis, and continuing as defender of the bond, Metropolitan Tribunal.

Rev. C. Ryan McCarthy, graduate studies, Theological College, Catholic University of America, Washington, D.C., appointed associate pastor, Prince of Peace, Madison, and Most Sorrowful Mother of God, Vevay, while serving as chaplain for Father Michael Shawe Memorial Jr./Sr. High School, Madison.

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

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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 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 Elford 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. Tinder, 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 Cappel, 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 Gabbei and Pete 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 Sahn, St. Michael the Archangel parishioner Dan Corsaro, St. Roch parishioners Kate 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 Sangl 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



St. Roch parishioner Joseph Newton of Indianapolis accepts a Catholic Youth Organization Spirit of Youth Award from Father Robert Gilday (right) as his pastor, Father James Wilmoth, waits to congratulate him on May 7 at SS. Peter and Paul Cathedral in Indianapolis. Father Wilmoth received a St. John Bosco Medallion, the top youth service award in the archdiocese, during the ceremony.

Youth Awards for outstanding service to their Church and community.

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

Other Spirit of Youth Award recipients from Indianapolis were St. Jude parish-

ioners Anna Glowinski and Stephanie Horan, St. Lawrence parishioner Theresa Cummings, St. Luke parishioners Chris Moran, Lauren Pappas and Lauren Traylor, 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 Ministries' annual awards celebration on May 7 at the Huber Plantation Hall in Starlight. More than 300 youth and adults gathered for the awards dinner to affirm the teens for their volunteer service.

"Our theme for the evening was 'Seeds of Faith' to celebrate the fact that Catholic Youth Ministries has been planting seeds of faith in southern Indiana young people for over 35 years," said Ray Lucas, deanery director 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. "Their involvement as leaders and 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.J. Smith Memorial Award, the highest deanery recognition 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 35 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 30 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 Lanesville, 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, Michael Carrico 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 certifi-

cates were Anastasia Goffinet, Tony Harper, Danny Hornung, Nick Keenan, Emily Lynch, Jason Missi, Samantha Moore, Brent Naville, Amanda Robert, Gary Fessel, Robbie Monohan, Ashley Koetter, Kim Reiter, Katie Keeney, Dani Beatty, Melisse Ferree, Candy Fischer, Krista Johnston, Chrissy Everage, Emily Boone, Rilwan Balogun, Daniel Golembeski, Paul Hentrup Jr., Ryan Kane, Alanna Cardoso, Christopher Doane and Charlanne Kraft.

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

Recipients of St. John Bosco Awards were Tony Balmer of St. John Parish in Starlight, Angela Beaver of St. Michael Parish in Bradford, Eva Kapfhammer of Holy Family Parish in New Albany, Jim Kenney and Doris Schepers of St. Anthony of Padua Parish in Clarksville, Charlie Galligan and Greg Seifried from Sacred Heart Parish in Jeffersonville, and Chris and Barbara Morris from St. Mary Parish in New Albany. †

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Editorial

The world's changing demographic

France re-elected President Jacques Chirac on May 5 in a runoff election 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 unexpectedly defeated Lionel Jospin, the Socialist candidate, in the first round of the election. Since none of the candidates received a majority of the votes cast, the runoff was required.

Le Pen's unexpected success is attributed to his protectionist and anti-immigrant platform, and this points out a big change that is occurring throughout Europe—a change that will be highly significant in the future.

The fact is that, while nations in the world's Southern Hemisphere are growing rapidly, most of those in the north are declining. Northern countries must rely on immigration for enough workers to keep their economies healthy.

Demographers figure that nations must have a fertility rate of 2.1 children per woman to maintain their population. 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 populations are aging and immigration remains the only way they can maintain a viable society.

European countries are, therefore, letting more and more immigrants in, mainly from African countries. Many citizens object to that, though, which explains the popularity of the racist policies of someone like Le Pen in France.

All this will have significant effects on religion. Christianity has been growing rapidly in Africa and Asia at the same time as Europe has become more secularized. Already Africa is 46 percent Christian. According to the *World Christian Encyclopedia*, "The present net increase on that continent is 8.4 million new Christians a year (23,000 a day) of which 1.5 million are net [increase of] new converts (converts minus defections or apostasies)." Evangelization efforts in the past have paid off.

Meanwhile, although most Europeans still claim to be Christians, that situation is changing. According to

the book *The Next Christendom* by Philip Jenkins, already 44 percent of British citizens claim no religion. Only 8 percent of French citizens are practicing Catholics, and this is typical of European countries. Europe is no longer the center of Christianity.

Latin America remains almost completely Christian, even if the percentage of Catholics has dropped because of the efforts of Pentecostal religions. Mexico has the third largest Christian population, followed by the Philippines. Jenkins says, "At present, the Philippines reports 1.7 million Catholic baptisms each year, a number larger than the combined totals for the four leading Catholic nations of Europe, namely France, Spain, Italy, and Poland."

South Korea and Vietnam are other Asian countries with large Christian populations. Even China has somewhere between 20 million and 50 million Christians.

It could well be that as a result of immigration, Europe will have many more practicing Christians in the future than it does today because African Christians practice their religion.

Jenkins says, "Southern Christians are far more conservative in terms of both beliefs and moral teaching." They also have a much higher fertility rate.

Many of those African immigrants, though, are Muslims and already today mosques and Muslim community centers are much more common in Europe than they once were. Europe as a whole has about 15 million Muslims and their numbers will undoubtedly continue to increase.

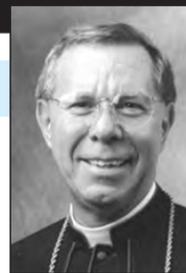
As for the United States, today it has the world's largest Christian community with about 225 million Christians. Non-Christians comprise only 4 or 5 percent of the total population and that will probably continue to be the case since most immigrants to the United States are Christian Hispanics. As Jenkins wrote in *The Next Christendom*, "Any likely Muslim growth through immigration will be far exceeded by the continuing Christian influx from Africa, Asia, and, above all, Latin America."

All these demographic changes in the future will have a large impact on the future of Christianity in general and Catholicism in particular. †

— John F. Fink

Seeking the Face of the Lord

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



An apology to the victims of sex abuse

Second in a series

As my summer series of articles about sex abuse in the Church gets underway, first and upfront I want to address my concern to those of you who have been sexually abused. I want to do so 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 as I remarked in my article last week, a veil has been lifted and new dimensions of a 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 saddened both by the depth of suffering you experienced and continue to experience and also by your paramount concern that it doesn't happen to other innocent people. I understand 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 despicable fact that you were betrayed by people whom you trusted most of all. That is a deep sadness.

If 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 perspective, the entire Church is abused. Also from that perspective, if even only one priest or Church employee or volunteer abused only one person, the health 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 pastorally helped you who are victims as effectively and expeditiously as we should have, and for the times we have been careless or at least ineffective 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 you have suffered 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 to see that no priest or Church employee or volunteer who has been determined to have abused a child or minor will be placed in a ministerial situation where further 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 these abominations do not occur again.

Once more, I invite and encourage anyone who has been abused by anyone in service of our Church's mission 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 reparation for sins. As I read this, I immediately 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 proposed to the bishops of the United States that there be a national day of prayer for reparation and reconciliation for the offenses of sexual abuse in our country. When such a date is proposed, our archdiocese will participate. If it is not proposed in a timely manner, we will do so sooner.

In the name of our priests, archdiocesan co-workers and volunteers, I want to tell you how sorry we are, how offended 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 problem that is yet to be addressed, through our ministry, social service and educational programs we hope to help our larger society address the issue more effectively. We pray that we continue to learn from our mistakes—not only by our Church but also by society in general. Please, let's pray for each other. †

Archbishop Buechlein's intention for vocations for May

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



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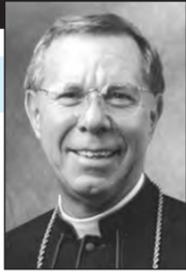
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Una disculpa a las víctimas del abuso sexual

Segundo de la serie

A medida que mi serie de artículos de verano sobre el abuso sexual en la Iglesia se encamina, primero y principalmente quiero dirigir mi preocupación a aquellos de ustedes que han sido abusados sexualmente. Quiero hacerlo con la mayor sensibilidad y claridad posible.

He escuchado de algunos de ustedes quienes han sido abusados por el clero o por empleados de la Iglesia, o de algunos de ustedes que han sido abusados por miembros de la familia o conocidos. Y como observé en mi artículo de la semana pasada, el velo ha sido levantado y se han revelado nuevas dimensiones de la dolorosa historia.

A medida que escucho estas historias me siento horrorizado por lo que oigo. He llegado a saber lo afectados que están por la profundidad del trauma.

Particularmente me siento entristecido tanto por la profundidad del sufrimiento que ustedes han experimentado y continúan experimentando y por su inmensa preocupación que esto no les suceda a otras personas inocentes. 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.

Quizá lo más triste de todo es el despreciable hecho de que fueron traicionados por personas en la que ustedes más confiaban. Esa es una gran tristeza.

Aun cuando hubiesen abusado de una sola persona, toda la comunidad de la fe es afectada. Somos un solo cuerpo, el Cuerpo de Cristo. Desde ese punto de vista toda la Iglesia fue abusada. También desde ese punto de vista, si sólo un sacerdote o trabajador o voluntario de la Iglesia abusó a sólo una persona, la salud de todo el Cuerpo de Cristo es afectada por esta traición, y comparten 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 de la víctima como de la remoción del ministerio del perpetrador.

Por aquellos momentos en que no los hemos ayudado pastoralmente a ustedes, que son las víctimas, tan efectiva y rápidamente como hemos debido, y por aquellos momentos en que hemos sido descuidados o menos efectivos al manejar a los perpetradores en el pasado, ofrezco una profunda disculpa.

Me siento muy mal sobre esto, y aunque no puedo deshacer el pasado y todo aquello 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.

Como lo prometí la semana pasada, nosotros en la administración arquidiocesana haremos todo lo que esté en nuestro poder para velar que ningún sacerdote, empleado o voluntario de la iglesia a quien se determine haya abusado de un niño o de un menor sea colocado en un lugar ministerial donde sea posible más abuso. ¿Puedo yo garantizar que el crimen no volverá a ser perpetrado otra vez? Nadie puede garantizar eso en nuestro imperfecto mundo de seres humanos. Pero yo prometo que haremos todo lo humanamente posible para velar que estos hechos abominables no ocurran otra vez.

Una vez más invito y animo a cualquiera que haya sido abusado por cualquiera en servicio de la misión de la Iglesia que dé un paso adelante para que le podamos ayudar. No podemos manejar esta situación si no tenemos conocimiento de ella.

Hace algunas semanas estaba leyendo el recientemente traducido *Misal Romano*, el cual estará disponible muy pronto, el mismo incluye nuevos textos para utilizar en la Misa. Uno de esos textos es una serie de oraciones para una Misa ofrecida en reparación de los pecados. A medida que leí esto pensé inmediatamente, "Esa es la Misa que nuestra arquidiócesis necesita ofrecer en todas nuestras parroquias para reparar los pecados del abuso sexual, especialmente aquel cometido por el clero y los empleados o voluntarios de la Iglesia". Y lo haremos. También rezaremos por la curación de todas las víctimas.

Me sentí complacido al saber que en la reunión en Roma, entre otras cosas los cardenales norteamericanos propusieron a los obispos de los Estados Unidos que declaren un día nacional de la oración por la reparación y reconciliación por las ofensas de abuso sexual en nuestro país. Cuando sea propuesta dicha fecha, nuestra arquidiócesis participará en ella. Si no es propuesta en un tiempo prudencial, lo haremos antes.

En nombre de nuestros sacerdotes, compañeros de trabajo y voluntarios de la arquidiócesis, quiero manifestarles lo mucho que lamentamos lo ocurrido, lo ofendidos y apenado que nos sentimos por las acciones pecaminosas de algunos de nosotros. Intensificamos nuestros esfuerzos para manejar los problemas dentro de nuestros propios rangos.

Igualmente importante, a través de nuestro ministerio, servicio social y programas educativos esperamos poder ayudar a nuestra sociedad a manejar el tema más efectivamente, ya que el abuso sexual es un problema social mucho mayor que debe ser controlado. Rezamos para que continuemos aprendiendo de nuestros errores. No sólo los de la Iglesia sino los de la sociedad en general. Por favor, recemos los unos por los otros. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Research for the Church/James Davidson

The decline of episcopal authority and the Church's sex scandal

In the late 1800s and the first half of the 20th century, the pope and bishops accumulated considerable authority over lower ranking clergy and laypeople. They employed an elaborate system of rewards and punishments to produce compliance with Church teachings and codes of conduct.

For clergy, rewards included assignments to bigger and better parishes and promotions to monsignor. Punishments included being overlooked when choice assignments were made or being assigned to lesser parishes. For laypeople, rewards included elevation to leadership roles in a vast array of Catholic organizations and occasional expressions of appreciation by priests for one's contributions to the Church. In addition to the possibility of excommunication, punishments included guilt, fear of hell, and penance for one's sins.

The pope and bishops were able to exercise this authority because lower ranking clergy and laypeople perceived the hierarchy's authority as legitimate. As a result, even when the rewards and punishments might have seemed severe and manipulative, they produced high levels of conformity in belief and practice.

In the last 30 to 40 years, there has been a marked decline in episcopal authority. This decline has been evident in the growing tendency for clergy and laypeople to question the abilities, motivations, and decisions of the hierarchy. For example, in his 1977 book, *The American Catholic*, Father Andrew M. Greeley accused American bishops of being "bumbling, incoherent nonentities" and ranging from "dull to psychopathic."

It also has appeared in the laity's increased willingness to challenge their bishops on issues such as the closing of parishes and parochial schools. It has been found in numerous national surveys, such as our 1999 study indicating that a declining percentage of Catholics (including only 30 percent of young adults) believe the hierarchy's teaching authority is an important part of their faith. More and more Catholics believe they alone have responsibility for making decisions on faith and morals and, according to

most studies, more and more people are doing just that.

The decline in episcopal authority has many roots. With the decline of the so-called Catholic ghetto in the 1950s and 1960s, Catholics were increasingly exposed to American culture's suspicion of social institutions, especially ones that are hierarchically organized.

Also, Vatican II urged Catholics to take responsibility for their own faith, thus shifting the locus of authority from the hierarchy to one's personal conscience. Other influences have included changes in rules many people thought were unchangeable, such as dropping the no-meat-on-Friday regulation, and decisions not to change rules they felt should be changed, such as Pope Paul VI's decision to uphold the ban on artificial birth control.

Another contributing factor has been the rising level of education among the laity and, as I have documented in previous columns, the increased tendency for laypeople to think for themselves. Still another factor has been the tendency for both liberal and conservative Catholic organizations to call episcopal authority into question as they promote their own agendas. Books, such as Garry Wills' *Papal Sins*, also have increased the laity's awareness of historical cases of corruption and poor judgment among episcopal authorities.

Thus, as Peter Steinfels rightly observes in the April 19, 2002, issue of *Commonweal*, the recent scandal relating to sexual misconduct by priests is not the root cause of the decline in episcopal authority. That decline was well under way long before this scandal. However, the scandal, and the way the hierarchy has handled it, is hastening the decline, especially among young Catholics.

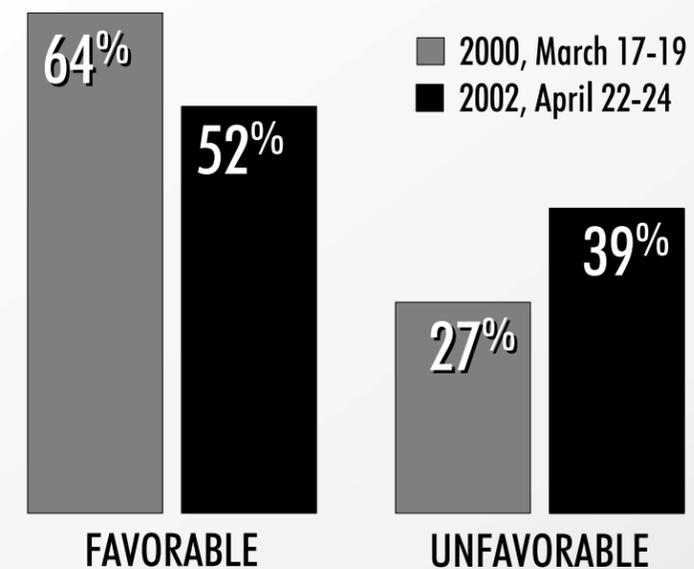
In our 1996 book *Laity: American and Catholic*, 35 percent of pre-Vatican II Catholics 51 percent of Vatican II Catholics, and 58 percent of post-Vatican II Catholics said that reports of pedophilia among Catholic priests had weakened their commitment to the Church.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books, 2001.) †



Image of Catholicism

U.S. adults on how they view the Catholic religion



In both surveys 9 percent had no opinion. Survey from telephone interviews with 1,009 national adults 18 or older; sampling error plus or minus 3 percent. Source: Gallup © 2002 CNS Graphics

Check It Out . . .

Saint Mary-of-the-Woods College, west of Terre Haute, is offering **Summer Camp at The Woods** for children aged 7-14 during June. Specialty camps include equine, theatre, explorer, adventurer, earth science, photography and art camps. Each camp week begins with registration on Sunday afternoon and concludes at 4 p.m. on Friday. Camp counselors are college-age students with experience and enthusiasm for camping. All staff members have completed American Camping Association counselor training and Summer Camp at the Woods orientation. For more information, call the Saint Mary-of-the-Woods College Office of Conferences and Non-Credit Programs at 812-535-5148 or e-mail woodscamp@smwc.edu.

Holy Trinity School in Indianapolis will

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

Star Wars: Episode II—Attack of the Clones (20th Century Fox)

Rated **A-II (Adults and Adolescents)** because of stylized fantasy violence.

Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Unfaithful (20th Century Fox)

Rated **A-IV (Adults with Reservations)** because of several sexual encounters with nudity, brief violence and some profanity with minimal rough language.

Rated **R (Restricted)** by the MPAA. †

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 heffeboom@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. Jesuit 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, ranging from spending time with a patient in their home to working in the hospice offices. Volunteer service can be scheduled at convenient times. Training is provided. For more information, call St. Francis Hospice volunteer coordinator Glenda Dennison at 317-859-2874.

Pilgrimages to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary are scheduled in May at Saint Meinrad in St. Meinrad, Ind. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. On May 19, Benedic-

tine Father Benet Amato will discuss "Mary, Full of Grace." On May 26, Benedictine Father Justin DuVall will discuss "Mary at the Heart of the Church." The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6585 or 812-357-6501 during business hours.

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 sixth annual Health Fair includes lead, 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 jerlenbaugh@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 Hospital and Health Centers programs and services. For more information, call the St. Francis Healthcare Foundation at 317-783-8950.

Awards/Grants . . .

St. Simon the Apostle School in Indianapolis recently received a grant for participation in the Tobias Foundation's three-year Literacy for Life Initiative. St. Simon School's grant proposal was one of 15 chosen statewide from more than 50 applicants. The Literacy for Life grant will enable St. Simon School faculty members Sue Butler, Sheila Harper, Jennifer Hicks and Ann Taylor to receive training in a balanced literacy approach to teaching reading and writing for pre-kindergarten through second-grade students. The teachers will participate in summer institutes and on-site classroom coaching. †

St. Vincent Hospitals and Health Services, the St. Vincent Foundation and Crossroads Kiwanis Club are hosting the annual **Eagles, Birdies and Doves Golf Tournament** on May 24 at Plum Creek Golf Club in Carmel, Ind. The golf outing benefits St. Vincent Children's Hospital programs and Crossroads Kiwanis charities. 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.golfdoves.org by May 10.

Mount St. Francis Retreat Center in southern Indiana is offering a **Women's Retreat** presented by Sister Margarita Armendariz 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 812-923-8817 or e-mail mtstfran@cris.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 Oaklandon 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, at 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 Christian message with nearly 2 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. †

VIPs . . .



St. Michael parishioners Leo J. and Jean E. (Kennel) Kruthaupt of Brookville will celebrate their 50th anniversary on June 2 with family and friends. They were married on May 17, 1952, at St. Peter Church in Brookville. They have four children, Lisa Jean Brown, Teresa Rosenberger, Robert and Dan Kruthaupt. They also have nine grandchildren and four great-grandchildren. †

RENEWING THE MIND OF THE MEDIA PLEDGE

"We still dare to hope, through the grace of God, that all those who work in or use the media will unite to magnify God's glory."

—U.S. Catholic Bishops
Renewing the Mind of the Media: A Statement on Overcoming the Exploitation of Sex and Violence in Communications

Pledge your support for the bishops' **RENEWING THE MIND OF THE MEDIA CAMPAIGN** and media that are responsive to families and communities.

Return the pledge below with your Sunday offering.

To learn more and to sign the pledge online, visit www.renewingmedia.org.

To promote more responsible, moral, and ethical media, I promise to
(Please select one or more of the following attitudes or actions)

- Talk with my family about our use of media to make sure it is responsible.
- Familiarize myself with media ownership locally and nationally.
- Complain to corporations and businesses that profit from distributing objectionable programming.
- Contact my local broadcast outlets to submit comments for their license renewal about whether they are acting in the interests of the entire community.
- Contact at least one advertiser that sponsors commendable or objectionable programming and ask them to continue or to withdraw their support, respectively.
- Challenge video stores and hotels/motels that distribute X-rated material.
- Evaluate what movies and television programs to watch by using reliable sources such as the Catholic bishops' Film and Broadcasting Office's movie review line (800-311-4CCC) or the website of the U.S. Catholic bishops (www.usccb.org).



PLEDGE: We, the Catholic people of the United States, united in our families, parishes, and dioceses, pledge to work together to encourage media leaders to act responsibly, to make room for voices they have neglected—especially that of the religious community—and to eliminate anything that diminishes our appreciation of God's image in his creation. We urge our government authorities and those who make advertising decisions to use their influence with the media so that they will strive to serve the common good and not only their own interests. We pledge to reject media that produce immoral content and demean the dignity of the human person.

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THE SPIRIT OF CARINGSM

ORDINAND

continued from page 1

campers—visiting all the elementary schools in the archdiocese. He also created brochures and newsletters about the camp.

When campers were there in the summer, Hankee was in charge of the teen program and the counselors. During these two years, he also worked as a substitute teacher at St. Pius and Chatard.

He sees his work with the young people as good preparation for the seminary. He learned about communal living and helped the youth get to know themselves.

"You have to be sincere [with kids]; you need to know yourself to do that," said Hankee.

Meanwhile, he was in a two-year dating relationship.

"Out of the blue," Hankee said, he received a call from Father Paul Etienne, then vocations director, inviting him to the archbishop's house for dinner one November evening.

"He told me that it was not to sign me up, just to see if I was interested," Hankee said.

"The priesthood was always in the back of my mind. I didn't want to be married 10 years and then think I should have been a priest," he said.

At the dinner, there were six other men. Hankee hardly said a word.

But he did listen when Father Etienne said, "The best place to discern whether you want to be a priest is at the seminary."

"It clicked," said Hankee. "I had always thought if you go to the seminary, that's what you want to do." On the way out after dinner, he set up a meeting.

Father Etienne, who assumed that Hankee wanted to start in the seminary in August, was surprised that he wanted to start right away, in January 1998.

Hankee said, "I didn't come to the seminary with the idea that this is what I want to do. I wanted to learn what God was calling me to do. And other people were doing the same thing. The environment was prayerful, so I could concentrate on what God was calling me to do."

By the third year, during his ministry

assignment, he saw how he could put his schooling to work.

With a smile, Hankee says he is 30—"the same age Jesus started his ministry."

He has two older brothers—Mike, 32, and Pat, 34. He will preside at Pat's wedding on July 7.

Hankee's mother, Madonna, has taught first grade at St. Pius for about 20 years. She will celebrate her birthday on the day her son is ordained. His dad, Edwin, who works for AT&T, is the oldest of two from a Logansport family.

"He is a quiet and humble man," said the future priest, "but I get my sense of humor from him." His father was very involved when he was growing up, coaching him in Little League and spending countless hours throwing the baseball around in the backyard.

Hankee enjoys hiking and basketball—"anything sporting." He has joined his classmates in learning to play golf. He also likes to grill—from smoking and shredding to barbecuing.

Paul and Anna Steiner, his maternal grandparents who were married 54 years, were "a big influence. They were a typical German farm family, praying the rosary every day," he said. His grandfather died 10 years ago, but Hankee had started to study for the priesthood before his grandmother died.

She gave him advice: "You don't have to be a great priest. Just be a good one." and "Do your best and let God do the rest."

Msgr. Joseph F. Schaedel will give the homily at Hankee's first Mass on the afternoon of June 2 at St. Pius. He said he likes the way the vicar general presides at Holy Rosary in Indianapolis—his sense of liturgy.

When they first started talking, the ordinand said he realized, "He has the same kind of sense of humor."

Hankee said that the monsignor showed him "the importance of being yourself. The best priests I've seen are just themselves."

For the same reason, he likes Father Gerald Kirkhoff, pastor of St. Jude Parish in Indianapolis.

"They're good people. They really care about the people they minister to," he said.

Photo by John Shanley



Deacon Robert Hankee (left), who will be ordained to the priesthood on June 1 at SS. Peter and Paul Cathedral in Indianapolis, plays basketball with fellow seminarian Scott Nobbe at Saint Meinrad Seminary. Hankee's first assignment will be as associate pastor of St. Malachy 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.

"I am able to be with people at the most important times in their lives," he said. "It is an honor and at the same time humbling—getting to meet people, getting to know them, and being able to be Christ to them."

"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, in 19 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 1990 and 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 cooperated fully in that investigation,” Kempisty added.

In other developments:

- Father Sleeve R. Policetti, a priest from India serving in St. Tarcissus Parish in Chicago since 1996, fled to India in 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 other boys in the early 1970s. Both priests denied the claims.

- Father 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 Schaeufele 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. Speers. Speers 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 abusing a mentally retarded man.

- 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 Father Paul R. Shanley, 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 suspended from all priestly ministry May 10 and placed on retirement after Birmingham Bishop 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 high school seminary student 30 years ago. He said he is innocent. †

Bishop Chatard High School graduation is June 2

Bishop Chatard 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. †

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Castle Neuschwanstein in Hohenschwangau, Germany, was built by King Ludwig II of Bavaria in homage to his friend, composer Richard Wagner, in the late 1800s. Wagner never saw the castle and the king only lived there six months before his death. The castle contains the king's private Catholic chapel and a throne room that resembles a chapel with figures of Christ and the Apostles. Ludwig was known for building castles, and this one inspired the fairytale castle at Disneyland and Disney World's Magic Kingdom.

Pilgrimage, *continued from page 1*

through the beer-loving countryside of Bavaria, Germany.

"I came as a tourist, and left as a pilgrim," she said.

For many, the trip was their first pilgrimage experience. Mass was celebrated each day in churches that had pilgrims craning their necks heavenward to look at the various works of art on ceilings, columns and pulpits.

Two places that pilgrims visited had direct links to the Archdiocese of Indianapolis, spanning more than 1,000 years of Church history—Einsiedeln, Switzerland, the home of St. Meinrad that led to the founding of Saint Meinrad Seminary in southern Indiana, and Eichstätt, Germany, where Beech Grove and Ferdinand Benedictine nuns can trace their original roots.

Rain greeted pilgrims at their arrival in Einsiedeln, Switzerland as they made their way to the twin spires of the church that houses the Our Lady of Einsiedeln (Black Madonna) statue brought to the area by St. Meinrad in the 850s.

It was from here that Benedictine Father Bede



Pilgrims visited the baroque style church at the Basilica Ottobeuren in Germany. The church was founded in 764.

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.

St. Meinrad was murdered by robbers in 861 at Einsiedeln. Legend states that two black ravens followed the robbers alerting people to the hermit's death.

Today, black ravens are part of the abbey's coat of arms and are portrayed in various paintings throughout the church.

A focal point of the monks' prayer life is the statue of the Black Madonna in a special chapel inside the main church.

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 statute 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 has produced one 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." †



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 how poor your image of God is if you can make God into a human? Then 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.

Yet, 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



CNS photo from Reuters

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

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 "homoousios" (with or of the same nature as the Father). Even the Catholic dogma of transubstantiation draws in its expression on 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 learn about 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

Respect people and environment

This Week's Question

What about the culture you live in would you change if you could?

"We don't look at the big picture. We need to look at issues more closely before taking action on them." (Amanda Probst, Eugene, Ore.)

"All parents would automatically put the physical, emotional and spiritual welfare of their children first." (Rosie Megraw, Davenport, Iowa)

"I would like to see more respect for the environment." (Dan John, Murray, Utah)

"Our town was a summer resort town for a long time, but has become more of a 'full-time resident' area. Many people come here to retire. In many ways, we have lost the 'small town closeness' that made the

whole town a family, yet the inflow of new thoughts and ideas has helped us in many ways. If I could change one thing, it would be the fact that we've become too large a population to get to know everyone, and that causes some division. Still, it is a wonderful place to live! That has not changed." (Harriet Bellone, Waveland, Miss.)

Lend Us Your Voice

An upcoming edition asks: Tell of a Church-sponsored action in your community that expresses solidarity with the poor.

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



CNS photo by Martin Lucifora

From the Editor Emeritus/John F. Fink

Jerusalem: holy to three great religions

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.



The Jews were 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 political capital in order to unite the kingdoms of Israel and Judah. But it didn't become a holy city until David moved the Ark of the Covenant there. The Ark was a 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 built a spectacular new Temple 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 is where religious Jews gather for prayers and ceremonies. Observant Jews do not go onto the Temple Mount itself for fear of walking where the Holy of Holies once was, 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 presented to the Lord in the Temple that Herod built, 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. They believe that Muhammad ibn Abdallah, the founder of Islam, had a mystical experience in which he traveled by winged steed to the rock on the Temple Mount and from there was caught up to heaven.

That rock is now inside the magnificent Dome of the Rock, built in 692 on the Temple Mount, which the Muslims call the Haram al-Sharif. Today the Dome of the Rock is the most recognizable feature of the Old City of Jerusalem. Also on the Haram al-Sharif is the Al-Aqsa Mosque, "the farthest mosque" mentioned in the Muslims' Quran. This is the destination of Muslims each Friday for their prayers. †

Cornucopia/Cynthia Dewes

The real meaning of chastity and celibacy

Perhaps I should quit listening to National Public Radio. It offers so many programs which I find interesting and informative, but once in a while it infuriates me.



The latest cause of my frustration was a man who's written a popular book titled *The Way We Talk Now*. I can't remember his name, but he's supposed to be an expert in linguistics.

On this occasion, he was talking 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 condescending and just plain incorrect.

This "expert" announced that "chastity" is a word that is practically never used today. Hello! Obviously, this person has never been exposed to a Catholic setting of any kind, since that word is not only used but possibly worn to a frazzle by those of our persuasion, especially parents of teenagers.

He defined the meaning of "chastity" in the early Church as a harsh discipline, mainly confined to women who were, after

all, the licentious daughters of Eve. You know, chastity belts and all that.

The expert went on to link it with words having the same roots, such as "chastisement," until by the time he was through, not only the word, but chastity itself, seemed so ugly a concept that it wasn't fit to spit on. He belittled the "vocation" of chastity, whatever that means.

Along the way, he suggested that chastity was only mandated for a certain unhappy few in the early Church and, 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 clergy and religious. Nowhere in his remarks was chastity even remotely connected 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 anymore. Rather, it's a vague term implying abstinence from sexual expression, period.

The expert must be given some credit, however. At least he didn't say that priests commit sexual sins because they're unmarried. And, he frowned upon the sexual exploitation of children and sexual preying upon young adults by anyone, priest or not.

On the other hand, he implied that the discipline of chastity, which in his view is imposed solely upon priests these days, probably makes it harder for them to keep their hands off the defenseless. He gave the impression that living without sex is impossible for anyone, priest or not.

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 (a) it's not real sex and (b) 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 joyful grace when it's defined and applied correctly.

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

Faithful Lines/Shirley Vogler Meister

Considering age from perennial perspectives

At a family gathering, my teen-age grandson, David, told me how he enjoyed



his after-school job in a mobile home residential area: "The homes are double-wides and really nice, and the owners are all older people ... you know—people who are over 35." I poked a 30-something daughter nearby and laughed, "You qualify." In fact, we all laughed because, at that moment, everyone in the room qualified except David and my toddler grandson, Sam.

It's all a matter of perspective. Surely, Sam must think of David as an older folk.

When my mother turned 39, I was shocked to realize she was "that old." In fact, I said something tactless that made her cry. I don't recall what, but I do remember how hurt she was, although I apologized. I couldn't figure out at the time why she was so sensitive. When I turned 39, I understood.

By the same token, when planning a gala surprise 80th birthday party for my husband's mother and a similar event for my own mother years later, all the guests were as thrilled as I to acknowledge such a milestone age. And each additional decade is reason for even more celebration. So, why is turning 39 any different?

Again, perspective. Each person well under 80 seems to view another birthday as being one step closer to old age—or (as is often joked) "the alternative" (death). The eighth, ninth, and 10th decades are viewed as accomplishments.

Plentiful advice about remaining young or aging well saturates our society; whereas many cultures accept and honor—even revere—the elderly and their wisdom and experience.

Blessed is the family that teaches children the value of respect and courtesy for everyone in their lives regardless of age, intelligence, physical ability, appearance, community standing or material goods.

Didn't the Lord command us to love God above all else and our neighbor as ourselves? Didn't Christ mingle with all ages, even children? Life at every stage is

a challenge and a mystery. Years back, I wrote the following observation, first published in *Indianapolis Woman* magazine:

PROGRESS

Birth: Blest
Child: Zest
Teen: Protest
Youth: Quest
Courtship: Test
Marriage: Nest
Adult: Crest
Golden Age: Best
Death: Rest

The beginning of the "Prayer for Life" starts this way: "O God, our Creator, all life is in your hands from conception until death. Help us to cherish our children and to reverence the awesome privilege of our share in creation. May all people live and die in dignity and love. Bless all those who defend the rights of the unborn, the handicapped, and the aged ..."

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

Our Turn/Therese J. Borchard

'I Do' take it seriously

Rumor has it that young adults don't take marriage seriously. They utter the two covenantal words "I do" with as much forethought as their "Yes, please" response to the guy at McDonald's who asks whether they want fries with their Quarter Pounder.



In her book *The Starter Marriage and the Future of Matrimony*, author Pamela Paul cites

Census Bureau statistics to support her argument that the "starter marriage"—first-time marriages that last five years or less and do not yield children—is a growing trend among young adults. Divorce is up from 253,000 among 25- to 29-year-olds in 1962 to more than 3 million among 18- to 29-year-olds in 1998.

Unfortunately, I see these statistics all around me. Only six years ago, my husband and I sat at our wedding reception's table of honor with the best man and his wife and the maid of honor and her fiancé. Both couples now are divorced. One marriage lasted three years; the other six months.

But it is unfair to say all young adults are incapable of walking down the aisle with a firm resolve to make things work—in good times and in bad, in sickness and in health, until death.

The divorce rate has leveled off at 43 percent today, which means the cup is more than half full.

Success stories abound. I learned about them while compiling a book with Michael

'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.'

Leach called *I Like Being Married*.

As part of my research, I talked to young couples who intend to make good on the promise of forever that they made as brides and grooms, a commitment symbolized by the gold, silver or platinum wedding bands they wear. The vows they recited as part of their wedding ceremonies are more than lip service or a sappy Kleenex moment inserted into a theatrical performance at the altar.

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.

My other half and I are figuring things out as we go along, but divorce is not an option. For us, marriage isn't a work contract where you can give your two-week notice upon realizing that your boss doesn't know what he's talking about.

Marriage is a sacrament—a holy and permanent uniting of two persons.

What's scary is that there's no guarantee that your husband will always be able to control his impulsive shopping sprees or your wife won't turn into a complete slob. It's definitely a risk. As Mike Mason wrote in *The Mystery of Marriage*, "Marriage is a decision to put all the eggs in one basket, to go for broke, to bet all the marbles."

It's worth the gamble.

Like most young adults, I like being married because it means I don't have to date anymore. There are other benefits, of course: like waking up to my best friend every morning, having someone with whom to share a pizza and rent a movie, a bouquet of red roses on Valentine's Day, free advice whether I ask for it or not, and recognizing my son's impish dimples as those belonging to the man to whom I said 'I do' and meant it.

(Therese J. Borchard is a regular columnist for Catholic News Service.) †

Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 19, 2002

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Feast of Pentecost. After Easter and Christmas, 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 Redeemer. Great crowds heard them. 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 of God came into their midst. Rather, God came to them.

The diversity of the crowds is another symbol. The Apostles possessed the Gospel. They had learned it from Jesus. They went into the open to preach the Gospel. They encountered persons of every nationality.

Indeed, the listing of nationalities was meant to include all humanity. The Apostles addressed these people, and the people understood. The Gospel touches the deepest needs of every heart. Everyone needs the Gospel. Marvelously, God's plan is to provide the Gospel to all people.

St. Paul's First Epistle to the Corinthians furnishes the second reading.

This illustrates for us the fact that because of sin we humans need to be healed. We are limited. We are shortsighted. We are imperceptive. We can be confused or misled. God heals us. As a result, we can see. We can understand. We can be strong.

While healed by the Holy Spirit, and

empowered by the Holy Spirit, we do not surrender our individualities when we become followers of Jesus. If anything, our individualities are enhanced.

We simply turn our individual talents into the one great mainstream of love and faith that is universal Christian discipleship.

The Gospel of John provides the last reading. It is a Resurrection Narrative. It too is a familiar story. Again, the Apostles are central to the story.

Throughout the Gospel, Jesus has taught the Apostles about God. They have been special students, receiving more instruction than the others have.

At last, Jesus commissions them to go forth and proclaim the Gospel. They are to act on behalf of the Lord. Jesus commissions them for the task. He gives them the power to forgive sins, initiating the sacrament of reconciliation.

The Lord possesses divine power. He appears despite locked doors. He acts as God in conferring this power to forgive upon the Apostles.

Reflection

The Church celebrates only one of the ancient Jewish holidays that Jesus and the Apostles would have celebrated. It is the Feast of Pentecost. Long ago, sadly, Christians stopped celebrating Yom Kippur and Rosh Hashanah and the others.

Pentecost has ancient roots in the Hebrew religion. By the time of Christ, it had come to be a celebration of the Jews' nationhood, of their ethnic cohesion. It is in this context that the Christian feast occurs.

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 divine life itself in the Holy Spirit. This connection is through the Apostles. †

Daily Readings

Monday, May 20
Bernardine of Siena, priest
James 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
(Response) Daniel 3:52-56
2 Corinthians 13:11-13
John 3:16-18

Question Corner/Fr. John Dietzen

Priests help Catholics return to the sacraments

QI 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)



AYou are right. Many Catholics have departed from the practice of their faith and sometime later 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.

Theoretically, all a person needs to do is return to the sacraments—penance and the Eucharist—and resume a prayer life and regular participation in the Mass.

In practice, however, most of the 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 liturgies 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 them 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.

QSince Sept. 11, we hear often that Muslims have the same God as Christians. But in John (17:3), Jesus says salvation means knowing the one true God, the one who sent Jesus Christ. Paul says (1 Cor 8:6) there is one God, the Father who made all things. Church leaders say we must "dialogue" with Muslims, but I don't see anything in common. (New York)

AIslam and Christianity do believe in the same God, if by that we mean the one who created all things, a personal being with whom we relate on this earth and with whom those who are saved will, in some way, spend eternity.

The massive differences between us focus on how this God has revealed himself to us, who did the revealing, what God expects from us and how we view the absolute, "unique" nature of our religions.

Christians and Muslims see their faith as the final, and only, valid revelation of God. For us, the bearer of that revelation and the embodiment, or incarnation, of God, is Jesus Christ. For them, the final prophet, the supreme messenger and revealer of God, is their founder, Muhammad.

Both religions see themselves as missionary, intended for the whole of humanity. Jesus commanded his disciples to carry his "good news," his life, to all people, to the ends of the earth. Muslims believe it is their duty to bring all people to the "true path" of Islam, the only authentic worship and service of God, although Eastern Christian Churches significantly influenced Muhammad's theology and many of his prescriptions for worship.

In February, Cardinal Christoph Schonborn of Vienna, Austria, said that our very certitude about Jesus and the Church obliges us "not merely to the appearance of dialogue, but rather to a profound readiness to search for the truth together."

First, we are one human family, sharing one origin and one destiny. We need to identify and explore together the "great puzzles of human existence" to which all religions try to provide some answer.

Second, we cannot be arrogant about the priceless treasure of the truth entrusted to us by Christ, a truth we see now only "dimly" in an imperfect mirror (1 Cor 13).

Third, the responsibility of caring for the world and the whole human family has been entrusted to all human beings together. Engagement with Islam and all people of good will, he said, "confesses that God's love and providence exclude no one. That is the truly 'absolute claim' of Christianity." †

My Journey to God

Crescent-cupped, Sliver Moon

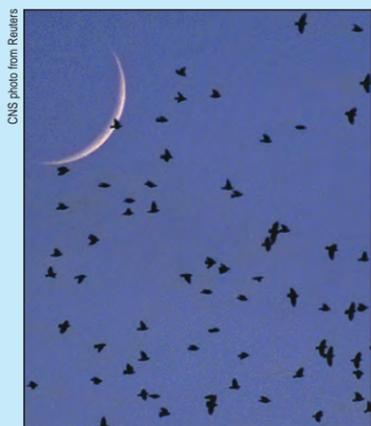
Sliver essence of evening moon,
spectacular is your glory.
One glance at your radiance
dumbfounds the observer.

Crescent-cupped moon,
breathtakingly picturesque;
you are shadowed, bathed in light,
quicken 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,
speechless at the wonder of you.
God's face revealed in your beauty,
all creation sings at your decree.

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



wonder,
Our humanness wanes at wholeness unveiled,
raising voices of praise to the Author of All.

By Karen Eppert

(Karen Eppert is a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.)

The Active List

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

May 17
St. Lawrence School, cafeteria, 6944 E. 46th St., **Indianapolis**. Making Tracks to Fun, festivities for adults and junior and senior high school students with disabilities, 6-8:30 p.m. Information and reservations: 317-546-4065.

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

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Catholic author, Matthew Kelly, 7:30 p.m., no charge.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-259-6000.

May 17-18
St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "Growing in Wisdom and Grace As We Grow Older," \$50, less for seniors, Fri., 7-9 p.m., Sat., 9:30 a.m.-4 p.m. Registration: 317-955-6451.

May 17-19
St. Joseph Church, 125 E. Broadway, **Shelbyville**. Spring Festival, rides, games, crafts, food, Sun., turkey dinner. Information: 317-398-8227.

May 18
Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-

2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Our Lady of Mount Carmel Parish, 1045 W. 146th St., **Carmel**, Lafayette Diocese. Catholic author, Matthew Kelly, noon, adults, 17-35 years old, 8 p.m., parents and families, free-will offering.

May 19
Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, praise and worship, 2 p.m., Mass, healing service. Information: 317-787-3287.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. Health Fair, bilingual material, free, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

St. Mary Church, 777 S. 11th St., **Mitchell**. Mitchell Area Ministerial Association, fourth annual memorial service for protection officers who died in the line of duty, 2 p.m.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Spring Concert, 6 p.m.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Wholehog sausage and pancake breakfast, 7:30 a.m.-noon, freewill offering.

Monte Cassino Shrine, Hwy. 62, one mile east of Saint Meinrad Archabbey, **St. Meinrad**. Pilgrimage from Saint Meinrad to shrine, program, "Mary, Full of Grace," 2 p.m. (CDT). Information: 812-357-6585 or 812-357-6501.

May 21
St. Francis Home Health and Hospice Office, 438 S. Emerson Ave., **Greenwood**. Bereavement Support Group, third of six sessions, afternoon sessions, 3-4:30 p.m., evening sessions, 6:30-8 p.m. Information and registration: 317-865-2092.

May 22
Healthplex, 3660 Guion Road, **Indianapolis**. Cardinal Ritter High School, Race Party/Silent auction, 6 p.m., \$50 per person includes dinner. Information and reservations: 317-927-7825.

Pebblebrook North Golf Course, **Noblesville**, Ind., Lafayette Diocese. Golf outing, benefits new Blessed Theodore Guerin High School in Lafayette Diocese, four-person scramble, \$100 per person, 1 p.m. Registration or information: 317-574-1865.

May 24-26
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's Retreat, "Forgiving, Blessing and Healing the Family Tree." Information: 812-923-8817.

May 26
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Pilgrim Shrines," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

May 31-June 2
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Serenity Retreat. Information: 317-545-7681.

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

June 2
St. Mark Parish, 535 E. Edge-wood Ave., **Indianapolis**.

Reception for retiring principal Joann Cauchi, 10:30 a.m. Information: 317-781-9630.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Corpus Christi Sunday Field Mass, 2:30 p.m., Mass, procession, 4:30 p.m. presentation, followed by a pitch-in dinner, drinks provided. Information: 812-689-3551 or e-mail eburwink@seidata.com.

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

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

Weekly

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

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

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

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

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



"It was embarrassing. I always swore I'd die of her cooking."

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

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

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

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

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

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

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

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

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

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

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

Thursdays
St. Lawrence Chapel, 6944 E.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Monthly
First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, —See ACTIVE LIST, page 15

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The Active List, continued from page 14

7-8:15 p.m. Information: 812-246-4555.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First Saturdays

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

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

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

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

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

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

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to

priesthood and religious life, 7 p.m.

Second Tuesdays

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

Second Thursdays

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

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

Third Sundays

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

Third Mondays

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

available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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

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

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

Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament,

11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew the Apostle Church,

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †



School garden
All Saints School student Jasmine Harrington of Indianapolis works on a new garden on the school property at 75 N. Bellevue Place. Sixth- through eighth-grade students created the garden this spring.

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Serra Club vocations essay

God calls people to follow Christian vocations

By Jill Patterson

Every human being created was made for the common good, the well-being for Earth and out of love for God.



Continuing to follow baptism, every

Everyone is called to live in good relation by loving and taking care of one another. From baptism to confirmation and beyond, all Christians are called to follow Jesus Christ.

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 continu-

ing 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.

As people, we need to find and begin to live out the vocation that God set for us to live by.

(Jill Patterson is a freshman at Sececina 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.) †

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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 Pomeroy's 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 College team from Eugene, Ore.

It was an exciting tournament for Amanda Neal of Paris, Ill., the Pomeroy's 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 Pomeroy's 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 of the year."

Senior Brooke Griffith from Lewis, near Terre Haute, played shortstop and second base. She played second base during her sophomore year, when the Pomeroy's 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 Pomeroy's 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 Pomeroy's prayed before every game, asking God to spare them from injuries and enable them to play well in competition.

Three Pomeroy's 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. †

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Rest in peace

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

ADAMS, Alberta Christina (Barnhart), 83, St. Gabriel, Indianapolis, May 1. Wife of Ralph Adams. Mother of Marilyn Harrigan, Dorothy Humpert, Christina Nusbaum, Helen Otto, Joyce Rupert, Katherine Stabe, Rita Spencer, Patricia, Robert and Thomas Adams. Sister of Mercedes Bereman, Odelia Osterholt, Luella Parker and Frieda Young. Grandmother of 27. Great-grandmother of 35. Great-great-grandmother of one.

BADGETT, Louis "Red," 73, St. Mary, North Vernon, April 26. Husband of Marilyn (Silliman) Badgett. Father of Mary Jo, Patricia and Paul Badgett. Brother of Claudia Cassidy. Grandfather of two. Great-grandfather of one.

BISCHOFF, Ervin, 78, St. Joseph, St. Leon, April 23. Husband of Mary Bischoff. Father of Andy, David and Timothy Bischoff. Grandfather of four.

CUNNINGHAM, Mary Elizabeth, 82, Sacred Heart of Jesus, Terre Haute, May 5.

Mother of Nadine, Bryan and John Cunningham. Sister of Arline Roman. Grandmother of two.

DAVISSON, William R., 75, Our Lady of Lourdes, Indianapolis, April 22. Father of Cathy Higgins, Wanda Shaughnessy, Barbara Stevens, Billy and Mark Davisson. Grandfather of six.

ERICKSEN, Lucille "Lu" (Eppich), 53, Good Shepherd, Indianapolis, April 29. Wife of Gordon Ericksen. Mother of Dawn Clark and Kirk Ericksen. Sister of Carole Dorsch and John Eppich. Grandmother of two.

FELIX, Louis "Jack," 64, Sacred Heart, Clinton, May 1. Husband of Dorothy (Wilson) Felix. Father of Erica Warwick. Brother of Shirley Camp, Nancy Frisz and Michael Felix. Grandfather of one.

HABOUSH, Joseph Anthony, 78, St. Michael, Indianapolis, April 30. Husband of June Haboush. Father of Yasmin Layman, George and Joseph Haboush Jr. Brother of Rosemary Haboush, Josephine Mulhern, Margaret Nahas and Joann Najem. Stepfather of Amy Doyon, Laura Guerrieri, Cheri Young, Brian and David Figg. Grandfather of 14.

HOUGHLIN, James E. "Pat," 86, St. Mary, New Albany, May 4. Father of Mary Frances Briles, James and Patrick Houghlin. Grandfather of 13. Great-grandfather of 10.

LANE, Lona Mae, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 7. Mother of Kimberly Harmon and John Lane. Sister of Clyde Rasnake. Grandmother of three.

LOCK, Ross C., 72, St. Margaret Mary, Terre Haute, May 6. Husband of Carole Lock. Father of Kathy Hines, Bruce and Steven Lock. Brother of Nancy Fleck and Jerry Lock. Grandfather of eight.

LYSAGHT, Eleanor (Geraghty), 87, Christ the King, Indianapolis, May 5. Mother of Jane Keller and Mary Lou Klein. Sister of Aileen Pfeiffer. Grandmother of four. Great-grandmother of five.

MATES, Mafalda Saligoe, 86, Holy Trinity, Indianapolis, April 28. Mother of Carole Duh, Marilyn O'Harrow and Nicholas Mates II. Sister of Yolanda Dezelan and Alma Mates. Grandmother of eight. Great-grandmother of eight.

MAYVILLE, Arthur E., 94, Holy Name, Beech Grove, April 26. Father of Barbara Jean Fisher and Maxine Tex. Brother of Dorothy Forliby and Anna Mae Whalen. Grandfather of six. Great-grandfather of 11. Great-great-grandfather of three.

MEYER, Eleanor E., 95, St. Louis, Batesville, May 8. Mother of Barbara Eckerle, Carl Jr. and Paul Meyer. Grandmother of eight. Great-grandmother of 17.

MEYER, William B., 81, St. Louis, Batesville, May 4. Husband of Sally (Enneking) Meyer. Father of Sharon Stouffer, David and Michael Meyer. Brother of Ruth Cook and Marc Meyer. Grandfather of eight. Great-grandfather of five.

SCANLAN, Hedwig J. (Monfreda), 84, St. Roch, Indianapolis, May 5. Mother of Margaret Carson, Jeanne Perry, Mark and Peter Scanlan. Sister of Alma Mervar, Josephine Millivan, Emma Skoda and Margaret Wurtz. Grandmother of 12. Great-grandmother of one.

SUNGAILA, Anthony, 90, Sacred Heart, Clinton, May 2. Husband of Helen Marcinko Sungaila. Stepfather of Paul Anthony Bottiaux. Grandfather of six. Great-grandfather of one.

WHITHEM, Richard "Dick," 60, St. Gabriel, Indianapolis, May 1. Husband of Brenda Withem. Father of Allan, Keith and Richard Withem. Brother of Mary Ann Hutchinson, Charles and John Withem. Nephew of Providence Sister Monica Withem. Grandfather of two.

YOUNG, C. Thomas, 58, St. Augustine, Jeffersonville, May 3. Husband of Judy (Kochert) Young. Father of Elizabeth Harned and Michael T. Young. Stepfather of Trisha Koetter and Todd Walter. Grandfather of three. †

Richard A. Nuttall was a longtime teacher, administrator and mentor

Richard A. Nuttall, a longtime Cathedral High School teacher, died suddenly on May 7 at the private Catholic high school in Indianapolis. He was 69.

Hundreds of students, parents and friends attended the Mass of Christian Burial on May 11 in the school's Robert V. Welch Student Activity Center. Burial followed at Crown Hill Cemetery in Indianapolis.

Nuttall taught English at Cathedral High School for 12 years.

Prior to that, he was an Indianapolis Public Schools teacher and administrator for 31 years. He was an assistant superintendent for elementary schools when he retired from IPS in 1989.

Cathedral faculty members and students remembered Nuttall as a master teacher, wonderful mentor and tremendous listener who always encouraged and inspired others to perform to the best of their abilities.

A few weeks before he suffered a fatal heart attack in an office at the school, Nuttall had been appointed the co-academic dean for Cathedral's regular and academic programs.

Father Patrick Kelly, Cathedral's principal, said in his homily at the funeral that everyone who knew Nuttall

was a better person because of his friendship and mentoring.

"His faith was the underpinning of everything he did in life," Father Kelly said. "Then there was his concern for all of his many 'children' [his students]. I think we have to learn from that concern—the effort and the energy that cost him. We, too, have to be moved to be energetic and expend that energy to love other people. We have to help others as much as we can."

A member of St. Lawrence Parish in Indianapolis, Nuttall also taught school administration at Butler University in Indianapolis and was a counselor at Hoosier Boys State in Terre Haute.

Nuttall served his parish as a member of the St. Lawrence School board. He was a member of Phi Delta Kappa fraternity, the National Council of Teachers of English, the Indianapolis Maennerchor and the St. Joseph Council of the Knights of Columbus.

An Army veteran, Nuttall graduated from Worcester State College in Worcester, Mass., and earned a master's degree at Butler University.

Surviving are his wife, Sarah "Sally" (Southworth) Nuttall; a brother, Kevin Nuttall; and a sister, Geraldine Heister. †

Providence Sister Bernice Downs taught at schools in five states

Providence Sister Bernice Downs died on May 7 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on May 10 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Agnes Estelle Downs was born in Leonardtown, Md., on Oct. 6, 1910.

She entered the Congregation of the Sisters of Providence on Sept. 6, 1927, professed first vows on Feb.

26, 1930, and professed final vows on Aug. 15, 1935.

Sister Bernice taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Massachusetts, North Carolina and the District of Columbia.

In the archdiocese, Sister Bernice taught at the former St. Anthony School in Indianapolis, now All Saints School, in 1931-32.

Surviving are three sisters, Ginny Gray, Mary Annette Guy and Dorothy Hall, all of Leonardtown, Md. †

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

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

Youth Minister Search Committee
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Please submit résumé or letter of application outlining previous clinical, organizational and spiritual development skills to:

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School Principal

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Youth Minister/Coordinator of Religious Education

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Applicants should be willing to enter into an exciting process with the parish. St. Gabriel the Archangel Parish recently announced a ten year master plan for the parish. Interest in stability and program development are primary values. Some prior administrative experience is a plus. Some familiarity with Spanish language is a plus. Communication, marketing and organizational skills are also a plus. Position available immediately.

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RETIRED

continued from page 1

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 Senior 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 little more quickly 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



Father Patrick Kelly, 70, principal of Cathedral High School in Indianapolis, talks with students. Father Kelly is retiring at the end of this school year after serving as principal for 18 years.

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 Scecina 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 Kelly remembers going to inform then-Archbishop George J. 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 it 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 handed out 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 motto in life came from his mother.

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 he asked her 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." †

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EOE

By Jennifer Del Vecchio

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.

"I 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 Senior High School in Lafayette, Ind. He began a teaching career there in 1979 before moving to Washington Catholic High School in Washington, Ind., 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 that 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. †



David Worland

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

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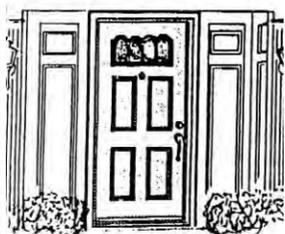
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